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**HANDBOOK OF THE
MODERN GREEK VERNACULAR**

HANDBOOK
OF THE
MODERN GREEK
VERNACULAR
GRAMMAR, TEXTS, GLOSSARY

BY

ALBERT THUMB

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TRANSLATED FROM THE
SECOND IMPROVED AND ENLARGED GERMAN EDITION

BY

S. ANGUS, M.A., Ph.D.

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TO
GEORGE N. HATZIDAKIS
IN
SINCEREST FRIENDSHIP

FOREWORD TO THE ENGLISH EDITION.

I HAVE been repeatedly approached from the English side with regard to a translation of my *Modern Greek Handbook*. English-speaking scholars are of course sufficiently familiar with the German language to consult German works in the original. But as there is a large number of English-speaking students who cannot do this, and as, besides, it is easier to master a foreign language in a grammar written in one's mother-tongue, I have been very pleased to give my consent when Messrs. T. & T. Clark of Edinburgh desired to arrange for a translation of the second edition of my Handbook, which was recently published and considerably enlarged. The translation gives the text of the German original without alteration, except that a few slips have been removed—partly due to the translator's accuracy.

I desire to express my sincere thanks to Dr. S. Angus for the carefully executed translation; he has performed his task with great ability and with a perfect understanding of the subject.

My wish is that my book, which has gained friends in its German form, may secure new friends in its English dress and contribute to an increased and deepened knowledge of Modern Greek among English-speaking scholars and students.

A. THUMB.

STRASSBURG, *January* 1912.

TRANSLATOR'S NOTE.

PROFESSOR THUMB'S FOREWORDS render any further words from the Translator unnecessary. The need for such a book as the present has been growingly felt in the English-speaking world. The works on Modern Greek with which the English student is familiar deal either exclusively or for the most part with the *καθαρεύουσα*, the "Atticizing" learned language of the present day. No fair account is to hand of the modern *vernacular*, which reflects the chequered history of the Greek people, and is alone the true descendant of the ancient language. It is not too much to claim that this book is the first in English to supply the want, and as such must prove welcome to the teachers and students of the Greek language. Professor Thumb's aim is to be practical in two ways,—first, to present a satisfactory account of the latest phase of Greek to those Hellenists who are convinced that they must pass beyond the classical and the Hellenistic periods for the study of a living language with an unbroken history of three thousand years; and, secondly, to furnish a Textbook of the modern Greek vernacular for beginners, as evidenced by the division into Grammar, Texts, and Glossary.

Finally, the Translator has much pleasure in placing before English readers the Handbook which he used in Professor Thumb's own Modern Greek class in Marburg.

S. A.

EDINBURGH, *February* 1912.

FOREWORD TO THE FIRST GERMAN EDITION.

THE past century witnessed the publication of modern Greek grammars in large numbers. This output corresponds in a certain measure to the sympathy which, during the different decades of the century, Europe bestowed upon modern Greece. We shall find that the number of grammars, pocket-dictionaries, elementary text-books increased in those periods in which the Greeks to a special degree attracted the eyes of Europe, so that the mere statistics of publishing firms could furnish an exact index of the interest of the West in the people of Greece; and, if we are to trust our index, this interest appears to have grown more intense again during the past lustrum. But notwithstanding the enormous output in this field, only a small proportion is of practical service, not a single one of the existing helps being adequate to the requirements which science imposes even on a grammar which professes to serve only a practical purpose. Indeed, one sometimes receives even the unpleasant impression that the book in his hand is a work "made to order," owing its existence solely to the speculation of the book-selling trade. The peculiar literary conditions of Greece contribute partly to this lack of really serviceable helps. The term "modern Greek," as is well known, designates *two* forms of language—first, the living language spoken by the people and split up into numerous dialects or *patois*, which form alone properly deserves the name of modern Greek; and, secondly, the literary language, the *καθαρεύουσα*, i.e. "pure speech," which is a literary and learned revival of the more or less modernised ancient Greek common language, and is therefore a product of art by no means of recent date, but the result of the written usage of centuries reaching back

beyond Byzantine days. The extent to which this stereotyped form of ancient Greek admitted and still admits modern elements borrowed from the popular language varied not only in different times, but still varies also according to author and locality. The majority of modern Greek grammars have this in common, that they present neither the one nor the other form of language exclusively, but select as a working basis either the learned language or the vernacular without confining themselves further strictly to the standard chosen. Those who prefer the literary language are in the majority: ordinarily this form is taught in such a way as if it were *κατ' ἐξοχήν* "the Greek language of the present day." And yet this literary complexion is not exclusively the dominant one even in the province of artistic literature, while lyrical and epic poetry belong almost entirely to the vernacular, which continues also to gain ground in other departments (comedy and narrative).

A combined account of both forms of the language suffers from want of clearness, quite apart from the fact that in most cases the vernacular in this way is denied fair treatment. Mitsotakis¹ so far has best succeeded in treating both together; but he, like all the others, displays a lack of the training in philology necessary to do justice to the more rigorous scientific demands: he also lacks the necessary discrimination of the essential distinction between the popular and the literary language. The former is by no means satisfactorily treated, and in his grammar appears but too faintly as a pronounced independent form of language. The only elementary grammar of recent date which has essayed the task of presenting the popular language is that of Wied.² This little volume, the popularity of which is attested by the immediate appearance of a second edition, is to be highly commended to the beginner for a rapid introductory sketch of the modern Greek vernacular; but certainly those who try to gain from it a complete knowledge of the copious popular literature of modern Greece, or to become acquainted with

¹ Mitsotakis, *Praktische Grammatik der neugriechischen Schrift- und Umgangssprache*. Stuttgart and Berlin, 1891 (Spemann). xii and 260 pp. (12 Marks). Cf. my review in the *Deutsche Literaturzeitung*, 1893, col. 235 f.

² Wied, *Die Kunst, die neugriechische Volkssprache durch Selbstunterricht schnell und leicht zu lernen*. Vienna: Hartleben, in the series "Kunst der Polyglotten," pt. xi. (2 Marks).

the structure of the speech of the common people, will soon be disappointed. There exists no text-book that can supply reliable and to some extent ample information upon the facts of the modern Greek popular language. An adequate text-book should be expected not only to introduce every scholar to an understanding of the abundant treasures of the modern Greek national and vernacular literature, but also to make the linguist and the philologist familiar with the principle of the growth of the language. To fill this breach is the object of my *Handbook*.

I have already in a separate brochure¹ pointed out that the vernacular, and not the literary, language should be first learned, together with the reasons for this view. To repeat briefly: those who are familiar with ancient Greek and then learn the modern vernacular possess all that is essential to understand the modern Greek literary language; while those who do not know ancient Greek will never gain a clear grasp of the linguistic conditions of Greek literature of the present time. My Grammar is not intended for readers who are complete strangers to ancient Greek. Nevertheless, I have fully adopted the standpoint of modern Greek: for a descriptive grammar—and such mine professes primarily to be—must treat a language only in its own light. It is, on the other hand, a confusing anachronism in a grammar of modern Greek to lay down rules, *e.g.*, on the long and short vowels ϵ and η , o and ω , or for the “diphthongs” ai , oi , ei , or for the spiritus asper, the circumflex and acute accents, which possess no longer any meaning for the language of the present day, enjoying only a conventional existence in writing. The grammars of modern Greek with which I am familiar are simply drawn up on the model of ancient Greek, because the authors for lack of proper scientific knowledge of the language were not aware of the wide gulf between the ancient Greek orthography and the form of the present language. It is in the department of “phonetics,” or rather in that of “characters,” that our grammars betray this unfortunate habit most glaringly and senselessly; but even morphology cannot escape being crushed into this Procrustean bed to such an extent that its harmony and

¹ *Die neugriechische Sprache und ihre Erlernung*: Beilage to *Allgemeine Zeitung*, Aug. 6, 1891.

symmetry are quite obscured. Thus, *e.g.*, declension is treated according to the scheme of ancient Greek types of declension, that which is specifically modern Greek being attached as an accidental patch. Descriptive grammar demands, on the contrary, "that homogeneous phenomena should be grouped. But the criterion of what is to be regarded as homogeneous must not be sought in antiquity or in etymology, but in the ever-living genius of the language."¹ My classification of modern Greek declension satisfies, I believe, this requirement by treating and bringing together under a uniform point of view those elements which, in the consciousness of those who speak the language, fall together into groups, and consequently formally react upon one another. Deffner's,² as also Psichari's,³ proposed classification of the declension forms appears to me less lucid than that which I have adopted. I myself have, however, only carried into effect a suggestion put forward by W. Meyer-Lübke in his commentary on the grammar of Simon Portius (p. 125)—a suggestion which he himself did not either follow up or carry out in his own classification of modern Greek declensions (p. 118). On the classification of verbs there can exist no doubt since the appearance of Hatzidakis' fine article "über die Präsensbildung im Neugriechischen,"⁴ in which the formation of the present stem and its relation to the aorist are clearly stated. For the benefit of those who like to play with the term "practical," and who, in no way troubled with exact knowledge, regard "scientific" and "unpractical" as almost synonymous ideas, let me remark that the classification of the contents of a language based upon its own inner laws facilitates the acquiring of a language more than a grammar that presents the language on some external model.

I need not specially emphasise that I have not attempted an exhaustive account of the treasures of modern Greek, as is clear from the concise compass of my Grammar. But, notwithstanding, it contains considerably more than other grammars of greater size, and is above all a grammar of the

¹ G. v. d. Gabelentz, *Die Sprachwissenschaft* (Leipzig, 1891), p. 92.

² In his review of Legrand's Grammar, *Jenaer Literaturzeitung*, 1879, p. 392.

³ Psichari, *Essais de Grammaire historique néogrecque*, i. 88 (Paris, 1886).

⁴ Kuhn's *Zeitschrift f. vergl. Sprachf.* xxvii. p. 69 ff., and *Einl. in die neugriech. Grammatik* (Leipzig, 1892), p. 390 ff.

vernacular Greek "*Κοινή*." The existence of a common and uniform type of the "popular speech" (*Volkssprache*) is, of course, denied by some, it being maintained rather that beside the affected archaic written language there exist only dialects. The latter assertion I dispute, and I maintain that we are justified in speaking of a modern Greek "*Κοινή*," the language of the folk-songs in the form in which they are usually published being no more a specific dialect than that type of language of such popular poets as Christopulos, Drosinis, Palamas, and many others, can be dubbed dialect. A perfect uniformity is admittedly not yet to be found, for just as sometimes on the one hand equally correct, *i.e.* equally wide-spread, forms occur side by side, so on the other many poets (as, *e.g.*, Vilaras) manifest a marked propensity for dialect elements; yet in spite of all this we may speak of *the* "vernacular" in contrast to the dialects. Many folk-songs in the course of extensive diffusion, passing from place to place, must have had their dialectic peculiarities reduced to a minimum, so that by a quite spontaneous process a certain average speech resulted. Quite recently *Ποῦδης* has also made a similar assertion, guided, however, more by instinct than by any scientific sense, and consequently he has overshot the mark in disputing absolutely the existence of dialects.¹ This average popular speech—which readily arises particularly in the larger centres—serves as a means of communication which is intelligible not only in Patras, Athens, and Constantinople, but also in the country.

The collection of Texts served me as a guide for the limitation of my material: the less common (or dialectic) phenomena are in general only treated so far as they occur in these texts. The student will therefore not expect to find, *e.g.*, the Greek dialects of Lower Italy or those of Pontus—to say nothing of Zaconian—given in any exhaustive manner. I have exceeded the dialect material contained in the Texts only when some linguistic phenomena of special interest on more general grounds (*e.g.* the history of the language) called for attention. Of course, such a selection remains always more or less subjective and influenced by the personal

¹ *Ποῦδης*, *Τὰ Εἰθώλα. Γλωσσικὴ μελέτη* (Athens, 1893), p. 180 ff. It was naturally an easy matter for Hatzidakis to refute the "scientific" grounds of *Ποῦδης*' thesis; *cf.* *Ἀθηνᾶ*, vii. 224 ff.

equation. I considered it imperative to cite *patois* phenomena not only to produce an approximately correct conception of the diversity of *patois*, but also efficiently to facilitate the study of modern Greek popular literature. When, however, either in *Grammar* or *Glossary*, I mention a definite region (*e.g.* Naxos, Velvendos, Cyprus) as exhibiting certain philological points, it is not to be understood that these occur *only* in those regions: such particulars, given generally in connection with the texts, mean no more than that a form or usage is locally restricted.

In the explanatory notes on the history of the language I confined myself to a selection of material on the same principles on which I made a selection from the dialect material. The relations between the ancient Greek forms and those of modern Greek are referred to in their salient characteristics. My object was to sketch in general outline their inner connection as the established result of the investigation upon modern Greek of the present time, and to put the reader on the right track, rather than to explain in detail all the separate linguistic points. Those who possess a scientific knowledge of philology will, with the aid of my directions, experience no difficulty in explaining many a detail. I aimed especially at presenting a clear account of the preservation or the disappearance of ancient, as well as the rise of new, types. A further consideration was to safeguard those who approach the study of modern Greek against such misconceptions as have been really exploded for science through the indefatigable exertions of Hatzidakis, but which misconceptions unfortunately still haunt the brains of unscientific dilettanti. In order not to frustrate my main object—to produce a textbook of the modern Greek vernacular—I have avoided the citation of scientific apparatus (literature, discussions, etc.), and have restricted to the smallest possible compass the employment of philological terminology—except the most common grammatical terms. The beginner will do well on the first reading to omit the section on Phonetics together with the notes and to go through the conjugation of the verbs before paragraphs 140–164 [§§ 175–212 of the new edition]. The annotations on dialect peculiarities will sometimes be best impressed on his mind by the reading of the texts. Let me refer those who seek information on the aims,

method, and tasks of investigation in modern Greek to my little book, *Die neugriechische Sprache* (Freiburg, 1892, 36 pp.), which will serve as an introduction to the present Grammar. The older as well as the more recent literature upon this subject will be found collected there and in my reviews in the *Anzeiger der Indogermanischen Forschungen*, as also in the first part of G. Meyer's *Neugriechische Studien*.¹

It is almost superfluous to remark how much I have profited by the successful labours bestowed upon investigation in modern Greek philology during the past fifteen years. First in importance come the achievements of Hatzidakis, the fruits of which, as I hope, are apparent in this Grammar. Another work which I have frequently consulted with the greatest profit should also be gratefully acknowledged, viz. the commentary of W. Meyer (Lübke)² on the grammar of Simon Portius. This commentary is the solitary attempt to furnish a brief but comprehensive account of the results of modern Greek philology. Its association with Simon Portius was a happy thought. His grammar (although of the seventeenth century) not only compares favourably for a clear grasp of the material with the modern Greek grammars of the past century, but surpasses them in scientific spirit.

The Texts, the requirements of which were constantly kept in view in the Grammar, offer a selection of pieces of poetry and prose from the vernacular, and from that section of the artistic literature which is based upon the vernacular. That the latter is more or less affected by the literary language will appear from a rapid comparison between Part I. and Part II. of the Texts. In the Grammar or the Glossary I have drawn attention to those elements of the literary language which formally betray themselves as such (and which are not altogether wanting in Part I. of the Texts) in order to prevent any doubt as to what is genuinely vernacular. The Table of Contents gives the sources whence I have taken my texts. From my own collections I admitted three pieces

¹ G. Meyer, *Neugriechische Studien*. I. "Versuch einer Bibliographie der neugriech. Mundartenforschung"; *Sitzungsberichte der Wiener Akademie der Wissenschaft. Phil.-hist. Kl.* cxxx. (1894).

² Simon Portius, *Grammatica linguae Graecae vulgaris*. Reproduction de l'édition de 1638, suivie d'un commentaire grammatical et historique par Wilhelm Meyer. With an Introduction by J. Psichari, Paris, 1889, Vieweg; lvi and 256 pp.

together with a distich; of these I have already published III. 4 elsewhere, while I. d. 7 and III. 13 (b) are *inedita*. Unfortunately no specially superior or authentic editions were at my command for the selections from some of the poets, still no real disadvantage can have, I believe, resulted. In general, I retained the texts in the form in which they were found in the editions which I used, in some cases with the alteration or addition of the headings. In purely orthographical matters which in no way affect the pronunciation (so especially in regard to vowels) the orthography adopted in the Grammar is systematically carried out. In the first part I have taken the liberty to make some other alterations *i.e.* corrections, thus, *e.g.*, in the case of final *ν*, in order to present the normally correct popular form in harmony with my Grammar. I have, however, in this respect practised considerable caution (*e.g.* I. a. 21, where forms like *συγχωρητά, ἔστωσαν* are borrowed from the ecclesiastical language). In the Texts of the artistic literature the orthography of the literary language is retained in cases like *σθ* instead of *στ, κτ* for *χτ, νδ* for *ντ*, final *ν*, etc., if such were found in my copy; the Grammar will be found to furnish adequate information upon these deviations from the vernacular language and orthography. In the text of Psichari (II. b. 1) the author's orthography remains absolutely unaltered, so as to present at the same time a sample of his proposals toward reform of orthography. My selection of texts was determined not only by the language itself, but also by having in consideration the history of literature and culture; on these principles the attempts toward the creation of a popular prose, or those selections which reflect wide-spread literary tendencies in modern Greek dress, are inserted; and, again, the admission of Rangavis' song (II. a. 14) was determined by its affinity with the ballad literature (*cf.* I. a. 4). The brief biographical dates for the poets will prove useful to fix their place and time; unfortunately I was not able to ascertain the dates for 'Ι. Τυπάλδος and some of the writers still living. I venture to hope that the Texts, in the absence of a similar collection and in spite of their small bulk, are adapted to introduce the reader into the world of thought and ideas of the present-day Greek and especially the "*Ρωμῆος*."

The final part of the Texts consists of Specimens of

Dialect which give a fairly good idea of the multiplicity and variety of modern Greek *patois*. Annotations are here subjoined in order to render the dialects more easily intelligible. Every one who is at all familiar with how far the alphabetic representations of dialect texts fall short of phonetic exactness will comprehend the reason why I did not group the pieces in the first part, to which are attached notices of the places of origin (*e.g.* Epirus, Chios, Naxos), under Specimens of Dialect: at best they are to be considered merely as reproductions of a common language with dialect colouring. But in the Specimens of Dialect the purpose was to portray with as much faithfulness as possible the local *patois*, which is more or less the case in the texts selected. That from Cyprus (III. 8) is unfortunately very imperfect: there exist but few really reliable texts of modern Greek dialects. The second specimen of Pontic (III. 13. b) is taken from my own collections which I made during a prolonged stay last year in Samsun, and which represent predominantly the dialect of a village situate east from Samsun (Tşerakmán). But in order to secure simplicity in the phonetic transcription a peculiarity of the pronunciation has been left unnoticed, viz. that an initial tenuis after a preceding nasal is sometimes pronounced as a *voiceless* media (or also fortis): this I must reserve for detailed investigation on some other occasion.

The Glossary is primarily prepared to suit the texts, but embraces also all those words cited or discussed in the Grammar; from it the beginner may acquire a serviceable stock of words. It was absolutely necessary to attach such a vocabulary, because the only handy dictionary, that of Kind (Leipzig: Tauchnitz), is long since antiquated and no longer serviceable, and the modern Greek-French dictionary of Legrand (Paris: Garnier) would not cover my texts.

The principles which guided me in orthographical questions are briefly indicated in § 3 n. Generally speaking, I endeavoured, of course, to harmonise the spelling with the principle of the historical orthography, *i.e.* to spell according to the origin and nature of a form; but occasionally I also ventured to simplify as well as to effect a compromise ("συμβιβασμός") between the orthography demanded on scientific grounds and that at present most commonly in use. Where the present orthography fluctuates among

various spellings (e.g. in comparatives in *-ύτερος*) I adopted without hesitation that demanded on the grounds of the history of the language; while again from among several methods of spelling in vogue I selected that one philologically best justified. On the other hand, I avoided unusual spellings, like *τοῖς* for *τις*, in such a case preferring the neutral sign *ι*. In the same way I could not admit spellings, e.g., like *-ποῦλλο*, *ποῦλλί*, etc. (which Hatzidakis¹ rightly demands on philological grounds), from a desire not to introduce into a *Handbook* an orthographical system too much at variance with the general usage. I have frequently aimed at simplification of orthography; thus in carrying throughout all forms the *ει* in *αὐτεῖνος* as required by its origin,² or in writing *ἔχω δεθεῖ* (for *-ῆ, ῆ*) to correspond to *ἔχω ἰδεῖ* and *ἔχω δέσει*. In the question of accents my principle was to restrict the employment of the circumflex as far as possible, affixing it as a rule only where it would correspond *immediately* to the ancient Greek circumflex (*γλώσσα*): when possible I carried systematically the same accent throughout a paradigm (e.g. *ναύτης*—*ναύτες*, not *ναύτες*), or at least the same accent in homogeneous groups (*παπᾶς παπᾶ*—*παπάδες παπάδω*; *ἐπατούσα* in the singular, but *ἐπατούσαμε, ἐπατούσετε, ἐπατούσαν*). I regard it as pedantic to accent specific modern Greek forms (like *δούλα, κυνήγι, ἐκοιμώνταν*) or loan-words (like *βούλ[λ]α*) according to the rules of ancient Greek, frustrating, as it does, a much needed simplification of the historic orthography. Spellings, moreover, like *γναῖκά τ* (III. 11) or *εἰπέν ἄτεν* (III. 13. a) are rejected because they are used by editors manifestly only on analogy of ancient Greek: I at least am not aware that any distinction can be made between *ἡ μάννα μου* and *ἡ γυναῖκα μου*. In regard to the spelling of consonants I was guided by the pronunciation, thus, e.g., *νύχτα, ἐλεύτερος, γελάστηκα, σκίζω*, or I have expressly called attention to a conflict between pronunciation and orthography, e.g., *σβήνω* more correctly *ζβήνω* or *σχίζω* for *σκίζω*, etc.; this latter course was absolutely necessary for the reason that some account must be given of the relations obtaining between the spoken language and the

¹ Cf. Παρνασσός, xviii. (1895) 1 ff.

² Cf. e.g. B. J. Schmitt in the *Δελτίον τῆς ἱστορικῆς καὶ ἐθνολογικῆς ἐταιρίας*, iv. (1893) p. 306.

orthography, and also because the texts in this respect, as remarked above, reflect more frequently the orthography of the literary language. If in spite of painstaking correction I have here or there committed an orthographical slip, I beg indulgence.

A List of Abbreviations is given on p. 314.

Finally, mention should be made of the name which graces the publication of my book. The dedication is not to be regarded merely as a token of my high appreciation of the pioneer work of Professor Hatzidakis in the department of modern Greek philology, but also as an expression of my gratitude for the repeated encouragement and benefit gained from a most friendly exchange of ideas both orally and by letter. I have also for the present *Handbook* had the advantage of Professor Hatzidakis' assistance, inasmuch as he was ever ready to communicate to me valuable information, and very kindly undertook to read through a portion of the proofs.

FREIBURG IN BADEN, *July* 1895.

FOREWORD TO THE SECOND GERMAN EDITION.

ON the occasion of a revised edition of my book I ventured to be guided by the same principles which appeared to me expedient fifteen years ago, when I first offered to the public my account of the modern Greek vernacular. The plan and design of the book were on the whole received with general approval, and may therefore be allowed to remain unaltered. If one critic took exception to my classification of modern Greek declensions, another as highly commended it, so that I had no particular reason to yield to the carper. Some inequalities, either pointed out by critics or which I myself detected, have, of course, been removed. But the volume of the book has also been enlarged by the accession of new material such as will certainly be welcomed by those who use this edition. A brief account of Syntax had from the beginning formed part of my plan, and was precluded in the first edition for purely external reasons. On the present occasion I was persuaded to insert such an account, not only from a desire to furnish a fairly complete view of the structure of modern Greek, but also by the consideration that a modern Greek syntax is at least as imperatively needed as phonetics or morphology for the interest with which the Koiné studies are being at present prosecuted. For I had more than once observed that the acquaintance with modern Greek on the part of those philologists who, in their Koiné studies, were conscious of the necessity of casting a glance at the later development of the language, was limited to the material of my Handbook. Moreover, the abundant citation of examples for the rules of syntax, which will serve the beginner as exercises, is an advantage on practical grounds, and will, as I hope, enhance the usefulness of the book.

These examples will, moreover, facilitate the understanding of the texts from which they are as a rule selected, being only exceptionally taken from other sources. In preparing the sections on syntax I was, of course, obliged to confine myself to the most important points, and only quite rarely drew upon dialect examples—for the simple reason that practically no work has been done on the problems of syntax. I am conscious that several of my statements can claim only provisional value: it will be quite obvious that in the almost complete absence of preliminary works, my remarks and rules cannot approach that degree of certainty that we may look for in the department of ancient Greek syntax, in which the work and experience of centuries may be utilised. But it afforded me a peculiar pleasure in many cases to be the first to formulate rules of syntax for the modern Greek vernacular, and, it may be, thereby to stimulate investigations along special lines, and set afoot comparisons between ancient and modern Greek syntax. It will easily appear that historic considerations weighed considerably with me in the arrangement of the material, so that students familiar with the ancient Greek will experience no difficulty in tracing the effects of a two thousand year development of the language. I am even convinced that, on the other hand, the chapter on the Order of Words in modern Greek will be serviceable for the historical understanding of Hellenistic texts, since we as yet know but very little about the arrangement of words in ancient Greek. I would also remark that my rules on the order of words have been drawn only from the prose texts of the vernacular literature.

The other additions to my book are largely due to the increased number of texts. In the course of the last few years our knowledge of modern Greek dialects has been so enriched by a number of excellent works, that it appeared to me as obviously necessary to enlarge the third part of the Texts with some excellent and interesting specimens of dialect. From my own copies I again contributed a few more pieces in order that my dialect collections from the islands, the Maina, and Asia Minor might not lie completely fallow (*cf.* III. 3. 5. 13. b. c. 14. a and another version of 15). Here let me thank Professor N. G. Politis of Athens for having most willingly and amply furnished me with the

information asked for upon some texts, especially the two *mirologies* (elegies) from Maina. I considered it further desirable to increase the material in the first and second parts. Some characteristic samples of the popular literature are added; the output of recent years must be taken into account, particularly as regards the progress which the struggle over the popular language has undoubtedly made since the beginning of the present century. The popular prose, having first asserted its claim to the field of narrative literature, is now ever more and more taking possession also of the literary essay (cultivated so excellently by writers like Palamas), and is experimenting even on the themes of abstract science. Psichari's example has been, and still continues, fruitful. The weekly paper "*Ο Νόημα*" has already for a number of years done service to the propaganda of the popular language. Contrast this with earlier days when newspapers in the pure vernacular were obliged to suspend after a brief run. The reform movement visibly assumes ever larger proportions. It even seems to me as if Hatzidakis himself, the greatest adversary of the "language-heretics," has very recently altered his standpoint perceptibly in favour of a genuinely popular reform of the literary language. At least at the close of his *Lectures on the Linguistic Question* (cf. the Appendix on Bibliography) he gives expression to principles upon a seasonable reform of the literary language that must sound to the advocates of the vernacular as a concession to their own views. If a man like Hatzidakis were to lend his support to the reform movement, that were a consummation to be wished.

Unfortunately, I was obliged to leave unfulfilled some wishes which were expressed to me in the event of a new edition of my book, and especially that for the admission of Solomos' *Hymn to Liberty*. I could not consent to give only a few verses, as G. Meyer proposed, and considerations for the bulk of my book forbade me to give it in its entirety, as Krumbacher advised (by letter). Further, it did not fall in with the character of this book to give selections from the mediaeval literature or from the written language. I do not ignore the practical object of such proposals, but I believe that this object would be better served in special collections.

The Appendix on Bibliography is intended as a guide for

those who are interested in the problems and the history of modern Greek. Here everything is entered that appeared to me as specially characteristic for the purposes of introduction to modern Greek philology, as is also everything that could offer further help in bibliography, *i.e.* could present in outline the whole activity in the field of modern Greek philology. The entries from 1902 on are relatively more numerous because my reviews in the *Indogermanische Forschungen* extend only to that year. Such works on the Koiné are selected as take account of the modern Greek standpoint.

After my book has served the cause of modern Greek for fifteen years, I hope that in its revised form it will continue to prove serviceable to modern Greek and related studies.

It remains to thank Doctor E. Kieckers for the kind assistance which he rendered me in the correction of the proof-sheets.

ALBERT THUMB.

STRASSBURG, July 1910.

CONTENTS

	PAGE
Foreword to the English edition	vii
Translator's Note	ix
Foreword to the first German edition	xi
Foreword to the second German edition	xxiii

GRAMMAR.

PART I.—PHONETICS 3

- § 1. Characters. § 2. Pronunciation. § 3. Phonetic system.
§ 4. Accents.

PHONETIC CHANGE.

a. Vowels and Diphthongs	7
§ 5. Long and short. § 6. Initial vowels. § 7. Dropping of vowels. § 8. Diphthongs. §§ 9, 10. <i>i</i> and <i>e</i> in the function of consonants. § 11. Contraction of vowels. § 12. Vowels in the initial syllable.	
b. Stops (Mutes)	14
§ 13. General remarks. § 14. $\pi\tau$ and $\kappa\tau$. § 15. $\mu\pi$, $\nu\tau$, $\gamma\kappa$ ($\mu\beta$, $\nu\delta$, $\gamma\gamma$). § 16. Less common groups of sounds. § 17. Palatalising.	
c. Spirants	18
§ 18. Change to tenues. § 19. <i>fs</i> . § 20. θ . § 21. χ . § 22. Voiced spirants; disappearance of. § 23. Insertion of a γ . § 24. γ and β before μ . § 25. δ before y . § 26. Hardening of γ and δ . § 27. γ becoming ξ . §§ 28, 29. σ and ζ .	
d. Liquids and Nasals.	23
§ 30. Pronounced <i>mouillé</i> . § 31. λ and ρ . § 32. λ and ρ dropped. § 33. Nasals. § 34. Final <i>-v</i> .	
e. Compound and double consonants	26
§ 35. Compound consonants. § 36. Double consonants. § 37. Combinations of consonants.	
f. Accent	28
§ 38. Position of the accent. § 39. Enclitics and proclitics.	

PART II.—MORPHOLOGY.

Inflection of substantives	30
Use of the forms	30
§ 40. Gender and number. § 41. Cases. § 41a. Composition of substantives. §§ 42, 43. Function of the Nominative.	

	PAGE
§§ 44–48. Genitive. §§ 49–53. Accusative. § 54. Rendering of the Dative object.	
Article	40
§§ 55, 56. Inflection. §§ 57, 58. Use of.	
Substantives	43
§§ 59, 60. Classification of declensions.	
I. Masculine Nouns	44
a. Nom. pl. -οι	44
§ 61. Terminations and paradigms. § 62. On the different cases. § 63. Indeclinable nouns, and historical notes.	
b. Nom. pl. -ες.	46
§ 64. Terminations.— <i>Parisyllabic</i> : § 65. γέροντας. § 66. γείτονας. § 67. Some irregularities (gen. sing and pl.). § 68. κλέφτης. § 69. μάστορης.— <i>Non-parisyllabic</i> : § 70. παπᾶς. § 71. βασιλῆας. §§ 72, 73. Irregularities in the plural. § 74. χατῆς. § 75. καταβοκύρις. § 76. Non-parisyllabic plurals to the κλέφτης paradigm. § 77. καφές. § 78. κόντες. § 79. παππούς.	
II. Feminine	53
§ 80. Terminations.— <i>Parisyllabic</i> : § 81. καρδιά. § 82. Accent of the gen. pl. § 83. ἐρπίδα. § 84. Gen. pl. (and sing.). § 85. νύφη, ἀδερφή. § 86. βρύσι. § 87. Σάμο, Φρόσω, Μαριγώ.— <i>Non-parisyllabic</i> : § 88. ἀλεπού. § 89. νενέ. § 90. Non-parisyllabic plurals in the paradigm καρδιά, νύφη, ἀδερφή.	
III. Neuter	59
a. in -ο(ν), -ω(ν), -ι	59
§ 91. Terminations.— <i>Parisyllabic</i> : § 92. ξύλο. § 93. -ίω, -ιό, and -ιο.— <i>Non-parisyllabic</i> : § 94. On the paradigm ξύλο. § 95. μάτι, παιδί. § 96. λόγος, λόγα. § 97. Historical note.	
b. in -ος	63
§ 98. Terminations.— <i>Parisyllabic</i> : § 99. λάθος. § 100. Formation of the plural, and historical note.— <i>Non-parisyllabic</i> : § 101.	
c. in -α, -ιμο, -ας	64
<i>Non-parisyllabic</i> : § 102. Terminations. § 103. πῤῥαμα, ὄνομα. § 104. γράψιμο. § 105. κρέας.	
Adjective	66
§§ 106, 107. General remarks.	
I. Adjectives in -ος	67
§ 108. καλός. § 109. πλούσιος. § 109a. Ancient Greek contracted adjectives.	
II. Adjectives in -ις	70
a. Oxytones (-ύς)	70
§ 110. βαθύς. § 111. Fluctuation between -ός and -ύς. § 112. πολύς.	

	PAGE
<i>b.</i> Barytones (-ας, -ης)	71
§ 113. ζουλιάρης. § 114. ἀκαμάτης. § 115. Fate of the ancient Greek adjs. in -ής.	
Comparison of Adjectives	73
§ 116. Comparative in -τερος. § 117. -ύτερος from adjs. in -ός. § 118. Irregular comparatives. § 119. Comparative formed with πῖο. § 120. "than," etc.	
Adverbs	76
§ 121. Use of. § 122. Regular mode of formation. § 123. Comparative and superlative. § 124. Adverbs in -ως. § 125. Adverbial expressions. § 126. Independent adverbs.	
Numerals	80
<i>a.</i> Cardinals (§§ 127-129)	80
<i>b.</i> Ordinals (§ 130)	82
<i>c.</i> Derivatives and special usages of numerals	82
§ 131. Fractions. § 132. Distributive numbers, multiplicatives. § 133. Numeral substantives.	
Pronouns	84
<i>a.</i> Personal Pronoun	84
§ 134. ἐγώ. § 135. ἐσύ. § 136. αὐτός. § 137. Usage of the personal pronouns. § 138. Position. § 139. Circumlocutory forms for the personal pronoun.	
<i>b.</i> Reflexive	88
§ 140. Reflexive. § 141. Reciprocal.	
<i>c.</i> Possessive (§§ 142, 143)	89
<i>d.</i> Demonstrative	90
§ 144. αὐτός. § 145. τοῦτος. § 146. (ἐ)κεῖνος. § 147. Position; -δά. § 148. τέτοιος.	
<i>e.</i> Relative (§§ 149, 150)	93
<i>f.</i> Interrogative	94
§ 151. ποῖός. § 152. τίς.	
<i>g.</i> Indefinite pronouns and adjectives of a pronominal nature	95
§ 153. κανείς, κανένας; κάτι, τίποτε. § 154. κάποιος. § 155. καθείς, καθένας; κάθε. § 156. κάμποσος, ὅλος, ἄλλος. § 157. ὁ ἴδιος, μόνος, τάδες, and δέινας.	
Prepositions	98
§ 158. Introductory note. § 159. In composition of verbs.	
Proper Prepositions	100
§ 160. εἰς. § 161. ἀπό. § 162. μέ. § 163. γιά. § 164. κατά. § 165. ἀντίς. § 166. ὡς. § 167. χωρίς, δίχως. § 168. πρὸς, ὄχι, ἀς.	
Improper Prepositions	107
§§ 169, 170. General remarks. § 171. Preps. combined with 'ς. § 172. With ἀπό. § 173. With μέ. § 174. In the dialects.	

THE VERB.

	PAGE
Preliminary Remarks	111
§ 175. Voice. § 176. Active. § 177. Middle. § 178. Tense.	
§ 179. Mood. § 180. <i>Aktionsart</i> (kind of action).	
§ 181. Infinite. §§ 182, 183. Augment. § 184. Reduplication. § 185. Personal endings.	
Usage of the Tenses and Moods	119
Present stem and Aorist stem	119
§ 186. Pres. Indic. § 187. <i>Aktionsart</i> . § 188. Imperfect.	
§ 189. Aor. Indic. § 190. Pres. and Aor. Subjunctive.	
§ 191. Future. § 192. Relative sequence of time.	
Mood	126
§§ 193, 194. Subjunctive. § 195. Imperfect in <i>modal sense</i> .	
§ 196. Imperative.	
Formation of Verbal Stem	129
§ 197. Stem of pres. and aor. § 198. Table of Classification.	
§ 199. Present stems.	
Aorist Stem	137
a. Aorist active	137
§ 200. Principles of formation. § 201. Sigmatic aorist. § 202.	
κ-aorist. § 203. Non-sigmatic aorist forms. § 204.	
Note on the historic relation of the present and the aorist stem.	
b. Aorist passive and kindred formations	144
§ 205. Aor. in -θη-κα. § 206. Enlarged aor. stems. § 207. Aor. in -ηκα. § 208. Historical note.	
c. Perfect passive participle and related forms	148
§ 209. General. § 210. Participle in -μένος. § 211. Participles with enlarged stems. § 212. Participle in -τός.	

CONJUGATION OF VERBS.

I. Barytones	151
Simple tenses	151
<i>Active</i> : § 213. Present. § 214. Imperf. and aorist. § 215.	
Non-sigmatic aor. subj. §§ 216-218. Imperative.	
<i>Passive</i> : § 219. Present. § 220. Imperf. § 221. Aorist.	
§ 222. Imperative.	
Compound tenses	158
§§ 223, 224. Auxiliary verbs, etc.	158
<i>Active</i> : §§ 225, 226. Future. § 227. Perfect and pluperf.	
§ 228. Future perfect. § 229. Use of the compound tenses. § 230. Conditional.	
<i>Passive</i> : § 231. Future. § 232. Perfect, pluperfect, and future perfect. § 233. Conditional.	
Participles	167
§ 234. Forms of. §§ 235, 236. Usage of.	

	PAGE
II. Contracted Verbs	169
§ 237. Classification of.	
<i>First Class</i>	170
Active: §§ 238, 239. Present and imperfect. § 240. Imperative.	
Passive: §§ 241, 242. Present and imperfect. § 243. Imperative. § 244. Other forms.	
<i>Second Class</i>	173
Active: § 245. Present and imperf. § 246. Imperative.	
Passive: § 247. Present and imperf. § 248. Imperative. § 249. Other forms. § 250. Extent and currency of the first and second classes.	
<i>Semi-Contracted</i> (§§ 251, 252)	176

PART III.—SYNTAX.

Principal Sentences	179
a. Form and Content	179
§ 253. Sentences without a verbal predicate. § 254. Sentences without a subject. § 255. Interrogative sentences. § 256. Exclamations. § 257. Interjections.	
b. Connection of sentences	182
§§ 258, 259. Asyndeton. § 260. Co-ordinate connection (by conjunctions). § 261. καί.	
Subordinate Sentences	185
§ 262. Preliminary observations.	
Attributive and substantival clauses	186
§§ 263–265. Relative clauses. §§ 266–268. Substantival clauses with <i>ὅτι</i> , <i>ὥς</i> , <i>ὡς</i> . § 269. Indirect interrogative sentences. § 270. Indirect discourse.	
Adverbial Clauses	192
§ 271. Of place. §§ 272–275. Of time. § 276. Causal. § 277. Conditional. § 278. Concessive. § 279. Consecutive. § 280. Final Clauses. §§ 281, 282. Of manner.	
Affirmation and Negation	199
§ 283. “Yes” and “no.” § 284. “Not.” § 285. Emphatic negation.	
Order of Words	200
§ 286. Preliminary. § 287. The verb in a sentence of two members. § 288. More than two. § 289. In dependent clauses. § 290. Object. §§ 291, 292. Adverbial qualifications. § 293. Adjective. § 294. Attributive Genitive. § 295. Dependent Clauses. § 296. Artistic Devices.	

TEXTS.

I. FOLK-LITERATURE.

	PAGE
A. <i>Folk-Songs</i>	211
1. Ἡ ᾠδὴ τῆς Κωνσταντινούπολις	211
a. Passow, <i>Popularia Carmina Graeciae recentioris</i> (Leipzig, 1860), No. 197	211
b. Passow, No. 194	211
2. Ὁ Διάκος. Passow, No. 234	211
3. Ὁ Στέργιος. Passow, No. 54	213
4. Ὁ ἀποχαιρετισμὸς τοῦ κλέφτη. Passow, No. 153	213
5. Οἱ Κλέφτες καὶ ἡ ἀνοιξί. Aravantinos, <i>Συλλογὴ δημοδῶν ἀσμάτων τῆς Ἡπείρου</i> (Athens, 1880), No. 127	214
6. Χελιδόνισμα. Passow, No. 305	214
7. Ὁ Χάρος καὶ οἱ Ψυχές. Passow, No. 409	215
8. Χάρος. B. Schmidt, <i>Griechische Märchen, Sagen und Volkslieder</i> (Leipzig, 1877), No. 18	215
9. Ὁ Χάρος καὶ ὁ τσοπάνης. Passow, No. 426	216
10. Μοιρόλογι. B. Schmidt, No. 15	217
11. Ὁ Βουρκόλακας. Passow, No. 517	217
12. Τὸ γιοφύρι τῆς Ἀρτας. Passow, No. 511	219
13. Ναννάρισμα. Passow, No. 281	220
14. Ἡ ξενιτεία, Passow, No. 323	221
15. Ὁ μπιστικὸς φίλος. Jeannarakis, <i>Kretas Volkslieder</i> (Leipzig, 1876), No. 174	221
16. Ἡ πέρδικα. Passow, No. 493	221
17. Ἡ χορεύτρια. Aravantinos, No. 426	222
18. Ἑρωτικὸν παράπονο. Νεοελληνικά Ἀνάλεκτα (Athens, 1870 ff.), ii. p. 445, No. 20	222
19. Ἡ χαμένη εὐκαιρία. Aravantinos, No. 211	223
20. Τὸ σταμνὶ τσακισμένο. Passow, No. 591	223
21. Ὁ παπᾶς ἀγαπητικός. Passow, No. 585	224
22. Ἐξομολόγησι. Kanellakis, <i>Χιακὰ Ἀνάλεκτα</i> (Athens, 1890), No. 93	224
23. Ἡ ἀσχημὴ νύφη. Aravantinos, No. 360	225
24. Distiches	225
(1-3. 5-7. 9. 11. 12. 14-16. 19-24. 27. 28. 32-34. 38. 40. 44. 45. 49. 50 from Passow, 4. 31. 35. 39. 41. 43. 46-48 from Aravantinos, 8. 13. 36 from Νεοελλ. Ἀνάλεκτα, i. 257 ff.; 18. 26. 29 from Jeannarakis, 25. 30. 37 from Kanellakis, 10. 42 from Brighenti, <i>Crestomazia neoellenica</i> [Milan, 1908], 17 Author's copy.)	
B. <i>Proverbs</i>	230
(1. 2. 4. 12. 19 from Politis, <i>Παροιμίες</i> [Athens, 1899 ff.]; 6. 8. 14. 17. 20 from Νεοελλ. Ἀνάλεκτα, i. 131 ff.; 5. 10. 13. 15 from Sanders, <i>Das Volksleben der Neugriechen</i> [Mannheim, 1844]; 3. 7. 16 Ἑστία, 1890, i. pp. 171, 190, 231; 9. 11. 18 from Jeannarakis.)	

	PAGE
C. <i>Riddles</i>	231
(1. 2. 6. 7 from Νεοελλ. 'Ανάλ. i. 193 ff., 3-5 from Kanellakis, 8. 9 from Sanders.)	
D. <i>Popular Tales and Legends</i>	232
1. Τὸ χρυσὸ βεργί. Pio, Contes populaires grecs (Copenhagen, 1876), p. 16 ff.	232
2. Τὸ φίδι, τὸ σκυλί καὶ ἡ γάτα. Pio, p. 26 ff.	236
3. 'Ο κύρ Λάζαρος κ' οἱ δράκοι. Pio, p. 34 ff.	239
4. 'Ο φτωχὸς καὶ ὁ πλούσιος. Νεοελλ. 'Ανάλεκτα, ii. p. 13 f.	241
5. Οἱ φίλοι. Pio, p. 220 ff.	242
6. Πῶς ἐφτεμάστη ὁ λαγὸς καὶ τὸ λαγωνικό. Δελτίον τῆς ἱστορικῆς καὶ ἐθνολογικῆς ἐταιρίας τῆς Ἑλλάδος (Athens, 1883 ff.), i. p. 355	243
7. 'Η Δαμπηδόνα. Author's copy	244
8. 'Ο σωρὸς τοῦ Μαραθῶνα. Politis, Παραδόσεις (Athens, 1904), No. 7	244
9. Οἱ Μυλῶργοι. Politis, No. 108	245
10. Οἱ κόρες τοῦ κάστρου. Politis, No. 136	245

II. ARTISTIC LITERATURE.

A. <i>Poetry</i>	246
1. Πολεμιστήριον, by Ρῆγας. 'Ανθολογία ποιητικὴ ὑπὸ Ν. Μιχαλοπούλου (Athens, 1888), p. 6 (and Παρνασσὸς ἡ ἀπάνθισμα τῶν ἐκλεκτοτέρων τεμαχίων τῆς νέας ἐλληνικῆς ποιήσεως ὑπὸ Κ. Τεφερίκη, Athens, 1868, p. 16).	246
2. Γέρος καὶ Θάνατος, by Βηλαράς. Ποιήματα ὑπὸ 'Ι. Βηλαρά (in Σακελλαρίου Βιβλιοθήκη τοῦ Λαοῦ), p. 58	247
3. Φιλάργγρος, by the same, <i>ib.</i> p. 61	248
4. Οἱ Χάρες καὶ ὁ Ἐρως, by Χριστόπουλος. Λυρικά ἀπὸ 'Α. Χριστοπούλου (in Σακελλαρίου Βιβλιοθήκη τοῦ Λαοῦ), p. 17.	249
5. 'Ο λόγιος, by the same, <i>ib.</i> p. 88	249
6. 'Η ψυχούλα, by Σολωμός. Διονυσίου Σολωμοῦ Ἄπαντα τὰ εὑρισκόμενα (Athens, 1901), p. 16	250
7. 'Η φαρμακωμένη, by the same, <i>ib.</i> p. 18	251
8. 'Ο εὐγενής, by 'Α. Σούτσος. Πανόραμα τῆς Ἑλλάδος, reprinted in Legrand, Grammaire grecque moderne (Paris, 1878), p. 252	252
9. Βάσανος, by Π. Σούτσος. 'Ανθολογία, p. 258	253
10. Θάλασσα, by Τανταλίδης. Παρνασσός, p. 437	254
11. Ρόδον καὶ χορτάρι, by Ζαλακώστας. Τὰ Ἄπαντα Γεωργίου Χ. Ζαλακώστα (Athens, 1859), p. 269	255
12. Νεκρικὴ φῶδῃ, by Βαλαωρίτης. Ἄπαντα 'Α. Βαλαωρίτου (Athens, 1884), i. p. 1	255
13. 'Η βαρκούλα, by Τυπάλδος. 'Ανθολογία, p. 263	257
14. 'Ο Κλέφτης, by 'Α. Ραγκαβῆς. Παρνασσός, p. 360	257
15. Τὸ ὄρφανὸ τῆς Κρήτης, by 'Α. Παράσχος. Ἄ. Παράσχου Ποιήματα (Athens, 1881), iii. p. 365	259
16. 'Ο μανάβης, by Κόκκος. Σκόκου ἐτήσιον Ἡμερολόγιον τοῦ ἔτους, 1890, p. 105	260

	PAGE
17. Ὁ Χαρακαημένος, by Γ. Μαρκοῤῥᾱς. Μαρκοῤῥᾱ Πουητικὰ ἔργα (Corfu, 1890), p. 274	260
18. Ξενιτεία, by Γ. Καμπύσης. Brighenti, Crestomazia neoellen. p. 98	260
19. Τραγοῦδάκι, by Ἰ. Παπαδιαμαντόπουλος. Pernot et Legrand, Chrestomathie grecque moderne (Paris, 1899), p. 98	261
20. Στὴ ρεματιά, by Γ. Δροσίνης. Ἑστία, 1893, i. p. 33	261
21. Ἡ ὕστερνὴ ματιὰ τῆς, by Παλαμάς. Τραγοῦδια τῆς πατρίδος μου (Athens, 1886), p. 139	263
22. Ἀθῆναι, by Πολέμης. Ἑστία, 1890, ii. p. 174	263
23. Στιγμαὶ ποιητικῆς ἀδυναμίας, by Προβελέγγιος. Ἑστία, 1890, ii. p. 157	264
24. Ὀνειρο, by Χρυσομάλλης. Brighenti, p. 143	265
25. Μαρταιοδοξία, by Ἑρμονας. Ἑρμονας, Τῆς Ζωῆς (Athens, 1904), p. 56	265
B. Prose	266
1. Χαμένα λόγια, by Psychari. From Τὸ ταξίδι μου (Athens, 1888), p. 235	266
2. Τὰ ὀνόματά μας, by Ἑφταλιώτης. Ἑστία, 1890, i. p. 42	268
3. Ἡ Φωτιά τῆς Χαράς. Παραμῦθι πρωτοχρονιάτικο, by Δροσίνης. Ἑστία, 1891, i. p. 9	270
4. Ἡ Βασιλοπούλα κὶ ὁ παράλυτος, by Μάνος. Ἑστία, 1893, i. p. 3	274
5. Ἡ Βρύσι τῆς Κόρης, by Χατζόπουλος. Ἑστία, 1893, i. p. 4	275
6. Ἡ Νέα Διαθήκη, κατὰ τὸ Μαθθαῖο κ. 13, by Ἀ. Πάλλης. From Ἡ Νέα Διαθήκη κατὰ τὸ Βατικανὸν χειρόγραφο μεταφρασμένη ἀπὸ τὸν Ἀ. Πάλλη (Liverpool, 1902), p. 32 ff.	276
7. Ἡ φιλολογία μας, by Κ. Παλαμάς. From Παλαμάς, Γράμματα, i. (Athens, 1904), 119 ff.	278

III. SPECIMENS OF DIALECT.

1. From Bova. Morosi, Archivio glottologico italiano, iv. (1878) p. 79	285
2. From Calimera in the Terra d' Otranto. Comparetti, Saggi dei dialetti greci dell' Italia meridionale (Pisa, 1866), p. 76	286
3. From the Maina. Author's copy	287
a. Μοιρολόγι from Kitta	288
b. Μοιρολόγι from Μπολαριοί	288
4. Aegina : Ὁ βασιλέας Ὑπνος. Thumb, Μελέτη περὶ τῆς σημερινῆς ἐν Αἰγίνῃ λαλουμένης διαλέκτου. Ἀθηνᾶ, iii. (1891) p. 97	290
5. Ios : Φιορεῶνιος. Author's copy	291
6. Calymnos : Μοιρολόγι. K. Dieterich, Sprache und Volksüberlieferungen der südl. Sporaden (Vienna, 1908), col. 326	296
7. Karpathos. Ζωγράφεως Ἀγὼν ἦτοι μνήματα τῆς ἑλλ. ἀρχαΐστητος ζῶντα ἐν τῷ νῦν ἑλληνικῷ λαῷ (edited by the Ἑλλην. Φιλολογικὸς Σύλλογος in Constantinople) i. (1891) p. 276, No. 13	297
8. Cyprus. Ἀ. Σακελλάριος, Τὰ Κυπριακά, ii. p. 64, No. 19	297
9. Chios : Ὁ λωλός, ὁ φρένιμος τσ' ὁ δράκος. H. Pernot, Études de linguistique néo-hellénique, i. (Paris, 1907) 161 ff.	298

	PAGE
10. Lesbos : 'Ι βασλὲς ἔχ' τσιρατέλ'. P. Kretschmer, Der heutige lesbische Dialekt (Vienna, 1905), col. 544	300
11. Velvendos in Macedonia : Οἱ τρεῖς οὐρμήνις. Μπουντώνας, Μελέτη περὶ τοῦ γλωσσικοῦ ιδιώματος Βελβεντοῦ (Ἀρχαία τῆς νεωτέρας ἐλληνικῆς γλώσσης, i. pt. 2), p. 119	301
12. Saránda Klisiés in Thrace : Παραμῦθι τῆς προγονῆς. Στ. Β. Ψάλτης, Θρακικά (Athens, 1905), p. 220	304
13. From Pontus : a. Τὸ λεοντάρι καὶ ἄρθωπον. 'Ο ἐν Κωνσταντινουπόλει Ἑλληνικὸς Φιλολογικὸς Σύλλογος, xiv. (1884) p. 291	306
b. From the vicinity of Samsun (Ἀμισός) : 'Η κάτα καὶ ὁ πεντικόν. Author's copy	307
c. From the vicinity of Tiréboli : Ἀλεπὸν καὶ ἄρκον. Author's copy	308
14. Cappadocia : a. Ferteek. Author's copy.	309
b. Pharasa. Σαραντίδης Ἀρχέλαος, 'Η Σίναςος (Athens, 1899), p. 137	310
15. Zaconian. Deffner, Archiv für mittel- und neugriechische Philologie, i. (Athens, 1880) p. 152. Another version of the same from Ladá in Taygetos (Author's copy)	311

GLOSSARY	313
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APPENDIX.

BIBLIOGRAPHY	365
MODERN GREEK WRITING ALPHABET	371

GRAMMAR.

PART FIRST.

PHONETICS.

§ 1. The Greeks use the ancient Greek characters and orthography as used by us in Greek printing. For purposes of writing, in addition to the forms which we customarily use, they employ others which approximate to the Latin running-character (see Modern Greek Writing Alphabet).

For the Greek dialects of Lower Italy (villages in the Terra d' Otranto and in Bova) as well as for the Zaconian (a dialect spoken on the east side of the Peloponnesus between St. Andreas and Lenidi), usually (especially in philological works) transcription in Latin characters is employed. These Latin (or phonetic) characters are only occasionally employed also in scientific works upon other dialects.

§ 2. The present pronunciation of the Greek characters with their phonetic transcription is as follows:—

α (α) = a (as in father).

β = (French) v , i.e. a labial (more correctly labio-dental) voiced spirant: $\beta\acute{\alpha}\lambda\lambda\omega$ $v\acute{a}lo$ "I place, lay," $\beta\rho\acute{\epsilon}\chi\omega$ $vr\acute{e}\chi o$ "I moisten," $\sigma\tau\rho\alpha\beta\acute{o}s$ $strav\acute{o}s$ "wry, squinting."

γ (1) before palatal (dental) vowels (e, i) = y , i.e. a palatal voiced spirant (like German Jod): $\gamma\epsilon\lambda\acute{\omega}$ $yel\acute{o}$ "I laugh," $\gamma\epsilon\acute{\iota}\tau\omicron\nu\alpha s$ $yitonas$ "neighbour," $\gamma\ddot{\upsilon}\rho\omicron s$ $y\acute{\iota}ros$ "circle," $\pi\eta\gamma\alpha\acute{\iota}\nu\omega$ $piy\acute{e}no$ "I go," $\mu\acute{\alpha}\gamma\epsilon\rho\alpha s$ $m\acute{a}yer\alpha s$ "cook."

(2) before guttural (velar) vowels (a, o, u) and before consonants = g (in grammars commonly represented by gh), i.e. a guttural sounding spirant (like g in *ich sage* of some

4 HANDBOOK OF THE MODERN GREEK VERNACULAR

German dialects, *e.g.* that of the Palatinate): γάλα *zála* (*ghála*) "milk," γομάρι *zomári* "ass," γουρούνι *zurúni* "pig," ἀγαπῶ *azapó* "love," λέγω *lézo* "say," ἐπῆγα *epízα* "I went," γλῶσσα *glósa* "language," ἔγνοια *ézn'a* "care."

(3) on γγ and γκ, *v.* § 15.

δ = *d* (*dh*), a sonant interdental spirant like the English so-called soft *th*, as in *then*: ἐδῶ *edó* "here," δόντι *dóndi* "tooth," δρόμος *drómos* "way, street."

ε = (medial) *e*, as in *get*.

ζ = *z*, sounding sibilant, like Fr. *z*, or (North) German *s* between two vowels (*Rose*), or *z* in *zenith*: ζουλεύω *zulévo* "I envy," μαζί *mazi* "together, with."

η (*η*) = *i* (as *ee* in *feet*): μῆνας *mínas* "month," σηκώνω *sikóno* "I raise."

θ = *þ* (*th*) unvoiced interdental spirant, like the English "hard" *th*, as in *thin*: θαμμένος *þaménos* "buried" σπίθα *spíþa* "spark."

ι = *i*.

κ (1) before guttural (velar) vowels = *k*, i.e. like Fr. *c* or *qu* before guttural vowels, and almost like Germ. *k* in *Kanne* (only without breath): καλός *kalós* "good," εἰκόνα *ikóna* "images," ἀκούω *akúo* "I hear."

(2) before *e*, *i* = *k'* (*ky*), a palatal stop approximating the Germ. *k* in *Kind* (but more palatal *ky*): καί *k'e* "and," σκυλί *sk'ilí* "dog," κοιμῶμαι *k'ímáme* "I sleep," παιδάκι *pedák'i* "child."

λ = *l*

μ = *m*

ν = *n*

} or *mouillé*, *v.* § 30.

ξ = *ks* (sometimes *gz*, *v.* § 15).

ο = (medial) *o*, as in *not*.

π = *p*.

ρ = *r*, with the point of the tongue, aspirate (or also pronounced *mouillé*, § 30).

σ = *s* (North Germ. *ss*), i.e. always "voiceless" or "sharp," even between two vowels (ἐσύ *esi* "thou"). For the pronunciation of *σ* as *z*, *v.* § 29.

τ = *t*.

υ = *i*.

φ = *f* (labio-dental).

χ (1) before the guttural vowels *a*, *o*, *u* = a guttural voice-

less spirant like *ch* in *loch*, or as in Germ. *ach*, *Joch*: *χάνω* "I lose," *ἔχω* "I have," *ἔχουν* "they have."

(2) before the palatal (dental) vowels *e, i* = palatal voiceless spirant *χ'*, soft as in Germ. *ich*, *stechen*: *χαίρω χ'έρο* "I rejoice," *μαχαίρι μαχ'έρι* "knife," *χοῖρος χ'ίρος* "pig," *ὄχι ὄχ'* "no, not."

In cases where *χ* before guttural vowels is to be pronounced palatal it is written *χι*: e.g. *ἄχιουρα* = *άχ'ura* "straw."

ψ = *ps* (sometimes *bz*; v. § 15).

ω (*φ*) = *o*.

Compound-signs:

ει, οι = *i*: *ἔχεις ἐχ'is* "thou hast," *μοῖρα міra* "fate."

αι = *e* (*ε*): *βγαίνω νύενο* "I go out."

ου = *u*: *βούδι νύδι* "ox."

av, ev (*ηv*) (1) before voiced sounds = *av, ev* (*iv*), i.e. like *aβ, εβ*: *παύω pávo* "I cease," *αὐγή avγί* "dawn," *αὔριο ávrio* "to-morrow," *δουλεύω dúlevo* "I work," *ζεύγω zévzo* "I yoke," *ξέρω ksévno* "I know," *ἦνρα ívra* "I found."

(2) before voiceless sounds (*π, κ, τ, φ, χ, θ, σ, ξ*): = *af, ef* (*aφ, εφ*): *αὐτός aflós* "this," *ψεύτης pséftis* "liar."

In the modern pronunciation the Spiritus asper ('), Spiritus lenis ('), and Iota subscriptum have no signification: *ὁ o* "the," *οἱ i* "the" (pl.), *ἅγιος áγος* "holy" (*ἀγαπῶ aζapó* "I love," *ἔτος étos* "year"), *ᾠσμα ázma* "song."

On the diphthongs and *ι, γι* (*γι*), *δ, τσ, τζ*, v. §§ 8, 9, 28 (17), 35.

§ 3. The modern Greek vernacular (apart from dialects) therefore has the following phonetic system:

(a) Vowels: *a* (*α, α*), *e* (*ε, αι*), *i* (*ι, η, η, υ, ει, οι*), *o* (*ο, ω, φ*), *u* (*ου*).

(b) Diphthongs: *αι* (*αῖ, αη, αει*), *ει* (*εῖ, εη, εει, αιῖ*), *οι* (*οῖ, οη, ωει*), *υι* (*ουι, ουη*); v. § 8.

(c) Liquids: *r* (*ρ*), *l* (*λ*), *r'* (*ρλ*), *l'* (*λλ*).

(d) Nasals: *m* (*μ*), *n* (*ν*), *v* (*γγ, γκ*, v. §§ 15, 33), *mn'* (*μνλ*), *n'* (*νλ*).

(e) Stops (mutes):

<i>k</i> (<i>κ</i>)	<i>k'</i> (<i>κ, κλ</i>)	<i>g</i>	<i>g'</i>
<i>t</i> (<i>τ</i>)		<i>d</i>	
<i>p</i> (<i>π</i>)		<i>b</i>	

On the mediae *g, d, b*, v. § 15.

(f) Spirants:

χ	χ' (χ, χι)	γ (γ),	γ (γ, γι, ι)
þ (θ)		δ (δ)	
f (φ)		v (β)	
s (σ)		z (ζ)	

(g) Double sounds:

ks (ξ)	gz (γξ, νξ)
ts (τσ)	dz (ντζ, τζ).

1. Apart from these sounds, there exist in the various dialects other sounds, the most important of which will be mentioned in the following paragraphs.

2. The fact that the modern Greek popular speech, though written according to the principles of a. Gk. orthography, has experienced an independent phonetic development, makes it impossible in every case to force the m. Gk. form into the old Greek orthography; accordingly such transcriptions as *παλός* for *παλιός* = old Greek *παλαιός*, *ῆ* for *οι* (fem.), *βασιλειάς* for *βασιλιάς*, are due merely to the attempt to restore an external connection between the a. Gk. orthography and the m. Gk. form. Other orthographical transcriptions, like *ταῖς ἡμέραις* for *τὲς ἡμέρες*, *εἶχα γράψῃ* for *γράψει*, *καταβαίνω* for *κατεβαίνω*, etc., have arisen through mistaken ideas as to the origin of the forms. On the whole, up to the present no uniform orthography obtains, and even in philological circles we find the most opposite views (cp. the orthography of Psichari, *TEXTS* II. b. 1). The principle that a m. Gk. form ought to be written according to its origin, presupposes a correct understanding of this origin, as, e.g., Nom. Acc. pl. *μέρες* (v. § 81, n. 1) and comparatives like *καλύτερος* (v. § 117), etc. Of course, when the source is obscure or doubtful, uniformity of orthography can be secured only after conventional fashion. The same holds true for forms where the principle given permits two equally justifiable spellings, e.g. *κάπτω* or *καύτω* "I burn." In many cases (especially in writing dialect forms) the historic orthography utterly fails, which makes the use of auxiliary signs necessary (e.g. *ι, ὲ*).

§ 4. The syllable which bears the stress is marked with an accent, acute ' ; this acute changes to grave ` on the last syllable within the sentence, or circumflex ˘. These three signs have absolutely the same value in the present-day pronunciation, the employment of the one or of the other of them being determined solely by the rules of accentuation in ancient Greek.

At this point also the a. Gk. rules and m. Gk. forms often come into conflict, e.g. it may be disputed whether *itan(e)*, "he was," should be written *ἦταν(ε)*, in accordance with the ancient form *ἦτο*, or *ἦταν(ε)* according to the ancient rules of accent.

PHONETIC CHANGE.

(α) VOWELS AND DIPHTHONGS.

§ 5. Modern Greek does *not* differentiate long and short vowels in the ancient Greek sense. The vowels are of equal length under equal conditions of stress: the stressed vowels (*i.e.* those which bear the accent of the word) are pronounced somewhat longer than the unstressed, that is, they correspond approximately to the stressed short vowels in German. *νόμος* "law" and *νωμός* (*ὤμος*) "shoulder," *ρίπτω* "I throw" and *δείχνω* "I show," *λύκος* "wolf" and *μοῖρα* "fate," *λέγω* "I say" and *φταί(γ)ω* "I am at fault"; also *γνωρίζω* "I know" and *νομίζω* "I believe," *λιθάρι* "stone" and *μητέρα* "mother," *λυπούμαι* "I lament" and *κοιμούμαι* "I sleep," *γερός* "strong" and *παιδί* "boy," are exactly alike as far as their stressed and their unstressed vowels are concerned.

The a. Gk. distinction between long and short (ω, ο, η, ε) has thus disappeared and given place to another principle—that of giving prominence to the accented syllable by stronger enunciation. In North. Gk. the contrast between stressed and unstressed syllables is greater than elsewhere (*v.* § 7, n. 1).

§ 6. *Medial vowels.* Unstressed *i* before a *ρ* is rare, being mostly replaced by an *ε*: *κερί* "candle," *ξηρός* "dry," *θεριό* "animal," *σίδερο* "iron," *πλερώνω* "I pay," *χερότερος* (*χειρότερος*) "worse," *κερά* (*κυρία*) "lady, Mrs." On the other hand, *βούτυρο* "butter," *τυρί* "cheese," *συρτάρι* "drawer."

1. Spellings like *ξηρός*, *σκληρός*, *πληρώνω* are not really vernacular so far as they do not present the change of unstressed *e* to *i* (discussed in § 7, n. 1).

2. In the Pontic dialect the a. Gk. *η* is for the most part represented by *ε*:—*ἔρθα* "I came" = *ἦρθα*, *πεγάδ* "fountain" = *πηγάδι*, *ἐφέκα* "I permitted" = *ἄφηκα*, *ἐτρύπεσα* = *ἐτρύπησα* "I pierced."

3. Isolated change of *i* to *ε*; *e.g.* in Cyprian *γενάικα* = *γυναικα* "woman," and *μέ(ν)* = *μή(ν)* "not" (in prohibitions).

ε becomes *ο* in *ψόμα* beside *ψέμα* "lie," *γιόμα* beside *γέμα* "meal," *γιοφύρι* beside *γεφύρι* "bridge," *γιομίζω* beside *γεμίζω* "I fill"; also dialectically *γιόμα* for *γαίμα*, *αἷμα* "blood."

ου occurs often in an unaccented syllable where we should expect *i* (*η, ι, υ*); as, *μουστάκι* (*μύσταξ*) "moustache," *μουστρί*

(*μυστήριον*) "ladle," *ξουρίζω* and *ξυρίζω* "I shave," *σουπιά* (*σηπιά*) "cuttle-fish," *στουππί* (*στυππίον*) "tow, oakum," *φουμίζω* (*φημίζω*) "I praise," *ζουλεύω* (*ζηλεύω*) "I envy," *χουσός* (TEXTS III. 12) = *χρυσός*, *έρχουμουν* (*έρχόμην*) "I came."

4. In many dialects (chiefly in Zaconian, but also in Aegina, Megara, and Athens) the a. Gk. *υ* and *οι* are, as a rule, represented by *ου*: e.g. *τῶνμουμαι* "I sleep," *σοῦκο* = *σῦκο* "fig," *στῶσούλος* = *σκύλος* "dog," *τῶσουλιά* = *κοιλιά* "belly."

In the neighbourhood of gutturals and labials unstressed (a. Gk.) *ο* (*ω*) often becomes *ου*; as, *κουδούνι* "bell," *κουλ-λουρί* "cracker, biscuit," *κουπί* "rudder," *ζουμί* "broth," *πουλῶ* "I sell," *πυρρό* and *πωρρό* "morning," *σκουλήκι* "worm"; also in Italian loan-words: *τὸ κουμάντο* "command," *κουμπανιάρω* "I accompany," *φλουρί* (and *φλωρί*) "florin."

5. The change of an *ο* (*ω*) to *ου* varies according to dialects. Even stressed *ο* sometimes becomes *ου*, as in the word *οὔλος* = *δλος*, especially frequent in the region of the Aegean. On *-ου* for *-ω* in the end of a word, v. § 213, n. 3.

6. In addition to the general Greek vowel system we find in the Pontic dialects also three modified vowels *ä*, *ö*, *ü* (= *ä*, *ö*, *ü*), which are for the most part a result of a fusion of *i* + *a*, *ο*, *υ*: *δάβα* = *διάβα* "go," *τὰ πεντικάρᾱ* = *πεντικάρια* "mice," *λῶνω* = *λγώνω* "I melt," *σπέλῶν* = *σπήλιον* "cave," *ἄχῦρᾱ* = **ἄχιούρια* (*ἄχιουρα*) "straw." The vowel *ə* (Pontus and Cappadocia) occurs only in Turkish loan-words (e.g. *καθ᾽αλάκ* "answer").

§ 7. An unstressed vowel after nasals and liquids drops out if the same vowel precedes: e.g. *παρκαλῶ* (from *παρακαλῶ*) "I request," *σκόρδο* (from *σκόροδο*) "leek, garlic," *ἀκλουθῶ* (from *ἀκουλουθῶ*) "I follow." Also the disappearance of the *i* in *κορφή* (from *κορυφή*) "summit," *περπατῶ* (from *περιπατῶ*) "I walk," *περβόλι* (from *περιβόλι*), "garden," *πέρσι* (from *πέρυσι*) "of last year," *σημερινός* (from *σημερινός*) "of the present day," etc., is apparently to be attributed to the same cause (if we posit older intermediate forms rising through assimilation **κοροφή*, **περεπατῶ*). Cp. also the imperative forms without *ε*, *φέρτε*, etc., § 217. To another category belong *ἐκάτσα* (beside *ἐκάθισα*) "I sat down," *σκώνω* (beside *σηκώνω*) "I raise," *στάρι* (beside *σιτάρι*) "grain, corn."

1. In the continental dialects (except in Attica and the Peloponnesus), e.g. in Epirus, Thessaly, Macedonia, and Thrace, as also in the northern islands of the Aegean Sea, the adjacent Asia Minor

coast, and in part of the Pontus region, *i.e.* in the so-called Northern Greek dialects, the vowel system has suffered a complete transformation, in the extremest form of which (*e.g.* Velvendos, Lesbos) every unstressed *e* and *o* has become *i* and *u* respectively, every unstressed *i* or *u* has either disappeared or been considerably reduced:

πιδί = παιδί "child," κόντιβιν = ἐκόντευε "he approached," πᾶϊνιν = ἐπάγειν "he went," χαίριτι = χαίρεται "he rejoices," πινάει = περνᾷ "passes by," ἐπιρνι (ἐπαιρνει) "he took," σί = σέ (unstressed!) "in, into," τσί (= καί) "and."

κιρδιμένους = κερδεμένος "acquired," ἔδουκαν = ἔδωκαν "they gave," οὐρμήνις = ὁρμήνις "advice," φύτρουσι = φύτρωσε "grew," ἀγουράζον "buy," τοῦ λόγου = τὸ λόγο "the word," ποῦς (unstressed!) = πῶς "how?"

ζήτσιν = (ἐ)ζήτησεν "he sought, asked," ἄφκε = ἄφηκε "he allowed," ἔστσι = ἔσταλε "he sent," σκώνω = σηκώνω "I lift up," ἐφοβήθηκα = ἐφοβήθηκα "I feared," νὰ φλάξ = φυλάξης "be on your guard," νύφι "bride," ἀκόμ = ἀκόμη "still, yet," λεοντάρ = λιοντάρη "lion," πγαδ = πηγαδί "fountain," τ = τῇ(ν), λαγκεύ = λαγκεύει "he jumps," νὰ πιθάν = πεθάνῃ "let him die."

ζμί = ζουμί "broth," κορτσόπλο = κοριτσόπουλο "maid," δλέβι = δουλεύει "he works," ἔκσα = ἤκουσα "I heard," στάσ = στάσου "stop!" πάν = πάνου "above," τοῦ τσιφάλ' τ (Lesbos) or τὸ κιφάλιν ἀτ (Pontus) = τὸ κεφάλι του "his head."

The modification of a preceding consonant through the *i*-sound holds throughout: *e.g.* ἔχ' = ἔχει, ἔγ'νε = ἐγινε, οἰλ' = ὅλη or ὅλοι, μιγάλ'νι = (ἐ)μεγάληνε "became great," δζουβάν'ς (Lesbos) = τσοπάνης "shepherd."

Differences within a paradigm or stem arise through difference of accentuation: *e.g.* φονάζ = φωνάζει "he calls," but φώναξι = ἐφώναξε aor.; τσιρατέλ' "a little horn," τσέρατου (κέρατον) "horn"; these differences may disappear by assimilation: *e.g.* πάγκανε for παγήκανε after pattern of πάγκα = πάγηκα, "they went," ζάλσαμ (Cappad.) for ζάλισαμε "we wandered, missed our way," after ζάλσα = ἐζάλισα.

Owing to such transformation the North. Greek forms often appear strikingly unfamiliar, especially if the consonants which come together also suffer alteration (*v.* § 37 n.).

2. A phonetic phenomenon—the opposite of the dropping of vowels—*i.e.* the spontaneous development of a vowel between consonants, takes place in, *e.g.*, λαμπρός beside λαμπρός, "bright," Πάτινος = Πάτμος, γουδί, more rarely γοδί "mortar," φουκαριστῶ (Crete) = φκαριστῶ "I thank." From Velvendos, cf. σπῑτίτ' = σπίτι, νὰ μὴ σ'πέρς = νὰ μὴ σπείρης, ἀσ'ταίνουμι = αἰστάνομαι, οὐ γαμπρόζουμι from ὁ γαμπρός μου (but οὐ πόνους μ = ὁ πόνος μου); from Lesbos νὰ βαστάξιν from βαστάξιν (*i.e.* βαστάξουν), but also γράφτη = γράφουν, ἀσπῑ = ἀσπρη, etc., with syllabic η, γ.

§ 8. *Diphthongs* arise in m. Gk. from the coalition of originally separate vowels: ἀηδόνι is to be pronounced αιῖδόνι "nightingale," καημένος καϊμένος "unhappy," λεημοσύνη

leimostíni "alms," and similarly βόιδι (beside βόδι, βούδι) "ox," ρολόι (ώρολόγιον) "clock," ἀπλάι (πλάγι) "side." Here belong also the verbal forms treated in §§ 239 and 252 ρωτάεις, etc., λέει, πάει, τρώει, ἀκούει, etc. An *e*-sound combines with a preceding vowel to form a diphthong in αἶτος (= a. Gk. αἰτός) "eagle." The diphthongs are of secondary origin in γάιδaros (or γάδαρος) "ass," κελαϊδῶ (or κελαδῶ) "sing" (of birds), χαϊδεύω (or χαδεύω) "I caress." Finally, diphthongs are to be found in words of foreign origin: γαϊτάνι "string, cord," καϊκτοῦς "boatman," λεϊμόνι "lemon," μαϊμού "monkey," τσάι "tea."

1. Also *o*- and *e*-sounds may form the consonantal part of a diphthong, e.g. in πᾶω "I go" (TEXTS III. 9 *p^o*) or ἀ΄τς "so" (TEXTS III. 13. c).

2. A peculiar kind of diphthong is found in southern Maina (cf. TEXTS III. 3)—an *i*-sound generally consonantal (§ 9) being transferred (epenthesis) into the preceding syllable and combining with the vowel of that syllable: e.g. μάϊτα = μάτια "eyes," βᾶζει = βάζει "he puts," μωῖρή = μωρή, πωῖδά = ποδιά "apron," κουλλοῦρα κουλλούρια "crackers," εἰδαῖτς = εἰδιάβηκε "he went," παιῖδα (πειῖδα) = παιδιά "children," ἔννιά (ειῖνά) = ἐννιά "nine," and φῖδα = φῖδια "snakes." This phonetic principle is operative also between closely connected words, as: νᾶ διορδῶσου = νὰ διορδῶσω "let me mend."

§ 9. Every *i*- or *e*-sound, which collides in the middle of a word with a succeeding velar sonant, loses its syllabic value and becomes consonantal (i.e. becomes a *y* = German *Jod*). The consonantal value of an *i* (ι, η, υ, ει, οι) may be denoted by a ~ or ˘ printed beneath (ι, η, υ, ει, οι or ι, η, υ, ει, οι), or by γι, γυ etc.; this, however, is not absolutely necessary, since the consonantal pronunciation is the rule in the pure vernacular: e.g. βραδυάζει (or βραδυᾶζει) *vradʹyazi* "the evening comes," ὁμοιάζω (ὁμοιᾶζω) *omyázo* "I am like," ὅποιος "whoever," σιᾶζομαι (σιᾶζομαι) "I prepare myself, get ready," φτειάνω (φτειᾶνω) "I make," φτώχεια "poverty," ἀσημένιος "of silver" (adj.), ἴσιος "equal," λιοντᾶρι (from λεοντᾶρι) "lion," γενιά (γενεά) "race," παλιός (from παλαιός) "ancient," πανώριος (ώραῖος) "very beautiful." Such an *i* fuses with a preceding γ to one (*y*) sound: ἅγιος ἄγος "holy," βᾶγμα νάγα "wet-nurse," πλαγιᾶζω *playázo* "I go to sleep," γιωργός (γεωργός) *yorgós* "farmer."

In the initial syllable this *y* (Germ. *Jod*) is usually written γι, γι (or γυ): Γιάννης = Ἰωάννης "John," γιὰτρός (*i*ατρός) "physician," γγαλί

(**ὑάλιον*) "glass," *γίος* (*υῖος*) "son," *γιορτή* (*ἑορτή*) "feast." In some dialects also an *i-* (*e-*) sound, arising through the disappearance of a consonant, unites with the following vowel and becomes consonantal, e.g. *πγαίνει* (*Ios*) = *πηγαίνει*, *ἰύν* = *λέγουν* (*Chios*).

The *i* is not protected even by the stress, the accent being pushed back; as, *ἀτέλειωτος* "unceasing," *θεμέλιωσα* "I built," *πιάνω* "I seize," *ἐπιασα*, *κοπιάζω* "I try," *ἐκόπιασα*, *κουβεντιάζω* "I talk, chat," *ἐκουβέντισα*, *λγώνω* "I dissolve," *ἐλγωσα*.

Forms like *ἐπλησίασα*, *ἐσημείωσα*, *ἐτελείωσα* are not really vernacular.

All words, in which an originally stressed *i* or *e* precedes the vowel forming the end-syllable, carry the accent regularly on the end-syllable: *βαρειά* fem. of *βαρύς* "heavy," *παιδιά* pl. of *παιδί* "child," *χεριού* gen. of *χέρι* "hand," *θὰ πιῶ* "I shall drink" (*ἤπια*); *ἐκκλησιά* "church," *καρδιά* "heart," *ματιά* "a look," and numerous other fems. in *-ιά*: *σκολεió* "school," *μαγερεió* "kitchen, cooking," *χωριό* "village," *ποιός* "who? which?" *ἐλιά* "olive-tree," *μηλιά* "apple-tree," and other names of trees and plants originally ending in *-έα*: *βασιλιάς* (*βασιλέας*) "king," *γριά* (*γραῖα*) "old woman," *νίος* (*νέος*), "young," *Ὀβριός* (*Ἑβραῖος*) "Jew," *πλιό*, *πιό*, (*πλέον*) "more."

The retreat of the accent in *ἀρρώστια* "sickness," *ἀχάμνια* "weakness," *δρμήνεια* "counsel," *πραμάτεια* "goods," *φτώχεια* "poverty," etc., is to be attributed to the analogy of substantives like *ἀλήθεια*, *βοήθεια*.

§ 10. Words borrowed from the literary language or from Italian form an exception to the rule given in § 9: e.g. *ἁρμονία* "harmony," *ἀνδρείος* (in Rigas, but *ἀντρειά* TEXTS I. a. 1), *βασιλεία* "kingdom," *βιβλίό* "book," *ἀστεῖος* "witty," *εὐκαιρία* "opportunity," *κωμωδία* "comedy," *νοσοκομεῖο* "hospital," *φιλολογία* "literature," *φιλία* "friendship" (*Velvendos*), *βίος* (beside *βιός*) "property" (TEXTS III. 5); *ἀρχαῖος* "old, ancient," *νέος* "new" (*νιός* "young"), *σημαία* "banner," *ὠραῖος* "beautiful";—Ital. loan-words: e.g. *κουμανταρία* *Commen-daria*), *μπιραρία* It. *birraria* "beer-shop," *σπετσαρία* *speceria* "apothecary's shop," *σκαμπαβία* "a kind of boat," and many such.

1. The older forms in *-ία*, *-έα*, etc., have remained unchanged in many dialects (in the old city of Athens, Aegina, Cyme in Euboea,

12 HANDBOOK OF THE MODERN GREEK VERNACULAR

Western Maina, Lower Italy, Gortynia in Pelopon., Zaconia, Pontus, Cappadocia), so παιδία, pl. of παιδί "child," παλατίου gen. of παλάτι "palace," καρδιά "heart," σκοτεινία (Cappad.) "darkness," φωτιά "light," ποίος "who? which?" βασιλέας "king," ἀξίναρέα "cut with an axe," ελαία "olive-tree," μηλέα "apple-tree," πλίο "more," etc.

2. The *i* (*e*) usually remains after a consonant + ρ, e.g. κρύος "cold," κρέας "flesh" (but τὸ κριάτο), τρία (beside τριά) "three"; θεός (beside θίος) comes from the ecclesiastical language.

3. In some North. Greek dialects -ια and -ια (half vocalic *i* and *e*, not *y*) are still differentiated in the pronunciation as φωτιά, but μηλεά.

4. In several dialects (e.g. in the region of the Aegean Sea and in Eastern Crete) *i* disappears after an σ (ξ, ψ, ζ): ἄξυ for ἄξια, fem. "worthy," γρόσα for γρόσια, pl. of γρόσι "piastre," νησά for νησια, pl. of νησί "island," διακόσα for διακόσια "200," τρακόσες for τριακόσιες "300" (f.), πλούσος = πλούσιος "rich." The loss of the *i* and *ξ* is universal in the following words:¹ σῶπα (from σιώπα) "keep silence," σαγόνι (σιαγόνιον) "chin," σάλι (σιάλιον) "saliva," ψάθα (ψίαθος) "straw"; also κερά (κυρά) "lady, woman" (κυρία); θωρῶ (θεωρῶ) "I consider," χρωστῶ (χρεωστῶ) "I owe."

5. Spirantic Jod (Eng. *y*) has become χ_i or ὄ (*ḡ*) in some dialects: e.g. (Velvendos) ὄπχιος = ὄποιος, τὰ μάτχα = τὰ μάτια, (Crete), πῶς = ποιός. In several of the islands (e.g. Calymnos, Scyros, Nisyros) a σ or ὄ² develops after voiceless consonants, and ζ or ḡ (*ḡ*) after voiced consonants respectively: e.g. ἀέρφσα = ἀδέρφια "brothers," πσός = ποιός, σέρζα = χέρια "hands," παιχνιάζα = παιχνίδια "sports," πῶνω = πιάνω "I seize," καράβζα = καράβια "boats," αῦρζο = αῦριο. In Velvendos it becomes a hard κ' after φ, θ, σ: τέθκ'ος = τέτοιος, χουράφκ'α = κωράφια, etc. Note also from Chios (TEXTS III. 9) forms like πῆ'ότερα = πειότερα "more," ἱππῆ'ασεν = ἔπιασεν "he seized," δḡ'ο = δύο "two," γῆ'ιδḡ'α = βούδια "oxen." Finally, in the Cyprian dialect and kindred patois every *i* (except after sibilants, where *i* disappears) becomes κ or κ_i, i.e. *h'*: Κυρκακός = Κυριακός, περιστέρκα = περιστέρια "doves," χωρκόν = χωριό, τρικά (and τρία), ἀλήθκεια = ἀλήθεια "truth," πκοίός = ποιός, χαρκιά from χαρτιά = χαρτιά "cards."

§ 11. When an end-vowel and an initial vowel come together a contraction (crasis) takes place:

- α + α-, or ο-, υ-, -ε, -ι- becomes α
- ο + ο-, υ-, ε-, -ι- becomes ο
- υ + υ-, ε-, -ι- becomes υ
- ε + ε-, -ι- becomes ε
- ι + -ι- becomes ι;

or in reverse order, i.e. -ο, -υ, -ε, -ι + α- become α, etc.

α is therefore the strongest vowel and swallows up all

¹ For Pontic ḡ, ὄ from ια, ιο, v. § 6, n. 6.

² Instead of *y*.

the rest; next in order comes *o*, then *u*, *e*, *i*: e.g. *θ' ἀλλάξω* = *θα ἄ.* "I shall change," *θα' ἔχω* (*ἔχω*) "I shall have," *ἀπ' (ἀπὸ) αὐτό* "from this," *τ' ὄνομα* (*τὸ ὄ.*) "the name," *τό 'χτισαν* (*τὸ ἔχτισαν*) "they built it," *ἐγὼ 'μουνα* (*ἤμουνα*) "I was," *εἶν' (εἶναι) ὁμορφή* "she is beautiful," *νὰ σοὺ 'πῶ* (*εἰπῶ*) "let me tell you," *ποὺ 'σαι* (*εἰσαι*) "where art thou?" *τοῦ 'δωκα* (*ἔδωκα*) "I gave him," *πέντ' ἔξι* (*πέντε*) "five or six," *ἦρθ' ἕνας* (*ἦρθε*) "one came," *λείπ' ἐκεῖνος* (*λείπει*) "that one (he) is absent," *τί 'δες* (*τί εἶδες*) "what did you see?"

1. In Northern Greek *e* is stronger than *u*, so *π' ἔρχεται* = *ποὺ ἔρχεται*.

2. In many parts *i* is not swallowed up by *a* (or *o*, *u*), but combines with the preceding vowel into a diphthong: *νὰ ἰδῶ ναῖδῶ* "that I may see," *τὰ εἶδα τόιδῃ* "I saw it," *ποὺ εἰσαι ρύζε* "where art thou?" Further, in several regions *u* + *e* unite to *o*: *ὀπόχει* = *ὀποὺ ἔχει* "who has," *σὸλεγα* = *σοὺ ἔλεγα*. Before velar vowels *καί* retains the palatal pronunciation of the *κ*: *κὲ αὐτός* "and he," and also loses its vowel before a following *i*: *κ' ὕστερα* "and then." Moreover, the short words *μέ* "me," *σέ* "thee," usually lose their *e* before *i*: *μ' εἶδες* "thou sawest me"; while, on the contrary, the article *ἡ οἱ* retains its vowel: *ἦρθ' (ἦρθε) ἡ μάνα* "the mother came."

3. Vowel contraction within a word takes place in general according to the same laws as in case of liaison of separate words: e.g. *πᾶς* (*πᾶς*) from *πάγεις*, *τῶς* from *τρώγεις*, *ἄκου* from *ἄκουε*, *πάνε* from *πά(γ)ουνε*, *λέτε* from *λέγετε*, etc., *πωρνό* (*πουρνό*) "morning," from **πρωνό*, i.e. *πρωῖνόν*. (Similarly Pontic *ἄν* = *ἀγιον*).

§ 12. The initial unstressed vowel is subject to various mutations.

(a) The dropping (aphaeresis) of an *i* and *e*, more rarely of an *o* or *a*: e.g. *γούμενος* (*ἡγούμενος*) "abbot," *γεια* (*ὑγεία*) "health," *μέρα* (*ἡμέρα*) "day," *μισός* (a. Gk. *ἡμισυς*) "half," *πάγω* (a. Gk. *ὑπάγω*) "I go," *ψηλός* (a. Gk. *ὑψηλός*) "high," *ἔγω* and *ἐγὼ* "I," *ἔδω* and *ἐδώ* "here," *βρίσκω* (*εὐρίσκω*) "I find," *κεῖ* and *ἐκεῖ* "there," *κεῖνος* and *ἐκεῖνος* "that," *μπορῶ* (beside *ἐμπορῶ* and *ἡμπορῶ*) "I can, am able," *ρωτῶ* and *ἐρωτῶ* "I ask," *σπέρα* (*ἐσπέρα*) "evening," *φκαριστῶ* (*εὐχαριστῶ*) "I thank," *γίδι* (*αἰγιδιον*) "goat," *ματώνω* (*αἷμα*) "I make bloody," *δέν* (from *οὐδέν*) "not," Pontic *ἔκι* (from *οὐκί*) "not," *λίγος* (*ὀλίγος*) "little," *μάτι* (*ὀμμάτι*) "eye," *μιλῶ* (*ὀμιλῶ*) "I speak," *σπίτι* (*ὀσπίτι*) "house," *ψάρι* (a. Gk. *ὀψάριον*) "fish," *γαπῶ* (usually *ἀγαπῶ*) "I love," *πὸ μακρά* (usually *ἀπὸ μ.*) "from afar," *πεθαίνω*, *ποθαίνω* (*ἀποθαίνω*) "I die," *τοὺ 'φτί* Velv. = the usual *τὸ αὐτί* "ear," *λαχτόρι* (Cappad.) = *ἀλόχτερας* (Aegina) "cock."

Aphaeresis may even take place when the initial vowel is of secondary origin caused by the disappearance of a consonant: *e.g.* *ναῖκα* (Capp.) = *γυναῖκα* "woman" (*cf.* § 22).

(b) Prothesis, that is, the prefixing of an *a* in most cases, more rarely another vowel: *νέφαλο* and *ἀνέφαλο* "cloud," *πλάγι* and *ἀπλά(γ)ι* "side," *στήθι* and *ἀστήθι* "breast," *χείλι* and *ἰχείλι* "lip," *ἰβδέλλα* (*βδέλλα*) "leech," *κρυφά* and *ἀκρυφά* "secretly," *καρτερῶ* and *ἀκαρτερῶ* "I expect," *περνῶ* and *ἀπερνῶ* "I pass by," *λησμονῶ* and *ἀλησμονῶ* "I forget" (*elimonízo* in the Terra d' Otranto), *ἀθερρῶ* (Pontus) = *θαρρῶ* "I believe," *ἐσύ* (*σύ*) "thou," *τότες* and *ἐτότε(ς)*, Pontic *ἀτότε* "then, at that time," *τοῦτος* and *ἐτοῦτος* "this" (on *βλέπω* and *ἐβλέπω*, etc., *cf.* § 182, n. 2); *ἴσκιος* (in patois *ἰσκιά* and *σκιά*) "shadow."

(c) Exchange of the initial vowel for another vowel: *e, i* are liable to be displaced by *a* or *o*; *o* in most cases is displaced by *a*, while *a* seldom yields to any other vowel: *ἄντερα* (a. Gk. *ἔντερα*) "bowels," *ἀλαφρός* (*ἐλαφρός*) "light," *ἄξάδερφος* (*ἐξάδερφος*) "cousin," *ἀπάνω* (*πάνω*, *ἐπάνω*) "above," *ἀκεῖ* (Pontus) = *ἐκεῖ* "there," *ἄρωτῶ* (= *ἐρωτῶ*, *ρωτῶ*), in Pontus also *ὀρωτῶ*, *ἄχνάρι*, and *χνάρι* (a. Gk. *ἔχνος*) "track," *ἀπομονή* (*ὑπομονή*) "patience," *δμορφος* (also *ἐμορφος*) "beautiful," *ὀχτρός* (or *ἐχτρός*) "enemy," *ὀρμήνεια* (*ἐρμηνεία*) "counsel," *ὀρπίδα* (*ἐρπίδα*) "hope," *ὀγῶ* = *ἐγῶ* "I," *ἐδικός* = usually *δικός* (*ιδικός*) "own," *ἐπίσω* (usually *ὀπίσω* or *πίσω*) "behind," *ἄρφανός* (*ὀρφανός*) "orphan," *ἄχταπόδι* (*χταπόδι*, from *ὀκταπόδιον*) "polypus," beside *μάτι* (see above) also *ἀμμάτι*; *οὔλος*, usually *ὄλος* "whole"; *εὐτός* (Chios, Naxos, Crete, Ionic Islands) = *αὐτός* "this."

In the forms of the initial vowel there exists the greatest diversity in the different dialects. These forms are mostly due to an incorrect analysis of the close *liaison* of words according to § 11, especially in the union of the article and noun or *νὰ*, *θὰ* + verb: *e.g.* *τομμάτι* is analysed into *τὸ μάτι* (instead of *τὸ ὀμμάτι*), *νακαρτερῶ* into *ν' ἀκαρτερῶ* (instead of *νὰ καρτερῶ*), *τάντερα* into *τὰ ἄντερα* (instead of *τὰ ἔντερα*).

(b) STOPS.

§ 13. The tenues *π, κ, τ* generally undergo no change. In some cases they have arisen from spirants (see § 18). On the other hand, two exceptionless phonetic laws have decreased the number of the tenues:

§ 14. (1) The combinations *πτ* and *κτ* have become *φτ* and *χτ*: (a. Gk.) *πτ* has become *φτ*: *φταρμίζομαι* (a. Gk. *πτάρνυμαι*), "sneeze," *φτερό* (*πτερόν*) "wing," *φτωχός* (*πτωχός*) "poor," *ἀστράφτει* (*ἀστράπτει*), "it lightens," *ἐφτά* (*ἐπτά*) "seven," *κλέφτης* (*κλέπτης*) "thief," *πέφτω* (*πίπτω*) "I fall."

(a. Gk.) *κτ* = *χτ*: *χτίζω* (*κτίζω*) "I build," *χτυπῶ* (*κτυπῶ*) "I strike," *ἀνοιχτός* (*ἀνοικτός*) "open," *δάχτυλος* (*δάκτυλος*) "finger," *δείχτω* (from *δείκνυμι*) "I show," *δίχτυ* (*δίκτυον*) "net," *νύχτα* (*νύξ* *νυκτός*) "night," *ὀχτώ* (*ὀκτώ*) "eight," *σφιχτός* (*σφυγκτός*) "fixed."

1. *πτ*, *κτ* therefore are no longer to be found in a modern Greek word. *ἀπ' τὸ* = *ἀπὸ τὸ*, etc., is a different matter; yet even in this case the pronunciation is often *ἀφ' τὸ*; so also, e.g., *κόφ' το* from *κορ(s) το*, § 37.

Whenever the spelling *πτ*, *κτ* (*καθρέπτης* instead of *καθρέφτης* "looking-glass," *ἀκτῖνα* instead of *ἄχτῖνα* "ray," etc.) occurs in vernacular texts it is merely a survival of the historic *orthography* of the literary language, *pronunciation* being *φτ*, *χτ*.

2. In the Greek of Lower Italy *χτ* and *φτ* have passed into *φτ* (Otranto) and *στ* (Bova) respectively: *νίfta* *νύχτα* (but *ἐπέfta* = *ἐπεfta*!); *εστά* = *ἐπτά*, *νίστα* = *νύχτα*.

§ 15. (2) The tenues after nasals become mediae, i.e. *μπ*, *ντ*, *γκ* are pronounced like *mb*, *nd*, *ng* (*Ϸ* = *ng* in German *Engel*): *ἀγκαλιᾶζω* *αγκαλ' ἄζω* "I embrace," *πρίγκιπας* *prīngipās* (Lat. *princeps*) "prince," *λάμπω* *lámbo* "I shine," *ἀντάμα* *andáma* "together." The same sounds arise when a nasal and (a. Gk.) *β*, *γ*, *δ* come together, so that *μβ*, *γγ* and *νδ* are pronounced like *mb*, *ng*, *nd*, preserving the ancient Greek mediae; but it is better, except in the case of *γγ*, to write *μπ*, *ντ*: *κολυμπῶ* (a. Gk. *κολυμβῶ*) "I swim," *ἐγγίζω* *engízo* "I touch," *ἐντεκα* *éndeka* (*ένδεκα*) "eleven," *δέντρο* (*δένδρον*) *déndro* "tree."

1. Spellings like *κολυμβῶ*, *δένδρον* come from the literary language and are unintelligible.

When, owing to the dropping of a vowel, the groups *μπ*, *γκ* (*γγ*), *ντ* begin the word, they are pronounced almost exactly like pure voiced *mediae*, i.e. like North German or Romanic *b*, *g*, *d* (or, more correctly, *ᵐb*, *ᵑg*, *ᵑd* with reduced nasal): *μπροστά* (*ἐμπρός*) "forwards," *μπαίνω* (*ἐμπαίνω*) "I go in," *γγόνι* (*ἐγγόνι*) "grandson," *γκρεμίζομαι* "I hurl down, precipitate" (**ἔγκρημ[ν]ον*), *ντροπή* (*έντροπή*) "disgrace," *ντύνομαι* (from *ένδύνομαι*) "I dress."

The change of tenues to mediae after a preceding nasal takes place also in the liaison of words, final -ν uniting with the initial π (ψ), κ (ξ), τ (τσ) of a following word to *mb* (mbz), *ng* (ngz), *nd* (ndz): τὸν πατέρα = *tombatéra* "the father," τὸν ψεύτη *tombzéli* "the liar," τὴν τσέπη *tindzépi* (acc.) "the pocket," τὴν κουράζω *tiwguvázo* "I weary her," δὲν ξέρω *dewgezéro* "I do not know," δὲν ψηφῶ *dembzifó* "I care not," ἀν τὸν πάρης *andombáris* "if you bring him." Note also from Chios (TEXTS III. 9) (δ)ἐν εἰ(δ)εν *kanéi en iéw ganí* "he saw nobody," (δ)ἐν ἤρκουτον *πῑ'ά en írku'tom b'á* "he came no more," ἤφυν τσεῖνος (= κεῖνος) *ífién dzínos* "that (man) fled." On the other hand, initial β, γ, δ, and γ always remain spirants: τὸ(ν) βασιλιά, τὸ(ν) γάμο, τὴ(ν) δόλια, τὴ(ν) γυναῖκα (cf. § 33, n. 3).

2. In many regions (e.g. several of the Cyclades, Lesbos, cf. also TEXTS III. 12) μπ, γκ, ντ, both when initial and when within a word, have become pure mediae: μπάμπω has become *bábw* "grandmother," (ἐ)μπορῶ "I can," (ε)δορό, φεγγάρι "moon," φεγάρι, δόντι "tooth," δόδι, κοντά "near," *kodá, ávtras* "man," *áítras, ápaβwviáz(ou)ntai* "they are betrothed," *ápaβwviázdai*. The same phonetic change extends even to loan-words (cf. e.g. from *los* *κουβάνια*, Ital. *compagnia* "company," *άρμαμέδο*, Lat. *armamentum* "fleet," *πάδα*, Ital. *banda* "side"), and to word-liaison, cf. from *los* τὸ γαφέ = τὸν καφέ "coffee," from Lesbos τ *γαρδιά* = τὴν καρδιά (acc.) "the heart," *d galamníá* = τὴν καλαμνιά, "the reed," σὰ δὸν = σὰν τὸν (acc.) "as the"; from Saranda Klisiés μὴ δύχ' = μὴν τύχη "may it not happen," τὴ γσέσκισαν "they rent it."

3. The softening of the initial syllable by the nasal of the preceding final has sometimes resulted in the voiceless initial of a word becoming voiced, or a voiced initial becoming voiceless, i.e. there arose a δ *μπιστικός* from a τὸμ *πιστικόν*, a μπέμπω (Crete) from τὸν *πέμπω*, a γουρεύω "I shear" (Lesbos) from τὸν *κουρεύω*, etc., or from τὴ μπάντα a ἡ πάντα "side" (Ios).

4. The m. Gk. mediae are therefore inseparably connected with an originally preceding nasal, there being no other mediae except in loan-words. As the alphabet has no signs for *b, d, g*,¹ the corresponding sounds are represented in the numerous Turkish and Italian words by μπ, ντ, γκ respectively: μπέης, Turk. *bei* "Bey," μπάρκα "bark," ντερβένι, Turk. *derren* "defile, narrow pass," ντάμα "lady" (in cards), σεβντάς, Turk. *sevda* "love," αντίο, Ital. *adío* "adieu," γκιαούρις "Giaour," γκαλερία "gallery," μπάγκα "bank." So also Γκαίτε "Goethe," Μπέκ "Beck," and similar foreign names, although in such cases the educated Hellenise the form (Γοίθιος Goethe, Δάντης Dante, etc.).

¹ Sometimes (in Constantinople, especially in Turkish newspapers printed in Greek characters) the signs β, γ, δ with a period underneath are employed.

§ 16. In addition to the rules already stated, the *tenues* suffer phonetic transformation only in isolated cases and dialectically; thus *κ* has fallen out before *χ* in *ζάχαρι* (from *ζάκχαρι*) "sugar," and *σιχαίνομαι* (from *σικχαίνομαι*) "I dislike," *κβ* becomes *βγ*, and *κδ* becomes *γδ*: *βγάλλω* (*ἐκβάλλω*) "I take out," *βγαίνω* (*ἐκβαίνω*) "I go out," *γδύνω* (*ἐκ-δύνω*) "I undress," *γδέρνω* (*ἐκ-δέρω*) "I flay." The combination *φτξ* becomes *φκξ* in *φκγάρι* (**πτυάριον*) "shovel," and *φκελόνω* (beside *φτελύνω*) "I make."

1. The disappearance of *tenues* in Chios (TEXTS 9), e.g. in *αορίνω* = *ἀπὸ πάνω* "from above," *ἐτίος* = *ἐτούτος* "this," is due to dissimilation. The cause of the disappearance of the *κ* in the same region in *αλοδί* = *ἀλογάκι* "little horse," *σενδιύι* = *σεντούκι* "chest," cannot be determined with certainty.

2. The change of *τ* to *κ* (before *i*) is found in Zaconian and in Lesbos (also in Mesta on Chios): thus, (Zacon.) *κα'kidzie* = *κατοικία*, *ρο'kicha* = *ἐπότηζα* (cf. TEXTS III. 15, n. 9. 2), *χα'rkí* = *χαρτί*, similarly *aféngi* = *ἀφέντης* "Mr., Sir," before mediae; (Lesbos) *κείχος* = *τείχος* "wall," *ἀφκί* = *ἀφτί* "ear," *μάκ'* = *μάτι* "eye," *μαγήλ* = *μαίτηλι* "handkerchief." In Zaconian also *π* before *i* passes into *κ*: e.g. *kísiu* = *πίσω* "behind."

3. On Crete (and several other islands of the Aegean) *τ* before *i* becomes a spirant: *τὰ μάθια* = *τὰ μάτια*, *τέθαιος* = *τέτοιος*, *στραθιώτης* = *στρατιώτης*. Similarly *ντι* becomes *δι*: *ἀνάδιος* = *ἀνάτιος* "opposite," *ἀρχοδιά* = *ἀρχοντιά* "nobility, gentry." Cf. also *máddia* = *μάτια*, Terra d' Otranto.

4. In Pontus the initial group *στ* becomes *σ(σ)*: *σ(σ)ὸ* = *στὸ* "in the, to the," *σάχτη* = *στάχτη* "ashes."

§ 17. The palatalising of a *κ* before *e* and *i* (*y*), i.e. the change of *ke ki* to *êe êi*, *ce ci* or *çe çì* (*τσ* or *τς* *τς*) is widely spread (but only in dialects).

This transition takes place in Pontus, Cappadocia, Cyprus, Crete, on many islands of the Aegean (e.g. Lesbos, Amorgos, Naxos, Syra, Calymnos, Chios), in the dialect of the city of Athens, in Megara, Aegina, Cyme in Euboea, in many regions of the Peloponnesus (also in Zaconia and in the Maina), in Locris, Aetolia, Lower Italy; thus, e.g., *τσεφάλι* = *κεφάλι* "head," *τσαί* (*τςαί*) = *καί* "and," *τσαίρος* = *καιρός* "time," *τσερί* = *κερί* "candle," *τσερά* = *κερά* (*κυρία*) "woman," *έτσεί* (*έτςεί*) = *έκεί* "there," *τσειτόμαι* = *κείτομαι* "I lie," *τσύμα* = *κύμα* "wave," *τσυρατσή* (Maina) = *κυριακή* "Sunday," *κότσινος* (*κοτσίινος*) = *κόκκινος* "red," *κουτσί* = *κουκί* "bean," *άκουσε* (Aegina) 3 pers. sing. of *άκουκα* "I heard," *στοίζω* = *σκίζω* (*σχίζω*) "I split." In *τςουμώμαι* (Chios *τσοιμούμαι*) = *κοιμούμαι* "I sleep," *τςουλία* = *κοιλιά* "belly," *στςούβω* = *σκύβω* "I bow," *στςουλί* = *σκυλί* "dog," and in other instances (e.g. on Aegina), the phonetic change before *u* is only apparent, because this *u* has arisen from an older *i*-sound. This *στα*

(*σ*τ*σ*) may become even *σσ* (or *σ*), cf. e.g. *βρίσσει* "he finds" (Chios, Calymnos, and elsewhere); on *σ*, v. § 28 n.

The media *g* (*γγ*, *γκ*) undergoes the same change: *ἀντζελος*, i.e. *ándzelos* = *ἄγγελος* "angel," *ἀντζίστρι* = *ἀγκίστρι* "hook," *σντζενής* (Ios) = *συγγενής* "relative"; or *dž*, thus *ἀντζελος*, etc. (in Cos also *ἀντζελος*, etc.).

In Cappadocia (Pharasa) *κ* also becomes *dž*: e.g. *ἀτζεῖνος* = *ἐκείνος*.

(c) SPIRANTS.

§ 18. The spirants *φ*, *χ*, *θ* have a tendency to pass into *tenuēs* (*π*, *κ*, *τ*) after a preceding *s* (or after another voiceless spirant). This is most generally the case with *θ*, which becomes *τ* after every *σ*, *φ*, *χ*: *αἰστάνομαι* (from *αἰσθάνομαι*) "I perceive," *ἐγελάσθηκα* aor. pass. "I was laughed at," *ἐσβήσθηκε* "it was extinguished" (from *ἐγελάσθηκα*, *ἐσβήσθηκε*, but, e.g., *ἐτιμήθηκα* "I was honoured), *φτάνω* (from *φθάνω*) "I overtake," *(ἐ)λεύτερος* (from *ἐλεύθερος*) "free," *ἐγράφθηκε* "it was written," *ἐχτρός* (from *ἐχθρός*) "enemy," *ἐφυλάχθηκα* "I guarded."

1. The spelling with *θ* (*ἐλεύθερος*, *ἐγελάσθηκα*, etc.) is historical, that is, it has no value for the present pronunciation.

Similarly *χ* becomes *κ* after *σ* and regularly also after *f*: *ἄσκημος* (*ἄσχημος*) "ugly," *μόσκος* (*μόσχος*) "musk, perfume," *σκίζω* (*σχιζω*) "I split," *σκοινί* (*σχοινί*) "rope," *σκολειό* (*σχολεῖον*) "school"; *εὐκαρίστω* (*εὐχαριστῶ*) "I thank," *καυκοῦμαι* (*καυχοῦμαι*) "I boast," *εὐκοῦμαι* (*εὐχοῦμαι*) "I pray," *εὐκή* (*εὐχή*) "prayer."

2. The same holds true for the spelling *σχ* (*σχεδόν*, *σχολαστικός*) as for *σθ*.

3. The change of *ρθ* into *ρτ* is fairly wide-spread, especially in Eastern Greek: frequently *ἦρτα* = *ἦρθα*, "I came," *ὀρθός* = *ὀρθός* "straight." Less frequently *ρχ* becomes *ρκ* (e.g. in Cyprus,¹ Rhodes, Calymnos, Samos, Chios): *ἐρκουμαι* = *ἐρχομαι* "I come," *ἀρκή* = *ἀρχή* "beginning."

φ after *σ* becomes *π* only in some dialects.

4. Thus in Pontus, Cyzicus, and Icarus: e.g. *ἀσπαλίζω* = *σφαλνῶ* "I lock," *σπάζω* = *σφάζω* "I kill," *σπίγγω* = *σφίγγω* "I press," *σπιντόνα* = *σφενδονή* "sling."

5. The variations (*τρέφω*, *θρέψω*, etc.) arising from the a. Gk. law of dissimilation of aspirates are not found in m. Gk., *θρέφω* *ἔθρεψα*, *τρέχω* *ἔτρεξα*, or survive only in some rare cases, like *ἐτέθηκα* (a. Gk.

¹ More correctly *ρκ*.

ἐτέθην) from θέτω "I place," ἐτάφηκα (a. Gk. ἐτάφην) from θάβω "I bury," ἐτράφηκα (a. Gk. ἐτράφην) from θρέφω "I bring up, educate." Cf. § 205, I. 3, n. 3, and § 207.

§ 19. The combination *fs* (frequently for *ds*, *vs*) changes uniformly to *ps* (*ψ*): ἐδούλευσα (aor. of δουλεύω "I work") becomes ἐδούλεψα, ἔπαυσα (παύω "I cease") ἔπαψα, ἔκλαυσα (κλαί(γ)ω "I weep") ἔκλαψα, and so forth (cf. aorist-formation, § 201, I. 1). Similarly, Λεψίνα = Ἐλευσίς, ἡ κάψι (καύσις) "burning heat"; cf. also κάτσε = κάθ(ι)σε "sit down" (imperat.) and (Turk.) μπαξές from μπαχ(τ)σές "garden."

1. In Lower Italy (Terra d' Otranto) exactly the opposite has occurred, *ψ* becoming *fs*: e.g. αἰσιλό = ἀψηλός "high," πᾶ κλάψω = νὰ κλαίω (from κλαίω).

2. The form ἀτός (v. § 136, n. 3) has not arisen from the more usual αὐτός through the dropping of *f*, but corresponds to an a. Gk. form ἀτός.

§ 20. *θ* sometimes becomes *χ*: χλιβερός, χλιμμένος, "afflicted," χλῖψι "affliction" (beside θλιβερός, etc.), παχνί (from παθνί) "manger"; *θ* has become *φ* in ἀρίφνητος (= ἀν-αρίθμητος) "innumerable," στάφνη (from στάθμη) "rule (line)."

1. In the dialect of the Terra d' Otranto, initial *θ* becomes *t*, *θ* in the middle of a word between vowels becomes *s*: τέλο = θέλω "I wish," τίνατο = θάνατος "death," λισάρι = λιθάρι "stone," πεθαμμένος "dead." In Eastern Greek also *τ* stands for *θ* (cf. νὰ χατῶ for χαθῶ, TEXTS III. 13. c, and ἄτρωπος for ἄθρωπος, TEXTS III. 14. a). *σ* instead of *θ* is especially characteristic of Zaconian, e.g. σέρι = θέρος "summer," σιλικό = θηλυκός "female."

2. In isolated cases δά (Velvendos), χά (Pontus), ᾶ (Chios) = the regular θά, further ἐνά (Cyprus) = θεν(ν)ά (particles to form future tense).

§ 21. In Zaconian, in Cyprus, South-Western Asia Minor, on several of the Aegean Islands (e.g. Crete, Amorgos, Cos, Calymnos, Astypalaea), in the Pontic (as also in the Cappadocian) dialects, *χ* before *e* and *i* becomes *ḡ* (ḡ) or even *ḡ* (ḡ): ḡέρι = χέρι "hand," ḡειμῶνας = χειμῶνας "winter," ḡḡεις = ἔχεις "thou hast," ḡḡετε = ἔχετε "you have." Sometimes (e.g. in Calymnos) this *ḡ* passes into *σ*: σέρι, ḡσει, ḡσι = ὅχι "not," νύσα = νύχια "nails, claws." In Bova, *χ* before velar sonants is pronounced aspirated *k* (*kʰ*), before palatal *h* (*hʰ*); *h* = *χ* is also found occasionally elsewhere.

§ 22. Among the voiced spirants (*β*, *γ*, *δ*), *γ* especially shows a widely spread tendency to disappear between vowels, and sometimes even in the initial syllable. This disappear-

ance of intervocalic γ (ζ and y) is found in the most diverse regions (in Epirus, Peloponnesus, Macedonia, in the islands from Cyprus to Asia Minor): e.g. λέω and λέγω "I speak," (imperf. ἔλεα and ἔλεγα), πα(γ)αίνω πη(γ)αίνω πά(γ)ω "I go," τρώ(γ)ω aor. ἔφα(γ)α "I eat," λο(γ)αριάζω "I reckon," φυλά(γ)ω "I guard," ρολό(γ)ι "clock," σα(γ)ίτα "arrow," φα(γ)ητό "eating," συλλο(γ)οῦμαι "I consider," πέλα(γ)ο "sea," (ὀ)λί(γ)ος "few," με(γ)άλος "great," ἀ(γ)απῶ "I love," ἐ(γ)ώ "I"; ἔλοια = γέλοια (Naxos), ὑρίζω = γυρίζω "I seek," ὕναϊκα = γυναικα "woman." The γ is omitted most frequently in the first-mentioned verbs.

The combination $\gamma\iota$ ($\gamma\nu$) has become one simple sound y (= γ before e, i). This sign is therefore employed to represent a y before velar sonants: $\gamma\iota\omicron\mu\acute{\iota}\zeta\omega$ = $\gamma\epsilon\mu\acute{\iota}\zeta\omega$ "I fill," $\gamma\iota\omicron\mu\alpha$ = $\gamma\acute{\epsilon}\mu\alpha$ "repast," $\gamma\iota\omicron\phi\acute{\upsilon}\rho\iota$ = $\gamma\epsilon\phi\acute{\upsilon}\rho\iota$, $\gamma\iota\alpha\rho\acute{\alpha}\varsigma$, Turk $yara$ "wound." Cf. also § 9.

The omission of β is usual in διάολος = διάβολος "devil."

The regular omission not only of the γ but also of the β and δ (rarely of θ) is a marked peculiarity of the South-Eastern Gk. dialects, i.e. of Cyprus, Rhodes, Calymnos, and the neighbouring islands, but is not confined to these dialects: φοῦμαι = φοβούμαι "I fear," κάουρας = κάβουρας "crab," περι(β)όλι "garden," ἀερφός = ἀδερφός "brother," γά(δ)άρος "ass," οἱ (δ)ώ(δ)εκα "the twelve," ὀρπί(δ)α "hope," πα(δ)άρι = πο(δ)άρι "foot," νά ὥσω = νά δώσω "that I may (let me) give," ἔ(ν) = δέν "not." Cf. also \tilde{a} and ἐννά, § 20, n. 2. In the Terra d'Otranto the dropping of intervocalic (and initial) consonants obtains to a still larger extent (e.g. τόα = τότε, ρόα = πότε; ο, $\acute{\epsilon}$ = τὸ, τῇ(ν); στέο = στέκω).

In Chios, side by side with the complete dropping of γ, β, δ we find also a mere reduction: e.g. νά ἑλάσωμε from γελῶ "I laugh," ὁ ἄσιλῆς "the king," (ῥ)οῦδι "ox," καῖαλλίνα "horse-manure," γάῖαρος "ass," etc. TEXTS III. 9.

§ 23. On the other hand, γ has been inserted between vowels: e.g. ἀ(γ)έρας "air" (Chios ἀῖέρας), θε(γ)ός "God," ἀκού(γ)ω "I hear," καί(γ)ω "I burn," κλαί(γ)ω "I weep," φται(γ)ω "I am at fault"; ἀγῶρι "boy" (from a. Gk. ἄωρος) is quite common.

This phenomenon is found on the whole mainland, the Ionic Islands, the Cyclades, Crete, Chios, and Lesbos. Moreover, almost in the entire region of the Aegean as well as in Crete and Cyprus a γ is inserted between v and a vowel: πιστεύγω = πιστεύω "I believe," χορεύγω "I dance," κόβγω "I cut," ράβγω "I sew," τρίβγω "I rub," παρασκευή "Friday," βγαγγέλιο "gospel." The verbs in

-έω end, in the Terra d' Otranto, in -έο (*pistéo* "I believe"), in Bova in -έγω (*platégwo* "I speak"), in Zaconian in -έργω (*dulérogi* "I work").

In some dialects a γ is prefixed even to the initial vocalic syllable: γαῖμα = αῖμα "blood," γέρημος = ἔρημος "empty," γίδιος = ἴδιος "like, the same"; cf. especially TEXTS III. 12 (γείπε = εἶπε, γύστερα = ὕστερα, γούλος = ὄλος, etc.).

Often a γ develops before ν in the words σύγνεφο = σύννεφο "cloud," ἔγνοια = ἔννοια "care," ἀγνάντια = ἀνάντια "opposite," τυραγνῶ = τυραννῶ "I oppress."

§ 24. γ and ν (β, υ) regularly disappear before μ: μάλαμα (from μάλαγμα) "gold," σαμάρι (from σαγμάριον) "pack-saddle," πλεμένος (from πλεγμένος) of πλέκω "I twist, plait," πνιμένος from πνίγω "I drown," πρᾶμα (from πρᾶγμα) "thing," ἔρωτεμένος (from ἔρωτεύω) "beloved," θάμα "wonder," θαμάζω "I wonder" (from θαύμα, θαυμάζω), καμένος (from καυμένος, καίω, κάβω) "burnt," μαγεμένος (μαγεύω) "bewitched," ρέμα (ρεύμα) "brook."

1. Usually πρᾶμμα, καμμένος, etc., are written with μμ. In this case, however, those dialects which actually possess double consonants (§ 36 n.) recognise only one μ in the pronunciation (except with two μμ in Chios). Spellings πρᾶγμα, πλεγμένος, ρεύμα, etc., come from the literary language, unless the -γμ- in the continental dialects.

2. ν disappears before ρ only in ξέρω beside ξίρω "I know"; otherwise the ν remains: ἀλεύρι "flour," εὐρίσκω (θὰ εὔρω) "I find," μαῦρος "black," etc. Before ν, ν has become μ; cf. λάμνω (a. Gk. ελαίνω) "I row," μνοῦχος (εὐνοῦχος) "castrated, eunuch."

§ 25. δ has disappeared before γ (ι) in γιά = διά "through, on account of" (γιατί "why?" = διὰ τί); but διαλέγω "I choose," διαβάζω "I read," διαβαίνω "I pass over," δυό "two," δυόσμος "jasmine," etc.

§ 26. In the dialect of Cyprus we find δ and γ treated in a manner analogous to the deaspiration of θ (χ, φ) given in § 18, the groups ργ, ρδ becoming ρκ, ρτ, and βγ, βδ, γδ becoming βκ, βτ, γτ: ἀρκάτης = ἐργάτης "worker," ἀρκυρός = ἀργυρός "silver," περτίκιν = πέρδικα "partridge," αἰκόν = αἰγό "egg," βκαίνω = βγαίνω "I go out," ἐβτομάδα = (ἐ)βδομάδα "week," γτέρνω = γδέρνω "I flay." On Rhodes and the neighbouring islands only ργ, ρδ, and βγ undergo this change; otherwise (e.g. in Chios and Calymnos) this phonetic movement has usually attacked only ργ and βγ, though the second sound is also found partially or wholly voiceless; cf. βγάλλει "he takes out," πιστεύγω "I believe," μαργόλλος = μαριόλος "sly,"

φεύγει "he departs," αἰγά and αἰκά "eggs," Γιώργης and Γιώρκης = Γεώργιος, ἀργάτης and ἀρκάτης = ἀργάτης.

In Terra d' Otr. δ is pronounced as *d* (analogous to *t* for *θ*, § 20, n. 1); there and in Bova γ (ζ) is pronounced *g* before the vowels *e* and *i*.

§ 27. The palatal γ (*y*) has become in the Maina dialect a *ž*, i.e. a voiced palatal sibilant: e.g. ζῆ = γῆ "earth," ζομάτος = γεμάτος (γιομάτος) "full," Παναζία = Παναγία, μαζεριτσή = μαγερική "kitchen." Even the secondary *y* in γιά from διά, Γιάννης from Ἰωάννης, etc. (cf. § 9), undergoes the same change (ζιά, ζάννης). For other changes to which the spirant *y* is liable, v. § 10, n. 5.

§ 28. In many parts the sibilants σ and ζ are pronounced with the front palate (š) (that is, dorsal) instead of with the tongue-tip; often σ (ζ) becomes a kind of *sh*-sound (š, ž, ś, ź). This pronunciation is found over the whole Greek-speaking territory, most frequently before *i* (e.g. εἰκοσι "twenty") and before *ι* (μιση ὀκά = μιση ὀκά). The latter (ι) sometimes disappears (τρακόσα = τριακόσια "300," γρόσα = γρόσια "piastres," v. § 10, n. 4). š for *s* before consonants is very rare (e.g. šκύλος for σκύλος "dog" in Pontus, šτό σπίτι "in the house," καšτρο "fortress" in Maina, μόšκος = μόσχος "perfume" in Taygetos), while kš, pš, tš (for ξ, ψ, τσ) are found wherever σ is sounded š. Texts III. 3 and 15 (Maina and Ladá in Taygetos) afford characteristic examples of the extension of this pronunciation of the σ and ζ to all other combinations.

For š (š) from χ, v. § 21. In some dialects in which κ is palatalised to č (§ 17), e.g. in Bova and Cyprus, šč becomes š, as āškhmos from āskhmos "ugly," šýλος from σκύλος "dog," etc. In Karpathos and some of the neighbouring islands (also Chios) we find the transition from σσ or σι to τσ: e.g. γλῶσσα = γλῶσσα, νητσά = νησιά; the transition from ζ to dž (e.g. παιδζω = παιζω) is more widely spread.

§ 29. Before a voiced consonant (β, γ, μ, ν) σ is pronounced like ζ (*z*), that is, voiced: σβήνω *zvíno* "I extinguish," προσμένω *prozméno* "await," σμίγω *zmízo* "I join, unite." Similarly with close liaison of words: ποιὸς μπαίνει *pyoz béni*, τοὺς μεγάλους *tuz mezálos*, ἄς λέη *az lei*, ἄς δώση *az dósi*.

1. Otherwise the σ is subject to few mutations; sometimes it disappears between vowels if the next syllable contains a σ, as, e.g., in Velvendos (σ'χουρείς = συχωρέης), Bova (ἐγράφαι = ἐγράψαι), Chios (νὰ πλερώης = νὰ πλερώσης), Iesbos (δρόγησα = δρόσισα), Pontus (Θανάϊς = Ἀθανάσις). In Lower Italy (also in Zaconian) the dropping of the final -s is a common phonetic law: τεό = θεός "God," mástora

= μάστορας "master," *γελᾷ* = *γελάεις* "thou laughest." In *ἄντρε[s]* *ζῆναιτρε[s]* from the Maina (TEXTS III. 3) and *ὁ βασιλὲν νὰ . . .* = *ὁ βασιλὲς νὰ, ἔνα[s]* *φρένιμος*, etc., from Chios (TEXTS III. 9) -s has disappeared before a following *z* or semi-vowel. Final -s may disappear also through dissimilation; cf. e.g. occasionally *ὁ πατέρα[s]* *μας* or (Chios) *λωλλὸ τσαί* = *λωλὸς τσαί* (i.e. *καί*), *νὰ τοῦ πάρη[s]* *τσαί . . .*, *πολλοῦ[s]* *ξένους*, (Ios) *τῇ δούλα[s]* *τῆς*. Otherwise the *s* is everywhere phonetically retained, apparent exceptions (as, e.g., in *ἡ πόλι* = a. Gk. *πόλις*) being explained as new forms of declension.

(d) LIQUIDS AND NASALS.

§ 30. *ρ, λ, ν* before a *y* (*ι*) become mouillé (*ρ', λ', ν'*): *γριά* *ἤρ'(y)ά* "old woman," *ἥλιος* *ιλ'(y)ος* "sun," *λιοντάρι* *λ'(y)οντάρι* "lion," *ἐννιά* *ἐν'(y)ά* "nine," *ἀσημένιος* *asiménios* "of silver." In many dialects between *μ* and *ι* a *η* is inserted, though very often not written: *μνιά* *μῆά* = *μιά* "one," *ὁμνοιάζω* *ομῆάζω* "I resemble," *καλαμνιά* "reed," *ποτάμνια* "rivers."

§ 31. Before a consonant *λ* regularly becomes *ρ*: e.g. *ἀδερφός* from *ἀδελφός* "brother," *ἐρπίδα* (= *ἐλπίδα*) "hope," *Ἀρβανίτης* "Albanian," *ἦρθα* from *ἤλθα* "I came," *χάρκωμα* (*χαλκός*) "metal pot," *βαρμένος* = *βαλμένος*, pass. ptcp. of *βάλλω* "I put," *στέρνω* (usually *στέλνω*) "I send," *βόρτα*, Ital. *volta* (also *βόλιτα*).

1. *r*- and *l*-sounds are very liable to metathesis, i.e. to change their position within a word: *ἄρθωπος* from *ἄθρωπος* "man," *κρουσεῖω* from *κουρσεῖω* "I commit piracy, live by robbery," *πρικὺς* and *πικρὸς* "bitter," *πουνάρι* from *πρινάρι* "(holly) oak," *πουνό* from *πρωνό* "early," *σερνικός* from *ἄρσενικός* "male," *ἀρμέγω* from *ἀμέργω* *ἀμέλγω*, "I milk," *ἀδεφλε* from *ἀδελφε* "brother" (voc. Pontus), or *ἀδρέφι* for *ἀδέρφι* (Ionic Islands), *σκόρφα* and *σκούρφα* "sow." Metathesis is rarer with other sounds. If two *r*-sounds occur in a word, one of them usually converts to *λ* through dissimilation: *ἀλέτρι* (a. Gk. *ἄροτρον*) "plow," *γλήγορα* from *γρήγορα* "quickly," *κριθάρι* and *κλιθάρι* "barley," *παλεθύρι* and *παραθύρι* "window," *περιστέρι* and *πελιστέρι* "dove," *πλώρη* from *πρώρη* "poop (deck)," *φλεβάρης* from **φρεβάρης*, the latter again through transposition from *φεβάρης* "February." We find disappearance of *λ* through dissimilation in *δλάκερος* = a. Gk. *ὀλόκληρος* "entire," *φανέλα* = Ital. *flanella*. Noteworthy is the disappearance of the *ρ* in the word *χουσός* = *χρυσός*, TEXTS III. 12.

2. In the dialect of the Sphaciotes, Cretan mountaineers, *λ* before velar vowels becomes a peculiar kind of *r* (cerebral *ʀ*), which is spoken with the front edge of the tongue in a curved position: *ἄρρος* *ἄρος* = *ἄλλος*, *καρός* *καρός* = *καλός*, *φίρος* *φίρος* = *φίλος*, *θάρασσα* *βράσα* = *θάλασσα*. A sibilant *r* = Czech. *ř* is found in Seyros

(written $\chi\acute{\epsilon}\rho\zeta\iota = \chi\acute{\epsilon}\rho\iota$). In Lower Italy intervocalic λ has become a (cerebrum) $\acute{\alpha}\acute{\lambda}$: $\acute{\alpha}\acute{\lambda}\acute{\alpha}\lambda\acute{o} = \acute{\alpha}\lambda\lambda\acute{o}\varsigma$, $\rho\acute{o}\lambda\acute{\lambda}\acute{\iota} = \rho\acute{o}\lambda\lambda\acute{\upsilon}$, $\nu\acute{\iota}\chi\epsilon\lambda\acute{\alpha}\lambda\acute{\alpha} = *δ\acute{\iota}\kappa\epsilon\lambda\lambda\alpha$ (= $\acute{\iota}\delta\iota\kappa\acute{\eta}$).

§ 32. In $\pi\lambda\acute{\iota}\acute{o}$, $\pi\lambda\acute{\iota}\acute{\alpha}$ "more" λ is very frequently expelled: $\pi\acute{\iota}\acute{o}$, $\pi\acute{\iota}\acute{\alpha}$.

In the dialect of Samothrace λ and ρ completely drop out: $\acute{\alpha}\lambda\omicron\gamma\omicron = \acute{\alpha}\lambda\omicron\gamma\omicron$ "horse," $\tau\acute{\upsilon}\acute{\iota} = \tau\upsilon\rho\acute{\iota}$ "cheese," $\tau\acute{\epsilon}\iota\varsigma = \tau\rho\acute{\epsilon}\iota\varsigma$ "three," $\acute{\epsilon}\chi\epsilon\tau\alpha\iota = \acute{\epsilon}\rho\chi\epsilon\tau\alpha\iota$ "comes," $\chi\omega\acute{\iota}\acute{o} = \chi\omega\rho\acute{\iota}\acute{o}$ "village." Before a , o , u , λ is dropped also in Zaconian, in Naxos and Cappadocia (Pharasa): e.g. $\acute{\epsilon}\alpha = \acute{\epsilon}\lambda\alpha$ "come," $\kappa\upsilon\acute{\iota}\acute{\iota}\acute{\iota} = \kappa\lambda\omicron\upsilon\delta\acute{\iota}$, $\kappa\lambda\omicron\upsilon\beta\acute{\iota}$ "cage," $\theta\acute{\alpha}\alpha\sigma\sigma\alpha = \theta\acute{\alpha}\lambda\alpha\sigma\sigma\alpha$ "sea," $\xi\acute{\upsilon}\omicron = \xi\acute{\upsilon}\lambda\omicron\upsilon$ "wood."

§ 33. Modern Greek has three nasals, μ , ν , and ν (= n in Germ. *Enkel*). The last occurs (as in German) only before k -sounds (k , g) and is written with γ (cf. also § 15).

The (a. Gk.) nasals have disappeared before the spirants ϕ , θ , χ : $\nu\acute{\upsilon}\phi\eta$ from $\nu\acute{\upsilon}\mu\phi\eta$ "bride," $\pi\epsilon\theta\epsilon\rho\acute{o}\varsigma$ from $\pi\epsilon\upsilon\theta\epsilon\rho\acute{o}\varsigma$ "father-in-law," $\acute{\alpha}\theta\rho\omega\pi\omicron\varsigma$ from $\acute{\alpha}\nu\theta\rho\omega\pi\omicron\varsigma$ "man," $\acute{\alpha}\theta\acute{o}\varsigma$ from $\acute{\alpha}\nu\theta\omicron\varsigma$ "flower," $\sigma\upsilon\chi\omega\rho\acute{\omega}$ from $\sigma\upsilon\gamma\chi\omega\rho\acute{\omega}$ "I pardon," $\sigma\phi\iota\chi\tau\acute{o}\varsigma$ from $\sigma\phi\iota\gamma\chi\tau\acute{o}\varsigma$, $\sigma\phi\iota\gamma\kappa\tau\acute{o}\varsigma$ "bound" "fastened."

1. Likewise before σ in $\kappa\omega\sigma\tau\alpha\upsilon\acute{\nu}\iota\omicron\varsigma$, $\kappa\omega\sigma\tau\acute{\eta}\varsigma$, etc. (*Constantinus*), before ξ and ψ in $\acute{\epsilon}\sigma\phi\iota\acute{\xi}\alpha$, aor. of $\sigma\acute{\phi}\acute{\iota}\gamma\gamma\omega$ "I press," $\acute{\epsilon}\pi\epsilon\psi\alpha$ from $\acute{\epsilon}\pi\acute{\epsilon}\mu\pi\omega$ "I send" (usually $\sigma\acute{\tau}\epsilon\lambda\omega$).

2. Forms or spelling like $\acute{\alpha}\nu\theta\omicron\varsigma$, $\acute{\alpha}\nu\theta\rho\omega\pi\omicron\varsigma$, $\sigma\upsilon\gamma\chi\omega\rho\acute{\omega}$, $\sigma\acute{\upsilon}\gamma\chi\rho\omicron\varsigma$, $\sigma\acute{\upsilon}\mu\phi\omega\varsigma$ are due generally to the literary language, nevertheless $\nu\theta$ has remained unchanged dialectically (in the North), as $\acute{\alpha}\nu\theta\omicron\varsigma$, $\acute{\alpha}\nu\theta\rho\omega\pi\omicron\varsigma$.

3. Original $\mu\beta$, $\gamma\gamma$, $\nu\delta$ are treated differently, v. § 15. The nasal disappears before the voiced spirant only in words which have forced their way in from the literary language and also before initial β , γ (β , γ) δ (§ 15); as $\sigma\acute{\upsilon}\beta\alpha\sigma\iota$ from $\sigma\acute{\upsilon}\mu\beta\alpha\sigma\iota\varsigma$ "agreement," $\sigma\upsilon\gamma\gamma\rho\acute{\iota}\acute{\zeta}\omega$ from $\sigma\upsilon\gamma\gamma\rho\acute{\upsilon}\rho\acute{\iota}\acute{\zeta}\omega$, "I arrange, prepare," $\sigma\upsilon\delta\acute{\epsilon}\omega$ ($\sigma\upsilon\upsilon\delta\acute{\epsilon}\omega$) "I bind," $\kappa\acute{\iota}\delta\upsilon\upsilon\omicron\varsigma$ ($\kappa\acute{\iota}\delta\upsilon\upsilon\omicron\varsigma$) "danger"; spellings like $\sigma\upsilon\mu\beta\alpha\acute{\iota}\nu\epsilon\iota$ belong to the literary language.

4. ν also is sometimes, like ρ , changed by dissimilation to λ (e.g. $\mu\acute{\epsilon}\lambda\acute{\iota}\gamma\gamma\iota$ for $\mu\acute{\epsilon}\nu\acute{\iota}\gamma\gamma\iota$ = a. Gk. $\mu\acute{\eta}\mu\acute{\iota}\gamma\acute{\epsilon}$ "temple (of head)," $\pi\lambda\acute{\epsilon}\mu\omicron\upsilon\iota$ = a. Gk. $\pi\acute{\nu}\epsilon\upsilon\mu\omega\upsilon$, "lung"), or, like σ , is completely suppressed (thus in Chios $\kappa\acute{\alpha}\epsilon\upsilon\alpha\varsigma$ or $\kappa\acute{\alpha}\nu\acute{\epsilon}\alpha\varsigma = \kappa\acute{\alpha}\nu\acute{\epsilon}\alpha\varsigma$ "anybody," $\kappa\acute{\alpha}\omicron\upsilon\upsilon$ = $\kappa\acute{\alpha}\omicron\upsilon\upsilon$ "they do," and similarly $\kappa\acute{\alpha}\omega$, $\kappa\acute{\alpha}\epsilon\iota\varsigma$, etc.).

§ 34. Final $-\nu$ is usually only pronounced in such words as are closely connected with the following word, and only when the following word begins with a vowel or with κ , π , τ , ξ , ψ , $\tau\sigma$, and these sounds then (according to § 15) become g , b , d (gz , bz , dz); the ν itself becoming n and m before g and b . The forms which retain the final $-\nu$ under these conditions are especially the definite and the indefinite

article, the conjunctive pronoun of the 3rd pers. (§ 136), the particles δέν "not," ἄν "if," πρίν "before," σάν "as, like," ὅταν "when": *e.g.* τὸν ἄθρωπο "the man," but τὸ φίλο "the friend," τὴν πίστι "the faith," but τὴ γυναῖκα "the woman," ἕναν ἐργάτη "one (or a) workman," ἕνα βασιλιά "a king," τὴν εἶδα "I saw her," τὴ βλέπω "I see her," δὲν ξέρω (in Lesbos, however, and other North Greek dialects, δὲ ξέρω, etc.) "I don't know," δὲ θέλω "I will not," ἂν ἔχῃς "if thou hast," ἂ θέλῃς "if thou willest," πρίν ἔρθῃ "before he comes," πρὶ φύγῃ "before he flees," σάν πατέρας "like a father," σὰ μάννα "like a mother." The pronouns αὐτός and τοῦτος "this," and ἐκεῖνος "that," together with adjectives, rarely retain their -ν in connection with a substantive, the adjectives retaining it only when the substantive begins with a vowel: τοῦτον τὸν ξένο or τούτῃ τῇ φορά, τὸν καλὸν ἄθρωπο or τὸν καλὸ ἄθρωπο; but note πολλὸν καιρό "long time," πόσον καιρόν "how long?"

1. Even under other circumstances the final -ν is sometimes retained, especially if it is protected by rival forms in -νε (-να); *cf.* λοιπόν "now, therefore," κἀν(ε) or κἀνα "at least, even if," ἕναν(ε) "one, a," τόν(ε) τὴν(ε) "him, her," ἐκεῖνον(α) "that (one)," ποιον(α) "whom," ἄλλον(ε) "another," τῷ χρόνῳ(ε) "of the years," and other genitives; also the verbal forms φέρουν(ε), ἔφεραν and ἐφέρανε "they brought," (ἐ)κάθονταν and (ἐ)καθότανε "he sat," ἦμουν(α) "I was," ἐρχόμουν(α) "I came," νὰ ἰδοῦν(ε) "that they may see" (beside ἔφερα, ἐκάθοντα, ἐρχομαι, etc.). But before spirants one has a choice between, *e.g.*, τόνε (τὴνε) βλέπω "I see him (her)," ἐφέρανε βιβλίον "they brought a book," or τὴ βλέπω, ἔφερα βιβλίον.

2. Following the model of δέν and δέ "not," we may also use μὴν beside μὴ "not" (prohibitive) and νάν beside νά "in order that": *e.g.* νὰ μὴν ἀκούσω "in order that I may not hear," νὰ μὴν πάρῃς "do not take," νὰν τὸ φέρῃ "in order that he may bring it."

3. In consequence of mistaken separation of words the final -ν was sometimes carried over to the following word, and thus many words have received a "prothetic" ν; as, νοικοκύρις "master of house" (fr. οἶκος, νῆλιος = ἥλιος "sun," νύπνος = ὕπνος "sleep," νουρά "tail," Νικαριά "Island of Icarus," νή—νή = ἦ—ῆ "either . . . or," νέλα (TEXTS III, 15, Ladá) = ἔλα "come." *Cf.* also § 15, n. 3.

4. In some dialects (Cyprus, Rhodes, Chios, Naxos, and other islands of the Aegean, Pontus) the final -ν has throughout (and especially in the absolute final syllable) maintained its place (or has only been reduced without disappearing), and has often been carried over to other forms where, properly speaking, it does not belong; thus, *e.g.*, not only acc. ἡμέραν, μάνναν, κόρην, ἀδερφόν, τοῦτον, χωριόν, γυναῖκα, βασιλιά, βρύσιν, neuter φύλλον, σπῖτιν, 1 and 3 pl. μποροῦμεν, μποροῦσιν, 3rd sing. (ἐ)πῆρεν, ἔβαλεν, but also ὄνομαν = ὄνομα, πᾶμαν =

πρᾶμα, στόμαν=στόμα, ἡ ἰναῖκαν του=ἡ γυναικα του, τὰ παιδιὰν του = τὰ παιδιὰ του, ἐξέβην "he went out" (a. Gk. ἐξέβη). When the nasal is so conspicuous in the final syllable, it often affects, as might be expected, the following initial syllable; cf. e.g. ἤφυνεν δλείνος (i.e. τσεῖνος, κείνος) "that one went away," (δ)ἐν ἤρκοντομ β'ζά (i.e. πιά) "he came no more," and so forth, TEXTS III. 9.

In Chios, Karpathos, and in kindred dialects, together with the Cyprian,¹ the final -ν is assimilated to the following initial before all sounds except vowels and π, τ, κ: cf. e.g. from TEXTS III. 6. 8. 9 μιὰφ φοράν=μιὰ(ν) φοράν, τὸφ φέρω=τὸ(ν) φέρω, ἔναχ χάρκωμα=ἐναν χ., τὸβ βασιλιάν=τὸν β., ἡτοῖ ἱεμάτο=ἦτον γεμάτο, ἔσ σ' ἔχει=δὲν σ' ἔχει, τὴν αὐλήν μου=τὴν αὐλήν μου, ἡσουλ 'λγνιτσά=ἡσουν (ἐλ)λγνικειά. Assimilation to κ, π, τ may be found in Karpathos (e.g. ἄτ τὸ κάμουν=ἄν τὸ κ.). In the dialects of Cyprus and Chios the -ν disappears when the following word begins with ξ, ψ or with another consonantal group the first part of which is not π, κ, τ. The -ν disappears in Chios also in the absolute final syllable (i.e. before a pause in the sentence) provided an -ε does not intrude (cf. ἐκούνεν-ε "he moved," σεντούν-ε "chest," TEXTS III. 9).

(e) COMPOUND AND DOUBLE CONSONANTS.

§ 35. The composite or compound consonants are ξ (*ks*), τσ, ψ (*ps*), which under certain conditions (after nasals) become voiced (*gz*, *dz*, *bz*), v. § 15. Corresponding to the pronunciation of σ = *s* given in § 28, there are also the sounds *kš*, *tš*, *pš*.

1. ξ and ψ correspond to the a. Gk. sounds, while τσ and τζ (*ντζ*) are of later origin. τσ, in addition to the τσ (*dz*) arising dialectically from κ (*γκ*) (v. § 17), sometimes takes the place of an ancient τ (before *i*), e.g. κληματασιδα "clematis," ρεσινή "resin" (a. Gk. ῥητίνη), or a σ (*σ*), e.g. κοτσύφι (κότσυφος) "blackbird," τσωπάζω (usually σωπαίνω) "I am silent"; cf. also § 28 note. The transition from the sound τ to τσι occurs more frequently in the Pontic and Cappadocian dialect. τσ (*τζ*) is the result also of the throwing together of τ and σ in ἔκατσε=ἐκάθισε, τσῆ=τῆς (v. § 55, n. 1), τίποτσι (e.g. Crete) from τίποτις. Many words with τσ (*τš*) or τζ (*τζ*=*dž*) have come in through borrowing (from Turkish or Italian); as, τσακίζω "I smash," τσιμπῶ "I prick," καρότσα "carriage," πετσι "leather," καφετζῆς "keeper of a café," (ν)τζαμί "mosque," τῶναβάρ (Pontus) "animal," τσοπάνης (Lesbos) *džouβάν's* "shepherd."

τζ is often written for τσ, although pronounced τσ.

2. In the Terra d' Otranto ξ has become φσ (*ψ*): ἐδίψε = ἔδειξε "he showed," *fséro* = ἔέρω "I know" (cf. also TEXTS III. 2); in Bova ξ and ψ have become *dz*: *dzúlo* = ξύλο "wood," *dzomí ψωμί* "bread."

3. Other compound consonants occur only dialectically: Zaconian, Cyprian, and the neighbouring South-Eastern dialects possess *k'*, *p'*, *t'* respectively *κχ*, *πφ*, *τθ*, i.e. tenues followed by an aspirate or spirant, as (Zac.) *akhó* ἄσκός "bag," *thénu* σταίνω "rise up," *tho* = *τὸ*, *phíruu*

¹ Cf. also ἔναλ λεοντάρ, ἔσκωννε με, TEXTS III. 13. a (Pontus).

σπείρω "I sow," (fr. Calymnos) λάκχος=λάκκος "pit," σαίθα = σαγίττα "arrow," κάπφα = κάππα, ἡ ἀτθῆσι (i.e. ἀνθησις) "flowering, bloom," (fr. Chios) κόκχαλα "bone," πίθηα "pitch," κούπηα "cup."

§ 36. Double consonants (ττ, ββ, σσ, λλ, νν, ρρ, etc.) are merely orthographical in the ordinary language, i.e. they are (as also in English or German) simplified in the pronunciation and have only the value of the single consonants; thus κρεββάτι = κρενάτι, γλωσσα = γλώσα, ἄλλος ἄλος, θαρρῶ παρό, etc.

The original pronunciation of "lengthened" or double consonants (as in the German dialects of Switzerland) is found still in Lower Italy, in the South-Eastern Greek dialects (Cyprus, Rhodes, Karpathos, Icarus, and also Chios), and in the interior of Asia Minor (Cappadocia), and that not only in words with double consonants from the a. Gk. or taken over from another language, like κόκκινος "red," χάννω "I lose," ἄλλος "another," τέσσερα "four," καπέλλο = Ital. *capello* "hat," σαίττα = Lat. *sagitta* "arrow," σακκούλλι "little bag," γλώσσα "language," but also as the result of later assimilation: καμμένος = καυμένος "wretched," πέττε = πέντε, ξαθθός = ξα(ν)θός "fair" (colour), ἄθθρωπος = ἄ(ν)θρωπος "man," νύφφη = νύ(μ)φη "bride," συχχωρῶ = συ(γ)χωρῶ "I forgive" (cf. also § 33), τὸφ φίλο (§ 34, n. 4), etc. Along with the preservation of ancient double consonants the South-Eastern Greek dialects afford examples of the spontaneous doubling of originally single consonants both in initial and middle syllables: e.g. (from Chios) πῆόττερα, ἐττρώγανε "they ate," δγ'ὸ ττριὰ "two or three," ἀππίδι "pear," βρέχχει "it rains," πράσσινος "green," χαλάζζι "hail," τὸ ζζουμί "broth," πάλλι "again," ἀννοίγω "I open," μμέ "but." The conditions governing such doubling of consonants have not yet been explained. In part of the Greek-speaking territory the lengthened explosives are aspirated, v. § 35, n. 3.

§ 37. In modern Greek the general tendency is toward the simplification of original consonant combinations. Apart from the phenomena already given in the last paragraph and elsewhere (§§ 16, 24, 28 n., 32, 33), mention should be made here of the frequent expulsion of one consonant out of a three-consonant group: e.g. ἔξεψα (fr. ἔξεψα), κόφ' το (fr. κόψ[ε] το), ψεύτης (a. Gr. ψεύστης), βίσεχτος "leap-year, unlucky year" (Lat. *bisextus*), ζεῖλα (fr. ζεύγλα). This expulsion, however, is arrested, especially when the third consonant is ρ (ἐχτρός, στρατιώτης).

A fresh massing of consonants is restricted to the North. Greek dialects as a result of extensive vowel syncope. See examples, § 7, note 1. The consonants which come together in this way often undergo a change facilitating the enunciation. In Velvendos a

dental creeps in between *l*, *n*, and a following *s*, a *b* between *μ* and *λ*: γειτόνισσις = γειτόνισσες "neighbouring women," γένντισιν = γέννησεν "gave birth," θέλτς = θέλεις, μπλιά = μηλιά, or a consonant is thrown out: ἔσλιν = ἔστειλεν, παντρεύκιν = παντρεύτηκεν, κούσκε = ἀκούστηκε, κθάρι = κριθάρι, ἀπ ν = ἀπ' τήν, or there takes place a partial assimilation to one of the sounds: θκός = δικός, φκέντρ = βουκέντρι "prick for oxen," ἔφχ = ἔφυγε; cf. also ἔκσεν = ἔχυσεν, and ψή = ψυχή (Pontus).

(f) ON ACCENT

§ 38. The accent usually stands over one of the last three syllables, examples like ἔπιασε, ἐβράδυνασε, γαῖδαρος forming no exception, since *ι* (*υ*) counts as a consonant, and *αι* a diphthong. From the standpoint of modern Greek the exact position of the accent within the last three syllables cannot be reduced to fixed rules; it is, generally speaking, governed by the ancient Greek rules of accent, from which modern Greek varies only in particulars. The fourth last syllable can carry the accent only when a secondary element is attached to the end of the word, or where a syllable is accented after the model of analogous forms: ἡπαιζενε, ἔλεγενε (Naxos) beside ἡπαιζε(ν), ἔλεγε(ν), ἔλεγα(ν); ἐγέλιμον(α), ἔρχομεστα (on analogy of ἔρχομουν, ἔρχουσουν); ἔφαγαμε (analogy of ἔφαγα, etc.). As a rule, in such case a secondary accent is given: ἔλεγενε, ἔλεγα(ν)ε, ἔφαγα(ν)με, ἔρχομε(ν)στα, ἔρχο(ν)σαστ(ο)νε. On the accent signs, cf. § 4.

1. The a. Gk. three-syllable law is thus still operative in m. Gk., but the force of the long ultimate has been obliterated (the difference between long and short being no longer maintained). Consequently forms like ξύλινος gen. ξυλίνου acc. pl. ξυλίνους from ξύλινος may be uniformly accented ξύλινου ξυλίνους, or πλούσιος fem. πλουσία as πλούσιος πλούσια, or ἐκάθετο "he sat" ἐκαθόμην or ἐκάθετο ἐκάθομουν. This tendency has made itself specially felt in inflexion: note ἄνθρωποι for ἄνθρωποι (and other substantives of similar formation) after the model of ἀνθρώπων(ν) ἀνθρώπους, ἐκάμαν (beside ἔκαμαν) after ἐκάμαμε ἐκάμετε, or *vice versa* κούλθσαμ (Cappad.) = ἀκλούθησαμε, "we followed," after the sing. κούλθσα = (ἀ)κλούθησα; ἀφηκα, ἔπηρα (beside ἀφήκα, ἐπήρα) after ἔδωκα, ἔθηκα, ἔδεσα, ἔδειρα, ἔστειλα, etc. Even the accent of individual words has been changed after the model of others: as, ἀθός a. Gr. ἄνθος "flower" after καρπός "fruit," μονός "single" after διπλός "double." Moreover, when adjectives are turned into substantives the accent is thrown back (after a. Gk. model Γλαῦκος — γλαυκός) as Λάμπρος (proper name) from λαμπρός "bright," Χαλέπα (place in Crete) from χαλεπός, στάχτη "ashes" = στακτή (sc. τέφρα), βράδν "evening" from βραδύς. As far as phonetics are concerned,

the accent has suffered alteration only through the phenomena treated in § 9.

2. The modern Greek accent may generally be termed expiratory or stress, though the musical element is not quite absent.

§ 39. Some small words have no accent of their own (though written with accent in many cases), but lean for accent on the preceding or following words. Such enclitics and proclitics are the forms of the conjunctive pronoun (§§ 134–136), whether they stand before or after the word to which they refer, the forms of the article, the prepositions, the particles *νά* and *θά*, the conjunctions *καί* “and,” *μό* “but.” Words which carry an accent on the ultimate or penultimate receive the enclitic without any change, those accented on the third last take on with the enclitic a second accent on the ultimate, as *τὰ παιδιά μου* “my children,” *ἡ μάνα σου* “thy mother,” *στεῖλε μου* “send me,” *τὰ σπίτια του* “his houses,” *τ’ ἄρματα μας* “our weapons,” etc.

1. Here also the three-syllable law is valid with this modification, that the properispomena are treated as paroxytones; thus *δοῦλος σας* “your servant,” *εἶδα τὸν* “I saw him” (usually *τὸν εἶδα*). The proclitics, except *ὁ*, *ἡ*, *οἱ* (and *εἰς*), are generally written with an accent. Note also that the proclitic *ἵνα* “what” (§ 152, n. 2) moves its accent to the end in cases like *ἵνα ἔλε νὰ κάμῃ* “what is he to do?” *ἵνα ἔφταιε κείνη* “what was she guilty of?”

2. The principle of enclitics is carried much further in the dialects. In Cyprus the verb becomes enclitic after the negative or after adverbs, the noun after its adjective and (in the voc.) after the exclamations *ἔ*, *οὐ*, *ὦ*, *ᾄ*, *βρέ*: e.g. *ἔμ παρπατεῖ = δὲν περπατεῖ* “he does not go,” *ἐψές ἤρταμεν* “we came yesterday,” *καλὸς παπᾶς* “a good priest” (*παπᾶς*), *ἔ ἀφέντη* “ho, Mr.!” (*ἀφέντης*), *βρέ Βδοκα* “ho, Eudocia” (*Βδοκιά*).

PART SECOND.

MORPHOLOGY.

INFLEXION OF NOUNS.

USE OF THE FORMS.

§ 40. Modern Greek differentiates *three* genders (masculine, feminine, and neuter) and *two* numbers (singular and plural). No trace of the dual has survived. When the subject is a neuter plural the verb is not in the singular (as in a. Gk.) but in the plural. A construction *κατὰ σύνεσιν* is permitted: *e.g.* τό 'μαθαν ὁ κόσμος "the world (= people) learned it." In most cases the gender is clearly determined by the grammatical form (nom. sing.). The natural distinction of sex in animal life is expressed either through the use of different words or by the formation of a feminine from the masculine stem: *e.g.* βούδι "ox"—ἀγελάδα "cow," ἄλογο "horse"—φοράδα "mare," τράγος "he-goat"—γίδα "she-goat," or γάτος—γάτα "cat," σκύλος "dog"—σκύλα "bitch," πρόβατο "wether"—προβατίνα "ewe." For the male animal a neuter form is frequently used (which is also mostly the common designation of the species), as ταυρί "bull," βούδι "ox," ἄτι "stallion" (ἄλογο "horse"), κριάρι "ram" (*cf.* also ἀγώρι "boy").

1. Although παιδί "child" and κορίτσι "maiden" (beside κοπέλα *f.*) are neuter, the use of neuter diminutives (like *Mariechen* or a. Gk. Λεόντιον) is quite restricted, forms like ξα(ν)θούλα dim. of "fair," μαννούλα dim. of "mother," Ἑλενίτσα dim. of "Helen," Μαριγώ dim. of "Mary" being much more usual. Also the wife or daughter of a man is correctly designated either by the genitive or by a feminine form of the masculine: *e.g.* κυρὰ Παναγιώτη or Παναγιώταινα "Mrs. Panayotis," Παυλήδαινα "Mrs. Παυλῆς,"

Ἀγγελίνα (uncommon) "Mrs. Angelis." Note also ἡ παπαδιά (from παπᾶς) "clergyman's wife."

When some other female relationship—not a man's *wife*—is to be expressed with reference to the masculine the suffix *-ισσα* is usually employed: e.g. γειτόνισσα "neighbour woman" fr. γείτονας, μάγισσα "witch" from μάγος, νησιώτισσα "a woman from the islands" fr. νησιώτης, Μανιάτισσα "woman of Maina" (but Συριανή "woman from Syra" fr. Συριανός).

2. In Icarus the *plural* of geographical names is employed in a peculiar fashion to designate the particular parts or the neighbourhood of a locality, as ἡπῆγεν εἰς τὰς Ἀνατολάς "he went into the different regions of Asia Minor," πᾶμεν κατὰ τοὺς Εὐδήλους "we went into the vicinity of Εὐδήλος." Cf. also § 103.

§ 41. Modern Greek has only three cases, nominative, genitive, and accusative. These are, however, not always formally differentiated from one another, since the acc. (usually without *-ν*) and the nom. in the sing. and pl. of the fem. and neut. nouns are always phonetically alike, and in the pl. of mascs. (with the exception of *o*-stems) the acc. and nom. coincide; also the gen. and acc. sing. of mascs. (again with the exception of *o*-stems) are the same. The masc. *o*-stems best maintain the different cases, furnishing a separate form also for the vocative, which is in all other stems identical in the sing. with the acc. without *-ν*, in the pl. with the nom.

1. The acc. sing. is clearly distinguished only where it retains its *-ν*, or where this is secured by a vocalic addition (cf. § 34). On the other hand, through the dropping of *-s* (§ 29 n.) in the Greek of Lower Italy the decay of cases has advanced further than elsewhere. Even in masculines in *-os*, partial decay of nom. and acc. is found (Pontus, Aeg. Sea).

2. The dative has entirely disappeared from the vernacular language; at the most it is found only in formal phrases taken from the literary or ecclesiastical language; as θεῷ δόξα "thank God," ἐνεηῆτα τοῖς ἐκατό "90 per cent.," τῶνόντι (whence also τόντις) "really." On the syntactical substitution of gen. acc. or εἰς (*ς, σέ*) for the dative case, cf. § 54.

3. The gen. pl. is not very frequently used—sometimes limited to statements of measure, dates, or particular expressions; cf. also § 44, n. 2.

§ 41a. Modern Greek having largely retained the power of forming substantival compounds, we find several varieties of compounds in which substantival elements form part.

1. Substantival compounds:

(a) Dvandva-formations: e.g. μαχαιροπέρουνο "knife and fork," ἀνδρόγυνο "man and wife, married couple," γυναῖκοπαῖδα "wives and children."

(b) Where a substantive is more precisely determined by an

adjective: *e.g.* γεροντοκόριτσο "old maid," καλόγρια "nun" (properly "a good aged woman"), κακοκαιρία "bad weather." Note especially the combinations with παλιο-, used in a bad sense: *e.g.* παλιά(ν)θρωπος "a good-for-nothing fellow," παλιогυναίκα "a common woman," παλιοπαῖδο "dirty rascal," παλιόσπιτο "wretched hut," and so forth.

(c) Where a substantive is more precisely determined by another substantive either in apposition or in any other casual connection; as *καμαροφρύδι* "eyebrow" (properly "arch-brow"), *cf.* also *ὁ κύρ Θόδωρος*, etc., §§ 63, 64; *νοικο-κύρις* of *σπιτο-νοικοκύρις* "master of the house," *βασιλόπαῖδο* "royal child," *ἡλιοβασίλεμα* "sunset," *κλεφτο-πόλεμος* "war with Klefts or bandits," *πετρότοπος* "stony place," *ἀνεμόμυλος* "windmill," *κρεββατοκάμερα* "sleeping-room." Formations are rare in which the last element is a verbal noun with no independent existence, *cf.* *e.g.* *καντηλανάφτης* "candle-lighter, sacristan" (fr. *ἀνάφτω* "I light").

(d) Where a verbal stem supplies, somewhat like a participle, the more precise determination of a substantive: *e.g.* *φουσκοθαλασσιά* "stormy sea" (fr. *φουσκώνω* "swell").

2. Adjectival compounds:

(a) Where the final adjective is more precisely determined by another adjective (numeral) or by a substantive; as *μαυροκόκκινος* "dark red," *ὀλάνοιχτος* "quite open," *εὐκολόπιαστος* "easily caught," *δεκάδιπλος* "tenfold," *ροδοκόκκινος* "rose red," *μαρμαροχτισμένος* "built of marble," *αἰθερόπλαστος* "formed of air." Note also *ἀξιαγάπητος* "amiable," *ἀξιοσπούδατος* "worthy to strive after."

(b) Where the final substantive is more precisely determined by an adjective (a numeral) or by another substantive; as, *καλόκαρδος* "good-hearted," *καλύτυχος* "fortunate," *βαρειόμοιρος* "having bad luck, unfortunate," *μαυρομάτης* "black-eyed," *τρικόμματος* "consisting of three pieces," *σιδερόκαρδος* "hard-hearted." Such adjectives may again be made substantives: *e.g.* *τριαντάφυλλο* "thirty leaved flower," *i.e.* "rose."

(c) Where a verbal stem forms the first element (as in 1. d): *e.g.* *τρεμοχέρης* "with trembling hand."

§ 42. The nominative, when placed at the beginning of a sentence, may be used to designate the psychological subject even when the construction of the sentence in itself requires another case form, thus usually in instances like *ὁ κυνηγός, σὰν τ' ἄκουσε, πολὺ τοῦ κακοφάνη* "the huntsman, when he heard it, it vexed him much," *τὸ παιδί τὸ καημένο στὸ δρόμο τοῦ ῥθε στὸ νοῦ καὶ λέει* "on the way it came to the poor child's mind and it speaks"; but sometimes even *ἓνας χωριάτης, ἐπέθανε τὸ παιδί του* "a peasant's child died" (lit. "a peasant (nom.), his child died").

The predicative nom. is very common and is not confined merely to verbs of the copula class, like *γίνομαι, στέκω, μένω*, etc.; *cf.* *ἐγὼ Γραικὸς γεννήθηκα* "a Greek I was born," *κερδεμένος θὰ*

βγῶ "I will come off gaining (gain thereby)," ὁ πατριωτισμὸς δὲ φτάνει μόνος "patriotism alone suffices not," προβάλλει ἀναγνωρισμένο τὸ ἔργο "acknowledged is the work" (lit. "appears acknowledged"), ἐλεύθερος ὁ κλέφτης ζῇ κ' ἐλεύθερος πεθαίνει "free lives the Kleft and free he dies," ὁλοένα ζεστότερος φεγγοβολοῦσε ὁ ἥλιος "ever warmer shone the sun," τρέχει χρυσὸ φίδι τὸ νερό "as a golden serpent flows the water," σπουδάζει γιατρός "he studies medicine" (lit. "he studies a doctor").

§ 43. In its attributive use the nom. has considerably enlarged its scope by replacing, by way of apposition, an explanatory or partitive gen.: e.g. τὸ ὄνομα φιλολογία "the name philology," σπυρὶ σινάπι "a mustard seed," μιὰ ποδιά χῶμα "an apron (full of) earth," ἓνα ποτήρι νερό "a glass of water," ἓνα ζευγάρι παπούτσια "a pair of shoes," μιὰ ὀκὰ κρασί "one oka of wine," μεγάλο πλῆθος Τούρκοι "a great multitude of Turks," μιὰ δεκαριά χρόνια "ten (a decade of) years." This nom., of course, participates in the construction of the word to which it relates; cf. βλέπω χιλιάδες κόσμο "I see thousands of people."

The use of the nom. in comparisons with σάν (in Pontus ἄμον) "as" has been considerably reduced; the object compared regularly appears in the acc. if it is a personal pronoun or is accompanied by the definite article: e.g. τὸ πρόσωπό του ἔγινε σάν τὴ φωτιά "his countenance became like fire," τὸ μαγουλάκι ἔλαμψε σάν τὴν αὐγή "the cheek shone like the dawn," μαῖρα φοροῦσε τὸ φτωχὸ σάν ἐμένα "the poor (child) wore a black garment, as did I," —but ντύνεται σὰ λόρδος "he dresses like a lord," πέφτει σάν ἄψυχος "he falls as if dead," φκαριστημένος σάν εὐτός "pleased as he."

§ 44. Although the use of the genitive on the one hand has been extended as a substitute for the ancient dat. (§ 54), on the other it has been reduced in favour of other means of expression. Its losses are chiefly in the adverbial and ablative usage, for which the acc. (§§ 49, 50) or acc. plus preposition (§§ 161, 162) have been substituted. Moreover, the explanatory gen. and the gen. of content or measure have given place to apposition (§ 43), the partitive gen. (except in particular phrases like ποτέ μου "never"), the gen. of material, and the gen. of comparison have all been ousted by prepositions. It is for the gen. pl. that most frequently other methods of expression are employed (cf. § 41, n. 3). For survivals of the gen. with prepositions, v. § 158.

1. Ancient usages occur especially in Cyprus: e.g. *adnominal* γενναῖκα τῶν γενναϊκῶν "a queenly woman," σκλάβος τῆς σκλαβιάς

"a vile slave," πὸν πόρτα τῆς πόρτας "from door to door," δυνὸ φορὲς τῆς ἡμερῶν "twice daily"; *adverbial* with verbs of motion: *e.g.* πααίνω τοῦ πόρου "I go (on) the journey" (and similarly καλλικέβκω τοῦ χτηνοῦ "I ride the mule," δκιαβαίνω τῆς πόρτας "I go through the door," μπαίνω τοῦ χωρκοῦ "I come up to (into) the village"); also to designate *cause* or *occasion*: *e.g.* ἐψόφησεν τῆς πείνας "he perished of hunger" (found also elsewhere), ἀζουλέβκει τῆς γυναικας του "he is jealous of his wife" (ζηλεύω with gen. also elsewhere), ἐλούθην τοῦ κλαμάτου "I bathed because of tears, in tears."

2. In North. Gk. dialects (*e.g.* Thessaly, Macedonia) the gen. has all but disappeared (*cf.* § 41, n. 3), *i.e.* the prep. ἀπό has largely ousted it (*v.* § 161, 6, n. 1).

§ 45. (1) The adnominal gen. may be employed as the equivalent of the ancient objective gen.: *e.g.* ἡ συλλογὴ τοῦ κόσμου "meditation on the world," ἡ σχέσι τοῦ βασιλέα (III. 4) "the relation to the king." It is the rule in statements of age, time, and measure, like κοπέλα δεκάξι χρόνων "a girl of sixteen years," ἕνας παράλυτος ὡς εἴκοσι χρόνων "a palsied man about twenty years of age," ἐφτὰ μερῶν ζωὴ "a life of seven days," σκοινὶ δέκα πηχῶ "a rope ten cubits long."

1. Note specially the pregnant construction in τὴν εἶχες δώδεκα χρονῶν (I. a. 11) "thou hadst her (the daughter) as twelve years old," *i.e.* "during twelve years" (while *adverbial* definitions of time stand in the acc.).

2. The expression τί λογῆς "of what sort?" "what kind of?" is quite stereotyped; as, τί λ. τραγούδι "what (what kind of a) song?"

3. Even the complement of an adj. stands in the gen.: *e.g.* ἀνῆξ-ερος τοῦ κόσμου "ignorant of the world," ἀφοβος τοῦ θεοῦ "having no fear of God"; also (in Cyprus) ἀπραχτος τῆς ἀγάπης "inexperienced in love," ἄρρωστος τῆς πυρέξεως "sick of fever."

This gen. is found dialectically (Cyprus) in quite ancient manner as the complement of a pass. participle: *e.g.* φαγμένον τοῦ σκουλουγκιοῦ "eaten by the worms," σκοτωμένος τῆς δουλειᾶς "killed by work."

4. A *gen. qualitatis* occurs in expressions like φόρεμα τῆς μόδας "a garment à la mode," χαρτὶ τοῦ γραψίματος "writing paper," σαρδέλλες τοῦ κουτιοῦ "canned sardines."

§ 46. (2) The possessive gen. is noteworthy in instances like στοῦ κουμπάρου "at the house of a godfather," ἐπήγε στοῦ Γιάννη "he went to Yanni," τρέχει στῆς μάννας του "he hurries to his mother," thus corresponding to a. Gk. (ἐν Ἀιδου); also for saints' days; as, *e.g.*, τ' ἀγιοῦ Βασιλείου "on Saint B.'s Day," αὔριο εἶναι τοῦ Μιχαήλ Ἀρχαγγέλου "to-morrow will be Michaelmas."

The possessive gen. may also be predicative; as, ποιανοῦ

είναι "to whom does it belong?" τὸ παιδί είναι τοῦ βασιλέα "Τπνον "the child belongs to King Sleep," τὸ βιβλίό είναι τοῦ φίλου μου "the book is my friend's" (cf. § 143).

The predicative usage of (1) and (2) has extended beyond its original bounds in particular (or dialectical) phrases: e.g. είναι τῆς μόδας "it is the fashion," είναι τοῦ σκοινοῦ καὶ τοῦ παλουκοῦ "he is a gallows-bird," είναι τοῦ σκοτωμοῦ "he is death's," εἶσαι τοῦ ὕπνου (in Cyprus) "thou art deep in sleep," εἶμαι τῆς θερμῆς "I am (still) feverish," τὸ τραγούδι ἐν τοῦ κλαμάτου, τοῦ ἀναγελασμάτου "the song makes one weep, laugh." This gen. is not confined only to the verb εἶμαι: e.g. ντύνεται τῆς μόδας "he dresses in fashion," κατάντησε τῆς μόδας "it became fashionable," τοῦ θανάτου πέφτει "he falls down as dead," μεγάλη ἀρρώστια μ' ἔρριξε τοῦ θανάτου (I. a. 11) "severe sickness brought me nigh to death," τὸν ἔκαμε τοῦ ἀλατιοῦ "he salted him" = "he pommelled him thoroughly."

§ 47. (3) The a. Gk. gen. as the complement of a verb survives only dialectically.

Cf. TEXTS III. 7 (Karpachos) ἀκουσέ μου "hear me," τῆς λυερῆς θὰ τῆς πολησμονήσω "I will forget the maiden," τῆς κόρης δέ ξεχάννω "I forget not the girl" beside τῆς κόρης νὰ ξεχάσης "forget the girl." In Cyprus this gen. accompanies various verbs: e.g. λησμονῶ "forget," ἀθθυμοῦμαι "remember," ἀκούω "hear," μυρίζομαι "smell (of)," ἐγγίζω "touch," νῶθω "understand," γελῶ "deride." Cf. also § 44, n. 1.

§ 48. (4) The gen. may be absolute and serve for adverbial expressions: e.g. ὦ τοῦ θάματος "oh! the miracle!" τοῦ χρόνου "next year," τοῦ κάκου "in vain," μᾶς κοπανιάς "with one blow," μονομιάς "all at once," μονοχρονοῦ "in the same year," κοντολογίης "in a word."

§ 49. The accusative is (1) the object case in the widest sense, replacing very frequently the a. Gk. gen. and dat. Apart from § 54, note the acc. construction with the following verbs: ἀκολουθῶ "follow," ἀκούω "obey," ζυγώνω "approach," βιγλίζω "keep watch," ἀπαντῶ, ἀνταμώνω, ἀντικρύζω "meet," ξεχωρίζω (also mid.) "I separate (myself) from" (ὁ ἓνας τὸν ἄλλο δὲν ἤξεχώριζε), ξεφεύγω "escape," προφτάνω "overtake," βοηθῶ "help," πολεμῶ "fight" (or with μέ), πιστεύω "believe (somebody or something)," προσκυνῶ "humble myself before," "do honour to," ἐλεῶ "give alms," σπλαχνίζομαι "pity," λυποῦμαι "deplore"; συλλογιέμαι (συλλογίζομαι) "think upon," εὔχομαι "pray," χαίρω "rejoice over," "enjoy" (or with γιά), θαμάζομαι "wonder at" (or with γιά and ἀπό) βαρεῖμαι "am tired of," καταπιάνομαι "undertake." Note also that many verbs are used both as transitives and as intransitives, v. § 176. A locality or place affected

by a verb of motion may stand in acc.: *e.g.* κατέβαινε τσου κάμπους (I. a. 8) "he came down through the fields," γύρισε βουνὰ καὶ λαγκάδια "he wandered over mountain and valley," πέρασε λόγγους καὶ κάμπους "he marched through forest and field," τῆς θάλασσης τὰ κύματα τρέχω "over the billows of the sea I hasten"; *cf.* also § 51.

How an originally passive or reflexive verb may through a peculiar development in meaning take the acc. as object may be seen in στεφανώνομαι, lit. "I am garlanded" (a ceremony at the celebration of a wedding in the church, and consequently) = "I marry"; thus, *e.g.*, τὴν στεφανώνει "he marries her."

§ 50. (2) A double accusative is very common—being carried sometimes beyond a. Gk. usage.

(a) Acc. of the object + predicative acc.: *e.g.* ἔχουνε στενὴ τὴ φαντασία "they have little power of imagination," νὰ ᾿χης τὸ θεὸ βοήθεια "have God as helper," δὲ σ' ἔχω πλὺ μὴτ' ἄνθρωπο μῆτε καὶ παλληκάρι "I consider thee no longer either man or pallicar," ὅλα ρόδινα τὰ βλέπω "I see everything rosy," λὲν πρόστυχη τὴ γλώσσα τοῦ λαοῦ "they call the language of the people ordinary," σὲ ξέρω τίμιον ἄνθρωπο "I know you to be an honourable man," ψύλλους ἐνόμιζε τὶς τσεκουριές "he regarded the axe-blows as fleas," τὸν πιάνει φίλο "he makes him a friend," θέλει νὰ πάρῃ τὴ θυγατέρα τοῦ βασιλιὰ γυναῖκα "he wishes to secure the daughter of the king for wife," τὸν ἔβγαλαν (or ἐφάνέρωσαν) ψεύτη "they proved him a liar," ἔφκεμασε τὸ σπίτι του λαμπρό "he made his house magnificent," τὸν ἔκαμαν βασιλιά "they made him king," τὸ κάνει μάλαμα "he makes it into gold," or, "he makes gold out of it," ἴντα νὰ κάμῃ τόσα γρόσα "what will he do with so much money?" τὸ κάνω δουλειά "I make it my work (task)," "I apply myself to it," δένω δεμάτια τὸ στάρι "I bind the corn into sheaves," τριαντάφυλλα τὰ πλέκω κορώνες "I weave roses into garlands."

The prep. γὰρ is also used instead of the predicative acc.: *e.g.* ἔχω τοὺς βράχους γὰρ κρεβάτι "I have the rocks for a bed," beside ἔχω τοὺς λόγγους συντροφιά "I have the forests as comrades," τὴν ἐζήτησε γὰρ γυναῖκα "he sought her for wife," τὸν κλαίγω γὰρ πεθαμένο "I lament him as dead."

(b) Acc. of the whole + acc. of the part affected (rare); as, τὸν κέντρωσε τὸ δάχτυλο ἐν ἁγκαθάκι "a small thorn pricked him in the finger."

(c) Acc. of the person (or the object) + acc. of the thing: *e.g.* with the verbs *μαθαίνω* "teach, learn," *ρωτῶ* "inquire about, ask for," *ὑστερῶ, στερεύω* "deprive of," *γεμίζω (γιομίζω)* "fill with," *φορτώνω* "load with," *ταγίζω* "feed with," *ποτιζω* "cause to drink," *χορτάζω* "satisfy one (or myself)," and even *σαγίτες μὲ βαρεῖς* "thou hittest me with arrows"; note also *τί μὲ θέλεις* "what do you want with me, of me?"

1. When the verb is changed into a passive (which is rare, *v. § 175*), then the double accs. become in (a) double noms. and in (c) nom. and acc.: *e.g.* *πιάστηκαν φίλοι* "they became (were made) friends," but *τὸν ὕπνο του στερεύεται* "he is deprived of his sleep," *ἡ ἄρκλα εἶναι γιομάτη ψωμί* "the cupboard is filled with bread," *φορτωμένος φλουριά* "laden with florins."

2. In (c) the accusatives of the thing have to some extent taken the place of the a. Gk. gen. or dat.; also for the acc. the prep. *ἀπό* or *μὲ* offers an alternative; as, *γιόμωσεν (or γέμισεν) τὸ σπίτι ἀπὸ γυναικῆς* "the house was full of women," *οἱ μοῖρες τὴν εἶχανε προικίσαι μ' ὅλες τὶς ὁμορφίης* "the fates had endowed her with every charm."

§ 51. (3) An acc. of content occurs: *e.g.* in *κοιμᾶται ὕπνο βαθύ* "he sleeps soundly (deep sleep)," *τὰ φταίω* "I am to blame for it," *τρέχουν βροχή τὰ δάκρυα* "the tears flow in streams," *μέλι τρέχουν τὰ μάθια σου* "thy eyes drop honey," *στάζει τὸ χυμὸ τῆς ζωῆς* "he distils the fluid of life" = "he is in the prime of life," *λιβανιὲς μυρίζεις* "thou are fragrant with incense," *βγαίνω (βγάζω) περίπατο* "I go out (take out) for a walk, I go walking," *κάθομαι σταυροπόδι* "I sit with my legs crossed," *παίρνω ἀγκαλιά* "I take to an embrace, embrace." A local acc. has developed directly from such usages: *e.g.* *ἐπῆγαν κυνήγι* "they went hunting (to the chase)," *πάμε σπίτι* "we are going home," *τὸ παίρνει σπίτ του* (TEXTS III. 12) "he takes it home"; analogous also *εἶμαι σπίτι* "I am at home" (beside *στὸ σπίτι*). It is impossible to draw a hard and fast distinction between the usage of (1) and that of (3).

Note also the following phrases:—*γιαλὸ γιαλὸ πηγαίνουμε* "we are going along the beach," *ἄρμενίζουμε ἄκρη ἄκρη* "we are sailing close along the coast," *περπατῶ τὸ βουνὸ βουνὸ* "I wander over mountain and valley," *περπατῶ τὸν τοῖχο τοῖχο* "I am walking along the wall."

§ 52. (4) The adverbial use of the acc. (*v. § 122 f.*) is not confined merely to stereotyped forms of the neut. sing. or neut. pl.; it is used also freely in other constructions—to designate *point of time* and *duration of time, extent and distance*

in space, price, measure, and sometimes manner: e.g. μιὰ μέρα "one day," (ἐκείνη) τὴ νύχτα "in the (that) night," τὸ πουρνὸ "early in the morning," μιὰ κυριακὴ πρωτὶ "early one Sunday," τὸν παλιὸ καιρὸ "in the good old days," τὶς πρόαλλες (*sc. μέρες*) "lately," "recently," τόσον καιρὸ "for such a long time," τόσες φορές (*βολές*) "so many times," δεκαπέντε μέρες "during a fortnight," τρεῖς χρόνους "for three years" (note *τρ. χ. εἴχαμε νὰ γελάσουμε* "we had *not* laughed for three years," etc., *v. p. 101*), τὸ σανίδι εἶναι τρεῖς πήχες μακρὺ "the board is three cubits long" (also *σανίδι τ. π. μ.* "a board three cubits long"), τὸ κάστρο εἶναι τρεῖς ὥρες (*τρία μίλια*) μακριὰ ἀπ' τὸ χωριό "the fort is distant three hours (miles) from the village," δέκα φορές, χίλια μεράδια ὁμορφύτερη "ten times, a thousand times more fair," τὸ βιβλίον κοστίζει (ἀξίζει) τρεῖς δραχμές "the book costs (is worth) three drachmae," πόσο τὸ πουλεῖς "for how much do you sell it?" τὸ παίρνω δυὸ δραχμές "I take it for two drachmae," τὸ πλερώνω πενήντα λεφτά "I (am willing to) pay 50 centimes for it," μιὰ (ἐ)μορφιά "in the nicest way," ραχάτ (*III. 13. c*) "in peace, quietly," λόγο τὸ λόγο "word for word," *i.e.* "little by little, gradually."

§ 53. (5) Note also the following isolated usages: τὸν καημένο "the poor (fellow)!" (exclamation of pity), τὸν κατεργάρι "the scoundrel!" τὸν κύρ Θόδωρο "behold Mr. Th.!" καλῶς τον "a welcome for him," ἀναθεμά τους, ἀνάθεμα ἐσένα "curse upon them, upon thee!" νά με or γιά με "here I am," νά τον(ε) (*beside νά τος*) "here he is," νὰ τὴν Ἀρετὴ σου "there is thine A." (*beside νὰ ὁ Χάρος*), νάτε (*v. § 218, n. 2*) ἔναν παρὰ "there take your one para." Cf. also *νανὰ νανὰ τὸ γιούδι μου* in the cradle song, and *μὰ τὸ θεό* "by God."

§ 54. Gen. and acc. compete for the function of the *indirect* or *dat. object*.

(a) The gen. is most commonly used both of the noun and the pronoun; as, ἔδωκε τῆς μικρῆς τὸ γράμμα "he gave the letter to the little (girl)," τοῦ Χάρου κακοφάνη "it vexed Charon," ἡ χήρα δὲν τῆς πρέπει "widowhood becomes her not," κακὸ ἔκαμες τοῦ παιδιοῦ "thou didst injury to the boy," τοῦ κάμαν τόσες τσιριμόνιες "they treated him so formally," σοῦ φώναξε λόγια κακά "he addressed bad words to you" (but *φωνάζω* "I call to" takes acc.); εἶπε τῆς μάνας του "he told his mother," μῶστειλε ὁ θιός "God commissioned

me," τοῦ κουντραστάρει "he resists him," τ' ἀρσενικὸν τοῦ θηλυκοῦ γυρίζει "the man turns to his wife," τοῦ ἀπλώνανε τὰ χέρια "they stretched out their hands to him," τοῦ χαμογελεῖ "he smiles at him." Note also the gen. for dat., particularly with ἀκολουθῶ "follow," κόντευω "approach" (cf. § 49), θυμίζω "remind (one of something)"; also with χαλεύω, γυρίζω, ζητῶ "beg, request," e.g. σοῦ ζητῶ τὴ χάρι "I beseech your favour," αὐτὸ ποῦ μοῦ χάλεψες εἶναι πολὺ μεγάλο (TEXTS I. d. 2) "what you requested of me is very considerable" (also χαλεύω ἀπό).

1. The gen. may also represent an ancient *Dat. ethicus* or *Dat. commodi* (*incommodi*): e.g. ὁ ἥλιος δὲ σοῦ τὴν εἶδε (TEXTS I. a. 11) "the sun saw her not *for thee*," νά σου κ' ἔρχεται ὁ φίλος σου "behold, there comes for you your friend," σοῦ θέλω ἀκόμα δέκα δραχμές "I want 10 drachmae more from you" (properly "at your expense").

2. The following examples will show how the gen. has succeeded to the place of the dat.: πᾶρε τοῦν πλούσιων τὰ φλουριά (TEXTS I. a. 8) "take the money of the rich" (i.e. "from the rich"), τέτοια ρόδα καὶ τοῦ Χάρων κἀνον ὁμορφα τὰ στήθια "such roses make fair even Charon's breast" (breast to Charon), μου πιάνεν ἡ ἀναπνοή "my breathing stops," γὰ σου "thy health," = "health to thee" (and analogously also ἄλλοι του "woe to him," χαρά σας "joy to you").

(b) The acc. is not capriciously used as the equivalent of the gen., but forms a marked characteristic of the Northern dialects and of Pontus, cf. III. 11 (Velvendos, Maced.): e.g. αὐτὸν τοῦν ἔδουκαν ἄλλ' μνιὰ γυναῖκα "they gave him another wife," τοῦ πααίν' τὴ γυναῖκα τ "he brings it to his wife," τὴ γυναῖκα σ κρυφὸ νὰ μὴν πῆς "tell thy wife no secret";¹ from III. 12 (Thrace) μὲ γεῖπε "he said to me," III. 10 (Lesbos) τὸν ἔκανε τιβίχ "he gave him command," III. 13 (Pontus): e.g. εἶπεν τὸ λεοντὰρ τὸν πάρδον "said the lion to the cat," στρώνν ἄτον τὸ ξύλον "they give him a cudgelling."

The gen. therefore is to be regarded as the normal usage. Neither are gen. and acc. commonly confused by the best writers either in prose or in poetry. Thus in our texts the writers Βηλαράς, Βαλαωρίτης, Παράσχος, Πολέμης, Δροσίνης, Μάνος, Παλαμάς, Ἐφταλιώτης, Πάλλης use the gen.; while, on the other hand, both Σοῦτσος (of Constantinople), the Thessalian Πῆγας Φεραίος, Ζαλακώστας (of Epirus), and Ψυχάρης use the acc. In general these writers appear to be guided by the usage of their home, still the Epirote Ζαλακώστας—in contrast to the Epirotes Βηλαράς and

¹ ἐκλίψαν ἡ βασιλιά τὸ πλί (III. 11) is therefore to be translated "they stole the king's hen."

Βαλαωρίτης—uses the acc. in his tales from Epirus (TEXTS I. d. 1, 2, 3). On the other hand, writers from Northern Greece also employ the gen.—apparently because of the usage of the majority; *cf. e.g. Σούτσος*, TEXTS II. a. 9, *μοῦ πιάνερ' ἡ ἀναπνοή* “my (to me) breathing stops,” beside *ἡ γλῶσσα μου μὲ δένεται* “my tongue is (to me) shackled.”

(c) The prep. 'ς (σέ, εἰς) may be used in place of the dative gen. or acc.: thus the TEXTS I. a. 8, I. d. 1, 2, 3, 5, 6, in addition to the gen., give rarer examples also of 'ς: *e.g. ἔδωκε τῇ βούλᾳ στοῦ παιδί* “he gave the boy the signet-ring,” *εἶπε στοῦν πατέρα του* “he said to his father”; or even a mixture of construction, as *νὰ μὴ χρουστᾶς σὲ πλούσιο, φτωχὸν νὰ μὴ δανείζης* (I. b. 7) “be not debtor to a rich man, lend not to a poor man.” Even the higher literature employs 'ς as well as gen. or acc.: *e.g. τί ὠφελεῖ στοῦ ξένο* “what use is it to the foreigner?” (Paraschos), *χαρίζετε τὰ βιβλία σας στοὺς ξένους* “you give your books to foreigners” (Psichari), *ἀλλοίμονο στὴ λυγερή* “alas, for the maiden!” (Chadzopoulos).

1. It is a noteworthy fact that the writers who employ the acc. of the pronoun for the dat. apparently avoid the acc. of a noun, *i.e.* they prefer 'ς. In the case of the pronoun, 'ς is used only with the fuller forms (§ 134 ff.): *e.g. σ' αὐτὸν χρωστῶ* (I. d. 2) “to him I am debtor,” *αὐτὸ δὲν εἶναι τίποτε σ' ἐμένα* (I. d. 2) “that does not matter to me.”

2. The verb (δ)μοιάζω “I am like, resemble,” may be construed with the gen. or the acc., with the preps. 'ς or μέ, or with σὰν (*ἔμοιασε ἡ βασιλεία τῶν οὐρανῶν σὰν ἄνθρωπος* (TEXTS II. b. 6) “the kingdom of heaven is like a man”). With the nom. this verb means “appear,” *e.g. μοιάζει τρελλός* “he appears to be crazy.”

ARTICLE.

§ 55. Forms of the Definite Article :

		Singular.	
Nom.	ὁ the	ἡ the	τὸ the
Gen.	τοῦ of the	τῆς of the	τοῦ of the
Acc.	τὸ(ν) the	τῇ(ν) the	τὸ the
		Plural.	
Nom.	οἱ the	οἱ (ῆ) the	τὰ the
Gen.		τῶ(ν) of the	
Acc.	τοὺς the	τές (ταῖς), τῖς (τῆς, τοῖς)	τὰ the

On final -ν, *v. § 34*; sometimes an ε is attached (*τόνε, τήνε, τῶνε*). The forms in brackets are only orthographically

different; *τις* is now more common than *τὲς*. The dat. is replaced by gen. or acc. and also by the prepositional combinations, in sing. *σὺν(ν) στή(ν) σὺν*, in pl. *στούς, στὲς* (*στῖς*), *σὺν* (cf. § 54).

1. In the Ionic islands, in Epirus, Crete and other Aegean islands the following initial *τσ*-forms are to be found:—

	Sing.			Plur.		
	m.	f.	n.	m.	f.	n.
Nom.	—	—	—	<i>τσὶ (τσοῖ)</i>	<i>τσὶ</i>	—
Gen.	—	<i>τση (τξῆ)</i>	—	—	—	—
Acc.	—	—	—	<i>τσου(ς), τσι (τσοῖ)</i>	<i>τσὶ (τση)</i>	—

The forms *τση=τῆς* and *τσὶ=τῖς* are most common, the others being much rarer.

2. *οὐ* for *ὅ*, *τοὐ(ν)* for *τὸν*; *τ' d'* and *ν* (fr. *τ,ν*)=*τῆ(ν)*; *τ* or *d'* and *d=τοῦ*; *τς=τῆς*, *τοὺς* (in Velvendos, Lesbos)—the forms being governed by the phonetic laws of the Northern Greek (§ 7, n. 1). Initial *τ* drops out in Lower Italy: *ο=τό*, *ι=τῆ(ν)*. In the Pontic dialect, *σὺν, στή(ν), σὺν*, etc., become *σὸ, σῆ*, etc.; cf. § 16, n. 4.

3. The a. Gk. form *αἱ* (*e*) is still found in Lower Italy (Otr.) for masc. as well as fem.: the acc. pl. *τὰς* (beside *τῖς*) still survives in Chios. The more important new dialectic formations in addition to those given in n. 1 and 2 are *ἰ=ὅ* in Northern Gk., e.g. Velvendos, Saranda Klisiés, and Lesbos, *τῖ=τοῦ* in Saranda Klisiés, *τῖ=τοῦ, τῆς, τῶν, τοὺς, τῖς* in Pontus, *τοῦν=τῶν* in Cephalonia and the Maina, *τῖς* also for acc. pl. *ν*. in Karpathos, Saranda Klisiés.

4. Some dialects have reduced the forms of the article to very small dimensions: thus (in Cappad. and also in Pontus) *τὸ* is used for nom. and acc. sing., *τὰ* for nom. and acc. pl. of *all* genders.

§ 56. The Indefinite Article is identical with the numeral "one," v. § 128.

Only in Cappadocia (or rather Pharasa) the indef. art. has a special form *ἄ* or (before vowels and explosives, v. Texts III. 14. b) *ἄν* for *ἓνας* "one." The origin of this form is obscure—possibly due to a transformation of *ἓνα* (**ἄνα*).

§ 57. The Definite Article is placed before proper names of all kinds and before geographical names (countries, islands, cities, mountains, rivers), also before names of months and days: e.g. *ὁ Γιάννης* "John" (pl. *οἱ Γιάννιδες* "people with the name 'John'"), *ἡ Μαρία* (pl. *οἱ Μαρίες*), *ὁ Διάκος* (well-known hero of Greek liberty), *ὁ Δαρβίνος*, *ὁ (κὺρ) Λάζαρος* "(Mr.) L.", *ὁ Ἀλῆ πασᾶς* "Ali Pasha," *ἡ Μελοπομένη* (the Muse), *ὁ θεὸς* "God," *ὁ Χριστός*; *ἡ Εὐρώπη*, *ἡ Γερμανία*, *ὁ Μοριάς*, *οἱ Ἰνδίες*, *ἡ Κρήτη*, *ἡ Χίος*, *οἱ Ψαρές*, *ἡ Πόλι* (Constantinople),

ἡ Ἀθήνα, ὁ κάμπος τοῦ Μαραθῶνα "the plains of M.," τὸ γιοφύρι τῆς Ἀρτας "the bridge of A.," ὁ Ὀλυμπος, ὁ Εὐρώτας; ὁ Ἀπρίλις, ἡ παρασκευή "Friday," τὸ σάββατο "Saturday."

1. Indeclinable expressions may also receive the article: *e.g.* μὲ τὸ αὔριο "with to-morrow," τὸ ἀνέβα καὶ κατέβα (imperat., *v.* § 218, n. 2) "the going up and down," τὰ ὄξω "the out-side." On subordinate clauses with the art., *v.* §§ 266, 1 n., and 269 n.

The art. is always repeated when an adjectival or substantival attribute follows a substantive with the def. art.; it is also usually repeated (almost always before names) when the articulated attribute precedes the word to which it refers: *e.g.* ὁ Βορέας ὁ παγωμένος "the icy Boreas," ἡ ὥρα ἡ ὠρισμένη "the hour appointed," στὸ δεξι χέρι τὸ γυμνὸ "in the naked right hand," ὁ καήμενος ὁ Γιάννης "poor J.," ἡ καημένη ἡ βοσκοπούλα "the wretched shepherdess," τὸ κακὸ τὸ μάτι "the evil look," τὰ μακρινὰ τ' ἄστρα "the distant stars," τὰ πολλὰ τὰ δάκρυα "the copious tears," τὸ ἄλλο τὸ πουλί "the other bird" (TEXTS I. d. 1 beside οἱ ἄλλοι γιανοί "the other physicians"), στὰ ἔρημα τὰ ξένα "in the desert foreign land," ἡ σκύλα ἡ κερά σου "the bitch, thy mother" (I. a. 16), ὁ βασιλέας (ὁ) Ὑπνος "King H." Note ἐγὼ ὁ καημένος "I wretched man," ἐσεῖς οἱ ἀντρεωμένοι "you braves," τὸ ποτήρι τὸ νερό "the glass of water," τὸ σακκούλι τὸ μαργαριτάρι "the little bag of pearls" (*cf.* § 43).

2. As a consequence of this rule the gen. never stands between the art. and substantive; for *exx.* *v.* § 294.

§ 58. The indef. art. is not employed with predicates, *e.g.* εἶμαι Γερμανίς "I am a German," δὲν εἶσαι χριστιανός "you are not a Christian," τὸ παιδί εἶναι δικό σου "the child is thine," Γραικὸς θανά πεθαίνω "a Greek I will die," σὲ ξέρω τίμιο ἄθροπο "I esteem thee as an honorable man," τὸν ἔλεγαν Λάζαρο "they called him L.," τὸν ἔκαναν βασιλιά "they made him king."

1. Rather unusual is εἶμαι ἓνας Λόρδος (TEXTS I. d. 5) "I am a lord"; but the *def.* art. may be employed with the predicate: *e.g.* εἶμαι ὁ θάνατος "I am death," εἶμαι ὁ Γιάννης "I am J."

2. It may be remarked that in general the indef. art. is used more sparingly than, *e.g.*, in German: compare the beginning of II. b. 4, or, *e.g.*, ἔχει ὠραῖο σπίτι "he has a beautiful house," ἔχει μεγάλη μύτη "he has a large nose," τῆς μανούλας σου ἡ εὐχὴ νά 'ναι γιὰ

φυλαχτό σου "thy mother's blessing be a protection for thee," φτωχὸν
 νὰ μὴ δανείζης "do not lend to a poor man," στὸ χέρι βαστᾷ
 ἀστροπελέκι (II. a. 14) "in his hand he holds a lightning-flash," ὁ
 Χριστὸς ἔφτειασε καλύτερο πρᾶμα (I. d. 6) "Christ made a better
 thing," ἄλλη φορά "another time," ἄλλη φορεσιά (I. d. 1) "another
 garment." In such cases, however, the indef. art. is not impossible.

SUBSTANTIVE.

§ 59. The most convenient method of classification of the declension of substantives is according to their gender. In this way similar forms may be best reduced to uniform groups or declensions. All the masculines fall again into two sub-groups according as the nom. (and acc.) pl. ends in -οι (acc. -ους) or -ες. All the feminines have -ες in the nom. (and acc.) pl. The neuters in the nom. (and acc.) pl. end in -α (more rarely in -η). According as the sing. and pl. are parasyllabic or non-parasyllabic there are further subdivisions.

In *all* the paradigms two case-endings have the same method of formation, viz. the acc. sing. and the gen. pl.—the former being identical with the vowel-stem ($\pm \nu$), the latter always ending in $\omega(\nu)$. On final ν , cf. § 34; in the following paradigms this ν is omitted in the noun, as it occurs only dialectically in the two cases in question. The gen. pl. on the mainland frequently ends in $\omega\upsilon\epsilon$, especially if the ω is accented (κλεφτῶνε).

§ 60. The following declensions are accordingly to be differentiated:

I. Masculine Nouns.

a. in -ος, Nom. pl. -οι,

b. in -ας (-ᾶς), -ις (-ῆς, -ῆς, -ις), -ες (-ές), -οῦς,

parasyllabic: pl. -ες,

non-parasyllabic: pl. -δες.

II. Feminine Nouns.

in -α, -ι (-η, -ι), -ο (ω), -οῦ, -έ,

parasyllabic: pl. -ες,

non-parasyllabic: pl. -δες.

III. Neuters.

a. in -ο(ν), -τό(ν) [-τό(ν)], -ι (-ί),

parasyllabic: pl. -α,

(*non-parasyllabic*: pl. -α, -τα).

b. in -ος,

parisyllabic : pl. -η (ια),*(non-parisyllabic* : pl. -τα).

c. in -ο -μο(ν), -ας,

non-parisyllabic : pl. -τα.

	Parisyllabic.	Non-parisyllabic.	Nom. Pl.
I. Masculine	-ος -ας, -ις	— -άς, -ις, -ίς, -ες, -ύς	Nom. -οι -ες, -δες
II. Feminine	-α, -ι, (-ο)	-α, -ι, -ύ, -ε	
III. Neuter	-ο, -γό (-ίο), -ι -ος (-μο)	(-ί, -ο) (-ος) -α, -μο, -ας	-α, -ια (-τα) -η -ια (-τα) -τα

The forms in brackets are rarer than the others.

I. Masculine Nouns.

A. Nom. Pl. -οι.

§ 61. Endings.

	Singular.	Plural.
Nom.	-ος	-οι
Gen.	-ου	-ω(ν)
Acc.	-ο(ν)	-ους
Voc.	-ε	-οι
Nom.	φίλος "friend,"	ἐχτρός "enemy,"
Gen.	φίλου	ἐχτροῦ
Acc.	φίλο	ἐχτρό
Voc.	φίλε	ἐχτρέ
	φίλοι	ἐχτροί
	φίλων	ἐχτρῶ(ν)
	φίλους	ἐχτρούς
	φίλοι	ἐχτροί

Similarly are declined, *e.g.*, κάμπος "field," λόγγος "forest," μπαρόνος "baron," σκύλος "dog," ἀδερφός "brother," γιατρός "physician," κυνηγός "hunter," λαγός "hare," οὐρανός "heaven"; also verbal substantives in -μός (γλυτωμός "deliverance"), diminutives in -άκος (ἀνθρωπάκος "homunculus," "little man," also proper names like Πετράκος),

patronymics in *-πουλος*¹ (*Δημητρακόπουλος* "Son of Dimi-tracis"), and augmentatives in *-αρος* (*παιδαρος* "bigger boy").

Proparoxytones like *ἄγγελος* "angel," *ἄνεμος* "wind," *ἄθρωπος* "man," *ἀπίστολος* "apostle," *ἔμπορος* "merchant," *δάσκαλος* "teacher," *πόλεμος* "war," *σύντροφος* "companion," undergo change of accent—in the sing. they are usually proparoxytone, in the pl. paroxytone; thus, *ἄθρωπος* *ἄθρωπον* *ἄθρωπο*—*ἄθρώποι* *ἄθρώπω(ν)* *ἄθρώπους*, *δάσκαλος*—*δασκάλοι*, *ἄνεμος*—*ἄνέμοι*, *σύντροφος*—*συντρόφοι*. This rule, however, is not quite general; sometimes in the gen. sing. the ancient accentuation (*ἄνέμου*) is retained, while in the pl. *ἄ(ν)θρωποι* may be found.

§ 62. Notes on the several cases. Instead of the voc. in *-ε*, some proper names or appellatives (*Νίκος*, *Πέτρος*, *Χρήστος*, *Διάκος*) used as such form a voc. in *-ο*: *Νίκο*, *Πέτρο*, etc.; also *λούστρο* for *λούστρος* "shoeblack." To *θεός*, *θίος* "God," voc. (*θεέ* and) *θέ*. In Pontic *ἄδεφλε* "O brother!" (usually *ἄδερφέ*).—*χρόνος* "year" gives gen. pl. *χρονῶ(νε)* beside *χρόνω*; so also TEXTS III. 3, *ἄθρωπῶνε* from *ἄθρωπος*. On the plural-formation *λόγος* *λόγια*, etc., v. §§ 96, 100, n. 1.

1. In some dialects, especially in the Aegean region, in the North. Gk. dialects, and in Asia Minor the nom. pl. is employed also for the acc.: e.g. *τοὶ φίλοι* = *τοὺς φίλους* (Thera, Ios), *τοὺς ἄθρώποι*, and other exx. In Cappadocia the cases of the pl. have generally fallen into desuetude: e.g. (TEXTS III. 14. b) nom. *οἱ λύττοι* "the wolves," gen. *τοῦ λύττοι*, acc. *τοὶ λύττοι*. Pontic has advanced farther on a way of its own; cf. the following paradigms, in which those forms are bracketed that are required merely according to the North. Gk. vowel laws, or that correspond to the common Gk. forms:

S. Nom.	<i>ἄθρωπος</i> ²	<i>φίλος</i> ²	<i>ἄδελφός</i> ²	<i>ἄλεπός</i> ²
	<i>ὁ ἄθρωπον, ἄθρωπον</i> ³	<i>ὁ φίλον</i> ³	<i>ὁ ἀδελφόν</i> ³	<i>ὁ ἀλεπόν</i> ³
Gen.	<i>τ' ἄθρωπί (τ' ἄθρώπ)</i> ⁴	<i>τὶ φίλονος</i>	<i>τ' ἀδελφί (τ' ἀδελφού)</i>	<i>(τ' ἀλεπού)</i>
Acc.	<i>(τὸν ἄθρωπον)</i>	<i>(τὸ φίλον)</i>	<i>(τὸν ἀδελφόν)</i>	<i>(τὸν ἀλεπόν)</i>
Pl. Nom.	<i>(οἱ ἄθρώπ, ἄθρώπ)</i>	<i>(οἱ φίλ)</i>	<i>τ' ἀδέλφε</i>	<i>τ' ἀλεπούδε (οἱ ἀλεποί)</i>
Gen.	<i>τ' ἄθρωπίων</i>	<i>τὶ φιλιῶν</i>	<i>τ' ἀδελφιῶν</i>	
Acc.	<i>(τ' ἄθρώπς)</i>	<i>(τὶ φίλτς)</i>	<i>τ' ἀδέλφε</i>	<i>τ' ἀλεπούδε (τ' ἀλεπούς)</i>

¹ Literally "youth," "son" (= Lat. *pullus*), but treated as a suffix.

² Without the definite article.

³ With the definite article.

⁴ On the other hand, *τὶ δέσκαλον* from *ὁ δέσκαλον* "teacher."

2. In Scyros the nom. sing. both of substantives and adjectives ends in *-es* (acc. *-e*): e.g. *πλάτανες* = *πλάτανος* "plane-tree," *ἀνάλατες* = *ἀνάλατος* "saltless, stale," *βάτες* = *βάτος* "bramble-bush," *ἀσπρες* "white," *γαμπρές* "son-in-law," *γραμμένες* "written," *καλές* "good." But all appellatives in *-os* do not take this transformation.

§ 63. Some nouns that according to their inflection should belong to this category are indeclinable when they precede a proper name as a title. Such are *κύριος* "Mr.," *γέρος* "old man," *ἅγιος* "saint," *καπετάνιος* "captain," "leader"; thus, *ὁ κύρ Λάζαρος*, *ὁ γέρο-Κολοκοτρώνης* "the aged K.," *ὁ Ἀ(γ)ι-Γιάννης*, *ὁ καπετὰν Νικήτας*, etc.

1. The masculines in *-os* correspond exactly to the same a. Gk. declension. Many of the ancient examples have indeed been replaced by diminutives in *-ι* (§ 97), some have also partially fallen into the following group (§ 66 n.); while, on the other hand, this declension in *-os* (in addition to loan-words) has been somewhat enriched by words like *γέρος*, etc., § 65, n. 1.

2. Of the a. Gk. formations the contracted nouns, the so-called Attic declension, and the feminine *o*-stems have disappeared. A fragment of the contracted class (*v.* also adjectives) is still to hand in *νοῦς* "mind," "intellect," acc. *νοῦν*, pl. *νοῦδες*; gen. sing. *νοός* and nom. pl. *νόες* are not really vernacular.¹ The other ancient contracted forms have been replaced by new words: e.g. *πλοῦς* by *ταξίδι*. *λαγός* "hare" = a. Gk. *λαγώς*, is inflected like any other masc.

The old feminines were supplanted in various ways:

- (a) they became masc.: e.g. *ὁ πλάτανος* "plane-tree," *ὁ τράφος* "grave";
- (b) they remained fem., but dropped the *-s* and passed over into another declension: e.g. *ἡ Σάμο* "Samos"; *v.* § 87;
- (c) they became neut. in *-ον* (*τὸ βάσανο* "agony"), or *-ος* (*τὸ δρόσος* "dew"); cf. §§ 92, 99 f.;
- (d) they became fem. in *-α* (*παρθένα* "maiden," *καμήλα* "camel"), or were otherwise transformed by the addition of a fem. ending: *ἡ πλατανιά* "plane-tree," *δροσιά* "dew," *ἀρκούδα* "she-bear";
- (e) or supplanted by the diminutive forms: *ἀμπέλι* "vine," *νησί* "island," *ραβδί* "staff"; or
- (f) were replaced by other words: *δρόμος* for *ὁδός* "way," *μονοπάτι* "path" for *ἡ ἄτραπός*, *ἀρρώστια* "sickness" for *ἡ νόσος*.

All the other forms do *not* belong to the common tongue; the old forms are still to be found sometimes, but only dialectically; *v.* § 87, n. 1. The same word may occur in different modifications: *πλάτανος*, *πλατανιά*, *πλατάνι*.

B. Nom. Pl. *-es*.

§ 64. The stem vowels are: *α*, *ι* (*ι*, *η*), *ε* (*ε*), *υ* (*ου*), which unite with the terminations in the following manner:

¹ More commonly *τὰ μυαλά* "brain," *τὸ κεφάλι* "head."

Parisyllabic.

Non-parisyllabic.

Singular.

Nom.	-a, -i-, -e-, -u- s
Gen.	-a, -i, -e, -u
Acc.	-a- -i-, -e-, -u- (n).

Plural.

Nom. -es	} in place	-a-, -i-, -e-, -u- des	
Gen. -o(n)		of the	-a, -i, -e, -u- do(n)
Acc. -es		stem-vowel	-a-, -i-, -e-, -u- des.

Analogous to the usage cited in § 63, there are indeclinable forms of *παπᾶς* "priest," and *χατζῆς* "pilgrim": e.g. *ὁ παπᾶ-Δημήτρης* "Priest (Father) D.," *ὁ χατζῆ-Κώστας* "Pilgrim K."

Parisyllabic.§ 65. *ὁ γέροντας* "old man."

Singular.

Nom.	γέροντας
Gen.	γέροντα
Acc. (Voc.)	γέροντα

Plural.

γέροντες
γερόντω
γέροντες.

The following are similarly declined: *ἀ(γ)έρας* "air," "wind," *αἰθέρας* "ether," *ἄρχοντας* "ruler," "prince," *γείτονας* "neighbour," *ἔρωτας* "love," *κλητῆρας* "constable," *πατέρας* "father," *φύλακας* "watchman," *χειμῶνας* "winter"—that is, practically all barytones in -ας.

1. This class had its origin in the a. Gk. masc. consonant stems (or so-called 3rd decl.). Out of the old acc. sing. *γέροντα(ν)* a new nom. (*γέροντας*) and gen. (*γέροντα*) were formed corresponding to *κλέφτης κλέφτη* (§ 68), etc. Quite mechanically stated, the rule for this formation is:—the a. Gk. masculines of the 3rd decl. form their nom. sing. by attaching a -ς to the acc. sing.; yet *all* the a. Gk. nouns have not been re-modelled in this fashion, *γέρος* "old man" and *Χάρος* "Charon" being found at least equally frequent alongside of *γέροντας Χάροντας*, *ὁ ἄρχος* "the leader" alongside *ἄρχοντας*, and *δράκος* always for a. Gk. *δράκων* (a monster frequently met with in fable). Cf. also *ἰδρος* "sweat" (*ιδρώς*) beside *ιδρωῶας*, and *ὁ προεστός* "president" (borrowed from the literary language).¹ The inflexion is the same as for *φίλος*; but note voc. *γέρο*, *Χάρο* (beside *Χάρε*), *δράκο* (beside *δράκε*). The consonantal decl. has been very frequently ousted by the creation of diminutives in -ι (v. § 97), which are often employed side by side with the other forms: *ἀστέρι* (*ἀστέρας*) "star," *θερί* "animal," *κουδούνι* "bell," *σκουλήκι* (and

¹ The word *ὁ παρῶν* "the one present"—also from the literary language—remains indeclinable: *ὁ, ἡ, τὸ παρῶ*.

σκώληκας) "worm," δόντι "tooth," παιδί "child," "boy," "fellow"; λιοντάρι "lion," ποδάρι "foot" beside the rarer πόδι and πόδας (as in Otranto). Other words have been ousted by entirely new ones, as a. Gk. κύων by σκυλί (or σκύλος) "dog."

2. The a. Gr. paradigm νεανίας, ταμίας, etc., has as such disappeared or is no longer distinguishable from κλητήρας.

3. πένητων for πενήτων, TEXTS I. a. 7 (Cephalonia).

§ 66. The paradigm just given frequently shows a transition in the gen. sing. and nom. and acc. pl. into the decl. of masculines in -ος.

Sing.	Plur.
Nom. γείτονας "neighbour"	γειτόνοι
Gen. γειτόνου	γειτόνων
Acc. γείτονα	γειτόνους.

Similarly: κόρακας, φύλακας, ἄρχοντας, and others.

Note the change of accent—especially in the gen. sing.

Many masculines in -ος have taken on in the nom. sing. the ending -ας; as, ἑγγονας "grandson" = ἑγγονος, ἔμπορας (and ἔμπορος) "merchant," κάβουρας "crab" (a. Gr. κάβειρος), μάγειρας "cook" (a. Gr. μάγειρος). These are declined like γείτονας (nom. pl. also accented thus: ἔμποροι, κάβουροι).

§ 67. Some irregularities: ἄντρας "man," μῆνας "month" (pl. μῆνες and μῆνοι) have ἀντῶ(ν), μηνῶ(ν) in the gen. pl.; these nouns and πατέρας "father" have also occasionally in the gen. sing. ἀντρός (and ἀντροῦ), μηνός (and μηνοῦ), πατρός (alongside τοῦ ἄντρα, μῆνα, πατέρα).

On the other hand, fr. πατέρας, gen. pl. τῶν πατέρων(ν). On the occasional transition into the non-parisyllabic class, v. § 73.

§ 68. ὁ κλέφτης "robber," "Kleft."

Sing.	Plur.
Nom. κλέφτης	κλέφτες
Gen. κλέφτη	κλεφτῶ(νε)
Acc. κλέφτη	κλέφτες.

Similarly: διαβάτης "traveller," ἐργάτης "worker," καθρέφτης "mirror," μαθητής "pupil," μουρτάτης "renegade," ναύτης "sailor," πολίτης "citizen," προφήτης "prophet," ράφτης "tailor," χτίστης "mason," ψεύτης "liar," and all the proper names in -της denoting place of origin; as, Μοριώτης, Σπετσιώτης, Χιώτης, Μανιάτης, etc.

Many have secondary forms like the non-parisyllabics; v. § 76.

1. This class represents the a. Gk. masculines in *-ης* of the 1st decl. (note gen. pl.), all of which, so far as they have at all survived, may be declined according to this paradigm.

2. Such occasional forms as a voc. in *-α* or a nom. pl. in *-αι* arise out of the literary or ecclesiastical language; thus, *δέσποτα* fr. *δεσπότης* "bishop," "priest" (TEXTS I. a. 19), or *ἐρασιτέχναι* "amateurs," "dilettanti" (TEXTS II. b. 7).

§ 69. A decl. corresponding to that of *γείτονας* (§ 66) is rather uncommon: *μάστορης* (beside *μάστορας*) "master" is thus declined:

Singular.	Plural.
Nom. <i>μάστορης</i>	<i>μάστοροι, μαστόροι</i> (and <i>μάστορες</i>)
Gen. <i>μαστόρου</i> (and <i>μάστορου, μάστορα</i>)	<i>μαστόρω</i>
Acc. <i>μάστορη</i>	<i>μαστόρους.</i>
Similarly, nom. acc. pl. <i>κλέφτοι</i> , TEXTS III. 14. b.	

Non-parisyllabics.

§ 70. *ὁ παπᾶς* "priest."

Singular.	Plural.
Nom. <i>παπᾶς</i>	<i>παπάδες</i>
Gen. <i>παπᾶ</i>	<i>παπάδω</i>
Acc. (Voc.) <i>παπᾶ</i>	<i>παπάδες.</i>

Similarly, all words in *-ᾶς* with accent on the final: *ε.γ. κεφαλᾶς* "blockhead," *κοσκινᾶς* "sieve-maker," *μυλωνᾶς* "miller," *φαγᾶς* "eater," "gourmand," *ψαρᾶς* "fisher," *ψωμᾶς* "baker"; and especially numerous (Turkish) loan-words: *ἀγᾶς* "Aga," *ἀμιρᾶς* "commander-in-chief," "ameer," *κανγᾶς* "quarrel," *μπουταλᾶς* "thickhead," *ὀντᾶς* "room," *παρᾶς* "para" (coin), pl. also "money," *πασᾶς* "Pasha," *σουγιάς* "pen-knife."

1. The (a. Gk. especially Hellenistic) suffix *-ᾶς* is very productive, partly to express certain bodily peculiarities: *κεφάλα* "big-head," *κεφαλᾶς* "big-headed," *χείλι* "lip," *χειλᾶς* "thick-lipped"; and partly to designate a trade or calling: *ἄμαξα* "carriage," *ἄμαξᾶς* "driver," "cabman," *γάλα* "milk," *γαλατᾶς* "milkman," *κόσκινο* "sieve," *κοσκινᾶς* "sieve-maker," *πάπλωμα* "bedcover," *παπλωματᾶς* "manufacturer of or dealer in bedcovers."

2. There is also a plural *παράδια* "money," from *παρᾶς*, TEXTS III. 9.

§ 71. Nouns in (*-ίς -έας*) are generally declined according to the last paradigm: *ε.γ. βασιλιάς* "king," *Βοριάς* "north wind," *φονιάς* "murderer," *χαλκιάς* "blacksmith."

But instead of βασιλάς, etc., some dialects show βασιλέας (gen. and acc. τοῦ, τὸ βασιλέα) and plural:

Nom. βασιλείδες

Gen. βασιλείδω(ν)

Acc. βασιλείδες.

1. Note that the form βασιλέας is not confined to the dialects mentioned in § 10, n. 1; it is found, *e.g.*, also in Ios, and is a favourite in the written vernacular (*e.g.* συγγραφέας in Palamas).

2. Nouns in -ιάς (except Βοριάς) have arisen from the a. Gk. nouns in -εύς, in the same way in which γέροντας has come from γέρων; -έας passing into -ιάς, according to § 9. A gen. βασιλιῶς (= a. Gk. βασιλέως) for the usual βασιλιά (βασιλέα) is of rare occurrence. The pl. οἱ βασιλεῖς comes from the literary language.

3. In place of such -έας substantives, forms in -ές occur in Lesbos, Chios, in W. Crete, and other parts of the Aegean (*e.g.* Icarus), and also in Saranda Klisiás: *e.g.* βασιλές for βασιλέας, ὁ φονές for φονέας, gen. and acc. βασιλέ, etc.

§ 72. A transition into the o-decl., analogous to γείτονας γειτόνοι, is rather uncommon:

(γονέοι) γον(ε)οί "parents"

(γονέω) γονιῶ

(γονέους) γονιούς.

Here belongs the sing. γονιός "father" (a. Gk. γονεύς, γονεῖς).

Family names in -ας regularly form their pl. in -αῖοι (-έοι): Γρίβας—Γριβαῖοι "family of the Griva," Ἀνδρούτσας—Ἀνδρουτσαῖοι, Τζαβέλλας—Τζαβελλαῖοι.

§ 73. Sometimes even barytones in -ας form non-pari-syllabic plurals in -ιδες or -άδες; thus, regularly, χάχας "laugher," χάχιδες and χάσκας "gaper," παπατρέχας "shallow fellow," "swaggerer"; rarely πατεράδες and πατέριδες, άέρας άέριδες, κύβουρας καβουράδες, άρχοντα: άρχοντάδες, etc.

§ 74. ὁ χατζής "pilgrim," Ἀράπης "Arabian," "Moor," "negro."

Singular.

Plural.

Nom. χατζής Ἀράπης

χατζήδες Ἀράπηδες

Gen. χατζῆ Ἀράπη

χατζήδω Ἀράπηδω

Acc. χατζῆ Ἀράπη

χατζήδες Ἀράπηδες.

Similarly, Turkish and other loan-words in -ής (-ης): *e.g.* καφετζής "keeper of a coffee-house," μουστερής "customer," παπουτσής "cobbler," τενεκετζής "tinker," and other names of

occupations in -τζής; *βεζίρης* "Vizier," *μανάβης* "green-grocer," *μπακάλης* "shopkeeper," *μπέης* "Bey," *τσοπάνης* "shepherd," *χαμάλης* "porter," *μπαρμπιέρης* (Ital.) "barber," *βλάμης* (Alban.), *Vlami*s "brother in a feud."

1. Note the North. Gk. forms nom. sing. *διρβέρις* "barber," gen. and acc. *διρβέρη*, nom. pl. *διρβέρδες* (Lesbos).

2. *ντελῆ* "brave" (TEXTS I. a. 9), a nom. without -ς, is the unaltered Turkish form *deli*; *σιόρ* "Mr.," "Sir" (TEXTS III. 5), the unaltered Ital. *sior(e)*, the Grecianised decl. being *ὁ σιόρης* (*σιόρις*), *τοῦ σιόρη*.

§ 75. The nouns in -ις differ merely orthographically (from the last in -ῆς): e.g. *καρaboκύρις* "owner of a ship," "captain."

Singular.	Plural.
Nom. <i>καρaboκύρις</i>	<i>καρaboκύριδες</i>
Gen. <i>καρaboκύρι</i>	<i>καρaboκύριδω</i>
Acc. <i>καρaboκύρι</i>	<i>καρaboκύριδες</i> .

Similarly, *νοικοκύρις* "master of a house" and the *nomina agentis* in -ίρις, like *βαρκάρις* "boatman," *καβαλλάρις* "horseman," *κυνηγάρις* "huntsman," *μακελλάρις* "butcher," *περ(ι)βολάρις* "gardener"; and also names of persons, like *Βασίλις* "Basilus," *Γιώργις* "George," *Γρηγόρις*; diminutives in -ούλις, like *άντρούλις* "little (poor) man"; family names (diminutives) in -άκις, like *Χατζιδάκις*, *Γιανναράκις*, as well as all other names of persons and of families in -ις: *Γιάννης*, "John," *Μανόλης*, "Emmanuel," *Μιχάλης* "Michael," *Θοδωρῆς* "Theodore," *Κωσταντῆς* "Constantine," *Περικλῆς*, *Στεφανῆς*, *Τρικούπης*, *Δεληγιάννης*, *Δραγούμης*; thus the plurals *Γιώργιδες*, *Γιάννηδες*, *Περικλῆδες*, *Τρικούπηδες*. The comic formation *οἱ ποσοπαίρνιδες* "the bribe-seekers," is a pl. from the expression *πόσο παίρνεις*; "how much will you take?"

1. The spelling fluctuates between -ις and -ης; in the pl. -ίδες (-ιδες) is sometimes uniformly written in all words (thus also *χατζίδες*, *Ἀράπιδες*, etc.).

2. Words in -ις are transformations from the a. Gk. in -ιος (*κύρις* = *κύριος*, *Γιώργις* = *Γεώργιος*), the number of which has been considerably increased by the Lat. suffix -ίρις (-arius). Cf. the neuters in -ι, § 95; but while the latter (in -ι) have in all the cases except nom. and acc. sing. been faithful to the o-decl., the masculines in -ις have entirely deserted on the analogy of the other substantives in -ις. Genitives in -ου, like *κύρις κυροῦ*, *Μαῖς* (*Μάης*) "May," *Μαῖου* or *Μαῖου*, are rare—the names of the months *Γενάρις*, *Φλεβάρις*, *Μάρτις*, *Ἀπρίλις*, etc., usually follow the paradigm given. The words

in -άρις still preserve (beside -ίδες) also the old form in the pl. ; thus, καβαλλάροι (fr. -άριοι), and so καβαλλάρω, καβαλλάρους. The terminations -άρις and -άρος are interchangeable in κουρσάρις, pl. κουρσάριδες beside κουρσάρος, pl. κούρσάροι (= Ital. *corsaro* "pirate").

§ 76. Many parisyllabic substantives belonging to the category of § 68 take *beside* the pl. in -ες also a pl. in -άδες or -ηδες :

- A. βουλευτής "delegate"—βουλευτάδες
 δικαστής "judge"—δικαστάδες
 δουλευτής "worker"—δουλευτάδες
 θεριστής "reaper,"—θεριστάδες
 κριτής "judge"—κριτάδες
 μαθητής "pupil," "apprentice"—μαθητάδες
 ποιητής "poet"—ποιητάδες
 πουλητής "vendor"—πουλητάδες
 πραματευτής "merchant"—πραματευτάδες
 τραγουδιστής "singer," "poet"—τραγουδιστάδες
 χορευτής "dancer"—χορευτάδες.
- B. ἀφέντης "Mr.," "father"—ἀφεντάδες ἀφέντηδες
 δεσπότης "bishop," "priest"—δεσποτάδες δεσπότηδες
 κλέφτης "kleft"—κλέφτηδες
 ράφτης "tailor"—ραφτάδες ράφτηδες
 ψάλτης "singer"—ψαλτάδες ψάλτηδες
 χτίστης "mason"—χτιστάδης χτίστηδες
 χωριάτης "peasant," "boor"—χωριάτηδες.

Many popular writers manifest a propensity for generalising this type (especially A), and so extend it even to new formations: e.g. ἀεροκοπανιστής, pl. -κοπανιστάδες "one who beats the air, swaggerer."

§ 77. καφές "coffee."

Singular.	Plural.
Nom. καφές	καφέδες
Gen. καφέ	καφέδω
Acc. καφέ	καφέδες.

So also (mostly Turkish) loan-words: κατιφές "velvet," καφενές "coffee-house," μαχμουτιές (Turk. coin), μενεξές "violet," μιναρές "minaret," τενεκές "tin," φιδές "vermicelli."

On βασιλές, v. § 71, n. 3.

§ 78. *κόντες* "Count."

Singular.	Plural.
Nom. <i>κόντες</i>	<i>κόντιδες</i>
Gen. <i>κόντε</i>	<i>κόντιδω</i>
Acc. <i>κόντε</i>	<i>κόντιδες.</i>

Thus also Italian loan-words like *κουμαντάντες* "commander," *λεβάντες* "east wind," and *πονέντες* "west wind."

§ 79. *παππούς* "grandfather."

Singular.	Plural.
Nom. <i>παππούς</i>	<i>παππούδες</i>
Gen. <i>παππού</i>	<i>παππούδω</i>
Acc. <i>παππού</i>	<i>παππούδες.</i>

Apart from this word and *νοῦς* (with the pl. *νούδες* beside *νόες*, v. § 63, n. 2) the vernacular tongue supplies no other example.

Cf. however (the acc.) *κομῶν*, TEXTS III. 14. a (Cappad.) = Turk. *komāū* "neighbour."

II. Feminine Nouns.

§ 80. The stem vowels are: *a*, *i* (*η*, *ι*, *υ*), *e* (*ε*), *o* (*ο*, *ω*), *u* (*ου*); the declension, apart from the nom. and gen. sing., is identical with that of the masculines under I. b.

Parisyllabic.		Non-parisyllabic.
(-a, -i)		(-a, -i, -e, -u)
	Singular.	
	Nom. -a, -i, -e, -o, -u	
	Gen. -a-, -i-, -e-, -o-, -u- s	
	Acc. -a-, -i-, -e-, -o-, -u- (n).	
	Plural.	
Nom. -es	} in place of the stem vowel	-a-, -e-, -u- <i>des</i>
Gen. -a(n)		-a-, -e-, -u- <i>do(n)</i>
Acc. -es		-a-, -e-, -u- <i>des.</i>

Parisyllabic.

§ 81. *καρδιά* "heart," *μέρα* "day," *θάλασσα* "sea."

	Singular.	
Nom. <i>καρδιά</i>	<i>μέρα</i>	<i>θάλασσα</i>
Gen. <i>καρδιάς</i>	<i>μέρας</i>	<i>θάλασσας</i>
Acc. <i>καρδιά</i>	<i>μέρα</i>	<i>θάλασσα.</i>

Plural.

Nom. καρδιές	μέρες	θάλασσες
Gen. καρδιῶ(νε)	μερῶ(νε)	θαλασσῶ(νε)
Acc. καρδιές	μέρες	θάλασσες.

An extraordinary number of substantives follow this paradigm: *e.g.*—

(1) γριά "old woman," φορά "time" (in enumeration, *Fr. fois*), κερά "lady" (when used as a title indecl. § 63), γλώσσα "tongue," "language," δόξα "glory," δούλα "maid-servant," μοῖρα "fate," "goddess of destiny," πέτρα "stone," "rock," σπίθα "spark," τρύπα "hole," ὥρα "hour," "time," "o'clock."

(2) Substantives with suffixes:

(a) Abstract nouns in -(ε)ία, and particularly in -ιά— the latter partly of ancient origin and partly modern derivatives from appellatives, mostly employed only to designate a property or sphere of activity; also names of trees rarely feminines from the same stem as the masculine: *e.g.* ἀλήθεια "truth," ἀρρώστια "sickness," στενοχώρια "perplexity" (*cf.* § 9), ἁμαρτιά "sin," μαγιά "magic," ὁμορφιά "beauty," φωτιά "light," "fire," παραξενιά "peculiarity," ἀρχοντιά "rank," "nobility," βελονιά "stitch of a needle," κανονιά "cannon-shot," ματιά "glance," πετριά "stone-throw," κουταλιά "spoonful," νυχτιά "night-time," χρονιά "(course of) a year," πρωτομαγιά "1st May," "May-day," μηλιά "apple-tree," τριανταφυλλιά "rose-bush," παπαδιά "wife of the clergyman."

(b) *Nomina actionis* in -σιά; as, περπατησιά "walking," "running," ἀφροντισιά "carelessness."

(c) Abstract nouns in -ίλα, -ούρα, -μάρα: *e.g.* μαυρίλα "black cloud," ξυνίλα "sour taste," σκοτούρα "bother," κονταμάρα "stupidity," στραβωμάρα "blindness," "blinding." For the numeral nouns in -αριά, *v.* § 133.

(d) Fem. nouns in -τρ(ι)α, -αίνα, -ίνα, -ισσα: *e.g.* ράφτρ(ι)α "woman tailor," χορεύτρ(ι)α "ballet-girl"; *cf.*, further, § 40.

(e) Augmentatives in -άρα: *e.g.* μντάρα "big nose."

(f) Diminutives in -άκα (rare), -ίτσα, -ούλα: *e.g.* μαμάκα "little mother," Ἐλενίτσα, πετρίτσα "small stone," σαϊτίτσα "little arrow," μαννούλα "little mother," βαρκούλα "small boat"; on βοσκοπούλα "shepherdess," *cf.* § 61.

(3) Ital. (Lat.) and other loan-words: *ἀράδα* "row," *βούλα* "signet-ring," *γάτα* "cat," *κάμαρα* "room," *καμπάνα* "bell," *κάπα* "cloak," *κοπέλα* "girl," *κουβέντα* "conversation," "talk," *πόρτα* "gate," "door," *σαγίτα* "arrow," *σκάλα* "staircase," *στράτα* "street."

1. Most of the nouns named in 1 and 2 correspond to the a. Gk. feminines of the 1st decl. and are inflected like them. In m. Gk. those nouns ending in *-a* (in addition to those under 3) have been often enriched, partly at the expense of those in *-η* (e.g. *δούλα* "maid" for *δούλη*, *τουλούπα* = *τολύπη* "coil," "roll," *χελώνα* = *χελώνη* "tortoise"), partly by the formation of new words or new suffixes, cf. *σκύλα* "bitch," *παρθένα* (cf. § 63, n. 2), *ἡ τρέλλα* "madness" fr. *τρελλός* "mad," *ἡ νέκρα* "rigid death" fr. *νεκρός* "dead," *ἡ ξέρα* "mainland" fr. *ξερός* "dry," *ἡ πίκρα* "sorrow" fr. *πικρός* "bitter," *ἡ γλύκα* "sweetness" fr. *γλυκός*, *ἡ κλάψα* "weeping" fr. *κλαίω*; and, lastly, by augmentatives like *κεφάλα* "big head," *κουτάλα* "soup-spoon," and the substantives in *-άρα*, *-ίτσα*, *-ούλα*, etc. The nom. and acc. pl. in *-ες* has been taken over from the old consonant decl. (§ 83).

2. In the dialects mentioned in § 10, n. 1, the productive suffix *-ιά* takes the form *-ία* or *-έα*. In all other cases *-ία* comes from the literary language, as, *ἀρμονία* "harmony," *δυσκολία* "difficulty," *φιλία* "friendship"; or also from the Ital., as *κουμανταρία* name of a fine wine; v. § 10.

For *-έα* as in *μηλέ* = *μηλέα* (*μηλιά*), cf. § 71, n. 3.

3. In some dialects (Chios, Icarus, Pontus) the acc. pl. has still preserved the ancient ending *-as*; cf. *μέρας*, TEXTS I. a. 22; *δύο φορές*, TEXTS III. 13. a. When such an acc. occurs in the poets it is merely an intruder from the literary language.

In North. Gk. (§ 7, n. 1) we find the ending *-is* for *-es*: e.g. *οὐρμήνις* = *οὐρμήνεις* (Velv.).

§ 82. The accent of the nom. sing. is carried through all the cases except the gen. pl., which usually bears the accent on the final (as in a. Gk.); thus, *γλῶσσα* *γλωσσῶ*, *πέτρα* *πετρῶ*, *τρύπα* *τρυνῶ*, *ῥα* *ῥῶ*, *βασιλίσσα* *βασιλισσῶ*, *μέλισσα* *μελισσῶ*, *κάμαρα* *καμαρῶ*, *σαῖτα* *σαϊτῶ*; but also *πάπια* "duck" *πάπιω*, *ἀλήθεια* *ἀλήθειω*, *γειτόνισσα* *γειτόνισσω*, *κάμαρα* *κάμαρω*. Many genitive plurals have fallen entirely into desuetude (cf. § 41, n. 3).

§ 83. *ἡ ἐρπίδα* "hope."

Singular.
Nom. *ἐρπίδα*
Gen. *ἐρπίδας*
Acc. *ἐρπίδα*

Plural.
ἐρπίδες
ἐρπίδω
ἐρπίδες.

So also: *έβδομάδα* "week," *έφημερίδα* "newspaper," *θυγατέρα* "daughter," *μητέρα* "mother," *δρνιθα* "hen," *πατριδα* "fatherland," *πέρδικα* "partridge," *σταφίδα* "raisin," *φροντίδα* "care," *φτερούγα* "wing," etc. (mostly paroxytones), *λαμπάδα* "candlestick," and the abstract nouns in *-άδα*; as, *λαμπράδα* "brightness," *νοστιμάδα* "pleasant taste," *πρασινάδα* "green(ness)" (of fields, etc.), *έξυπνάδα* "wakefulness."

This group is descended from the a. Gk. feminine consonant stems (known as 3rd decl.). A new nom. and gen. have been formed from the acc. sing. on analogy of *χώρα χώρας χώρα(ν)*, or—stated in other words—the acc. sing. *minus -ν* became a nom., which was then treated exactly as a noun of the *a*-decl.; cf. § 65, n. 1. The nom. (acc.) pl. *-ες* remained and was transferred also to the ancient *a*-decl., § 81. But even here *all* the nouns have not been remodelled in the same fashion: the a. Gk. abstract nouns in *-της, -τητος*, in addition to this new form (*ή ιδιότητα* "likeness," *ή ποιότητα* "quality"), have also another more vernacular in *-τη*; thus, *ή νιότη*¹ "youth," *θεότη* "divinity," *άνθρωπότη* "humanity." Moreover, many fems. (especially those in *-ών*) have been replaced by diminutives in *-ι*; as, *τò άηδόνι* "nightingale," *σεντόνι* "linen-towel," *χελιδόνι* "swallow," *χιόνι* "snow," *χέρι* "hand," *κλειδί* "key." Other nouns have been completely ousted by new words: e.g. a. Gk. *ῥίς* by *μύτη* "nose," *κλίμαξ* by *σκάλα* "stair."

§ 84. Note the accent of the gen. pl., in which this paradigm differs from the preceding. Only a few dissyllabics and *ή γυναίκα* "woman" (which on historical grounds belong here, not to § 81, *v.* preceding n.), give *-ῶ(ν)* in the gen. pl. These are *ή νύχτα* "night," *πλάκα* "plate," "slab," *σφήκα* "wasp," *φλέβα* "vein," *φλόγα* "flame," *χήνα* "goose," and so gen. pl. *νυχτῶ(ν), γυναικῶ(ν)*, etc.

Cf. § 67. Here also an a. Gk. phenomenon has been preserved; even yet one may occasionally come upon the ancient gen. sing. in *-ός*: e.g. *γυναικός, νυχτός* (usually *γυναίκας, νύχτας*). Sometimes the accentuation on the final extends its scope further than can be historically justified; as, *έβδομαδῶ(νε)* alongside *έβδομάδω*, fr. *έβδομάδα* "week."

Forms like *ή έκλαμπρότης, πατρίς, πατρίδος, τὰς χείρας*, etc., in the poets belong to the language of literature.

§ 85. *νύφη* "bride," *άδερφή* "sister."

	Singular.		Plural.
Nom.	<i>νύφη</i>	<i>άδερφή</i>	<i>νύφες</i> <i>άδερφές</i>
Gen.	<i>νύφης</i>	<i>άδερφῆς</i>	<i>νυφῶ(νε)</i> <i>άδερφῶ(νε)</i>
Acc.	<i>νύφη</i>	<i>άδερφή</i>	<i>νύφες</i> <i>άδερφές.</i>

¹ Or even—quite commonly—*τὰ νιάτα*.

So also: γνώμη "opinion," ζέστη "warmth," κόρη "girl," μύτη "nose," στάχτη "ashes," αναπνοή "breath," αὐγή "dawn," πληγή "wound," φωνή "voice," ψυχή "soul"; and abstract nouns in -σύνη; as, γληγοροσύνη "swiftness," καλοσύνη "goodness."

This class corresponds to the a. Gk. 1st decl. in -η. Note the indeclinable ἡ γῆς "the earth," gen. τῆς γῆς, acc. τὴ γῆς (beside ἡ γῆ, τῆς γῆς, τὴ γῆ). The transition of nouns in -α into the -η class (as κάμαρη, Texts III. 15, Lada, or πλώρη for πῤῥα) is uncommon.

§ 86. ἡ βρύσι "fountain," θύμησι "remembrance."

Singular.

Plural.

Nom. βρύσι, θύμησι

βρύσες, θύμησες

Gen. βρύσις, θύμησις

[βρυσῶ]

Acc. βρύσι, θύμησι

βρύσες, θύμησες.

So also: γνώσι "understanding," δύσι "sunset," ζέσι "heat," κόψι "edge (of a knife)," κρίσι "judgment," ὄψι "countenance," πίστι "faith," πόλι "city" (usually applied to Constantinople), πράξι "action," ράχι "back," "ridge (of a mountain)," χάρι "charm," "grace," ἄλωσι "capture," ἄνοιξι "spring," ἀπόφασι "decision," ζάχαρι "sugar," κάππαρι "caper-bush," παρατήρησι "observation," "notice," συνείδησι "conscience."

The gen. pl. of this paradigm is very little in use in the language of the present day (*cf.* § 41, n. 3). Forms of this kind (βρυσῶ, πραξῶ, etc.) are more common on the S. Sporades. There is a gen. pl. κάππαρω fr. κάππαρι.

1. This paradigm is *formally* identical with the preceding, only *historically* different. It embraces the ancient barytones in -ις (πόλις, πόλις), which have passed into the class of the 1st decl. feminines in -η, so that they may be also spelled ἡ πόλη, ἡ ἀπόφαση, etc. Moreover, many of these appellatives come from the literary language. τὸ πανηγύρι (also πανα[γ]ύρι) "ecclesiastical popular feast" = a. Gk. ἡ πανήγυρις, has become neuter; τὸ φίδι "snake" = a. Gk. ὁ ὄφις, has enlarged itself by a suffix.

Forms like ἡ φύσις or nom. acc. pl. λέξεις, found in the poets and authors, have been taken from the literary language.

2. Even the a. Gk. nouns in -ις have been subjected to the same remodelling; thus, ἡ πῆχυ "cubit," ἡ ράπυ "rape," "turnip."

πῆχυ

πῆχες

πῆχυσ

πῆχῶ (frequent)

πῆχυ

πῆχες.

A. Gk. ὁ στάχυς "ear" (of oats, etc.) became τὸ στάχυ (ἀστάχυ), ἡ ὀφρῦς "eyebrow" τὸ φρύδι; ὁ δρυς τοῦ δρυ τὸ δρυ "oak," is rare,

ἡ βελανιδιά being the word commonly in use. Similarly, words like μῦς, σὺς, βότρυς, ἰχθύς, πέλεκυς have been ousted by others (τὸ ποντίκι "mouse," χοῖρος "pig," τὸ σταφύλι "grapes," τὸ ψάρι "fish," τὸ τσικούρι [fr. Lat. *securis*] "axe," and so forth).

3. The a. Gk. diphthong stems γραῦς and ναῦς have disappeared, ἡ γριά (i.e. a. Gk. γραῖα) "the old woman," being used for the former, and τὸ καράβι "ship," for the latter. τὸ βούδι "ox" (ἀγελάδα "cow") for ὁ, ἡ βοῦς.

§ 87. ἡ Σάμο "Samos," Φρόσω, Μαρινιώ, female names.

Singular.

Nom. Σάμο	Φρόσω, Μαρινιώ
Gen. Σάμος	Φρόσως, Μαρινῶς
Acc. Σάμο	Φρόσω, Μαρινιώ.

So also many geographical names (esp. islands), female and pet names; as, Κόρθο "Corinth," Κύπρο, Μῆλο, Νιό "Ios," Πάτινο "Patmos," Ρόδο, Τήνο, Χιό "Chios"; Ἀγαθώ, Ἀργυρώ, Ἐλέγκω, Κατίγκω, Χαῖδω, Χρυσώ, and a few appellatives: ἡ ἄβυσσο "abyss," ἡ ἄλυσσο "chain," ἡ ἄμμο "sand," ἡ παράδεισο "paradise," ἡ μέθοδο "method." The pl. is rarely used, yet a pl. οἱ μέθοδες may be formed for the word ἡ μέθοδο taken from the literary language.

1. The paradigm is a transformation of the a. Gk. fem. *o*-stems, though the majority of the appellatives have been remodelled otherwise, v. § 63, n. 2; παράδεισος was originally masc. In some dialects (Rhodes, Chios, Scyros, Pontus) the old forms are still to be found (esp. in geographical names): ἡ Ἀμπελος, ἡ Ἐμοργός (= Ἀ.), ἡ Κύπρος, ἡ Σάμος; ἡ ἄμμος "sand," ἡ δρόσος "dew."

The names of some islands have been remodelled on the fashion of πλάτανος: πλατανιά; thus, Νικαριά "Icarus," Ἀξιά (also Ἀξα) "Naxos."

2. The a. Gk. forms ἡ ἡχώ, ἡ λεχώ, ἡ αἰδώς, ἡ ἥως (ἔως), etc., have been replaced by new words: ἀντιλαλιά "echo," λεχοῦσα "pregnant woman," ντροπή "shame," αὐγή χαραυγή "dawn," etc.

Non-parisyllabics.

§ 88. ἡ ἄλεποῦ (ἄλωποῦ, ἄλουποῦ) "fox."

Singular.	Plural.
Nom. ἄλεποῦ	ἄλεπούδες
Gen. ἄλεπούς	ἄλεπούδω
Acc. ἄλεποῦ	ἄλεπούδες.

Similarly: μαῖμοῦ "monkey," γλωσσού "gossip," μυλωνοῦ "miller's wife," ὑπναροῦ "sleeper" (fem.), φαγοῦ "gourmand,"

ψαροῦ "fisherwoman," ψωμοῦ "baker's wife," and other fem. designations parallel to the masc. in -ās of § 70.

1. These feminines are rarely declined like the parisyllabics, *i.e.* in the pl. :

Nom. ἀλουπές (also ἀλούπες)
Gen. ἀλουπῶ(ν)
Acc. ἀλουπές.

2. The paradigm ἀλεποῦ has arisen from the a. Gk. (Ionic) suffix -ῶ, which is especially prominent in abbreviated names, and already played an important part in Hellenistic Gk.

§ 89. νενέ "mother."

Singular.	Plural.
Nom. νενέ	νενέδες
Gen. νενές	νενέδω
Acc. νενέ	νενέδες.

Similarly, Turkish words like βαλιδέ "Sultan's mother," Ἐμινέ, Φατμέ. This paradigm is a special m. Gk. formation.

§ 90. As the nouns enumerated in § 76 have non-parisyllabic secondary plurals, so many feminine nouns in -α and -η have a pl. in -άδες (rarely -ήδες) :

κερά "wife," "Mrs."—κεράδες
μάννα "mother"—μαννάδες
χήρα "widow"—χηράδες
ἀδερφή "sister"—ἀδερφάδες
κορφή "summit"—κορφάδες
νύφη "bride"—νυφάδες
μαμμή "midwife"—μαμμήδες.

ἡ ὀκά (measure = *cir.* 1 quart) always ὀκάδες.

III. Neuter Nouns.

A. In -ο(ν), -ιο(ν), -ι.

§ 91. Tabular view of the terminations:

Parisyllabics.	(Non-parisyllabics).
	Singular.
Nom. Acc. -ο(ν)	-ι, -ι-(ν)
Gen. -ι	-ι-υ = γι.

Plural.

Nom. Acc. -α	-i-α, -i-α = -γα, -γά
Gen. -ο(ν)	-ιο = -γός.

Some non-parisyllabics in -ο with a pl. in -ατα also belong here; v. § 94.

Parisyllabics.

§ 92. In -ο(ν): ξύλο "wood," βουνό "mountain."

Singular.

Plural.

Nom. Acc. ξύλο	βουνό	ξύλα	βουνά
Gen. ξύλου	βουνού	ξύλω	βουνῶ(ν).

Similarly: δέντρο "tree," καπέλο "hat," κουμάντο "command," μήλο "apple," νερό "water," πάσσο "step," ρούχο or pl. ρούχα "clothes," φτερό "wing," "feather," φύλλο "leaf"; also the nouns in -ικο like μανάβικο "greengrocery," μπακάλικο "retail-shop" (fr. μανάβης, μπακάλης), and in -άδικο like παπουτσάδικο "cobbler's shop" (fr. παπουτσήs), and other such (cf. § 114 n.). The accent of the gen. fluctuates in proparoxytones like ἄλογο "horse," βούτυρο "butter," κόκκαλο "bone," λούλουδο "flower," πρόσωπο "face," "person," etc.; thus, ἄλογου and ἀλόγου, βούτυρου and βουνύρου.

The compound neuters like ἀντρώγυνο "married couple," ἀρχοντόσπιτο "lordly house," "noble family," παλιόπαιδο "street-arab," and similar (v. § 41, a), also βασιλόπουλο "king's son," etc. (cf. § 61), usually maintain the accent of the nom. (thus gen. παλιόπαιδου).

1. Dialects which maintain the -ν *epihelkusticon* sometimes show this also in the pl. (τὰ μάγουλαν = τὰ μάγουλα "cheeks"); cf. § 34, n. 4.

2. Alongside τὸ ζῶο, etc., "animal," there is found the inflexion τὸ ζῶ, τοῦ ζοῦ, τὰ ζᾶ, τῷ ζῶ.

§ 93. The nouns in -ίω, -μό, and -ίο are declined according to the preceding paradigms; such exx. belong here: βασιλείω "kingdom," σάλιο "saliva," καπηλειό "retail-store," σκολεϊό "school," στοιχειό "spirit," "ghost," χωριό "village," βιβλίω "book." Nouns like βιβλίω or νοσοκομείο "hospital," or such as εἰκονοστάσιο "shrine" ("place for images"), or συμβούλιο "counsel," and ἀτμόπλοιο "steamer," are *motis savants*.

*Non-parisyllabics.*¹

§ 94. The neuters in -ο(ν) beside the regular pl. in -α occasionally form their pl. after the model of the neuters given under C: ἀλόγατα for ἄλογα, ὀνείρατα for ὀνείρα, προσώπατα for πρόσωπα.

§ 95. In -ί or -ί: τὸ μάτι "eye," τὸ παιδί "child."

Singular.

Plural.

Nom. Acc.	μάτι	παιδί	μάτια	παιδιά
Gen.	ματιοῦ	παιδιοῦ	ματιῶ(νε)	παιδιῶ(νε).

The words coming under this paradigm are exceedingly numerous:

(a) In -ί.

(1) ἀδέρφι "brother," ἀσήμι "silver," γιοφύρι "bridge," καλοκαίρι "summer," καράβι "ship," κεράσι "cherry," κεφάλι "head," κορίτσι "maid," λουλούδι "flower," μαχαίρι "knife," παιγνίδι "game," παλληκάρι "pallikar, brave fellow," παραμύθι "tale," "myth," ποτάμι "river," ρολόγι (ῥολόγιον) "clock," "watch," ταίρι "pair," "mate," τραγούδι "song," τραπέζι "table," ψάρι "fish."

(2) ἀηδόνη "nightingale," ἀστέρι "star," δόντι "tooth," κουδούνι "bell," ὀρνίθι "hen," σεντόνι "linen-napkin," χέρι "hand," χιόνι "snow."

(3) Nouns in -άδι, -άρι, -ίδι, diminutives in -άκι -ούδι, (rarely) -ούλι: λαγκάδι "valley," πηγάδι "fountain," "spring," λιοντάρι "lion," ποδάρι "foot," λιθάρι "stone," σιτάρι "wheat," ταξίδι (ταξειίδι) "journey," φίδι "snake," παιδάκι "little child," χεράκι "little hand," ἀγγελούδι "little angel," γιούδι "little son," δεντρούλι "small tree."

Note also the Lesbian dim. suffix -έλ(ι), e.g. τσιρατέλ' "little horn."

(4) Many loan-words: παλάτι (Lat. *palatium*) "palace," σπίτι (Lat. *hospitium*) "house"; esp. Turkish: ἀσκέρι "army," λιμέρι "camp," ντεβλέτι "government," παπούτσι "shoe," σαραίγι "castle," τουφέκι "musket," φέσι "Fez," χάνι "inn."

(5) δάκρυ "tear," δίχτυ "net" (now only orthographically different).

(b) In -ί.

(1) βουνί "mountain," γυαλί "glass," κλαδί "twig," κρασί "wine," μαλλί "hair," σκυλί "dog," σπαθί "sword," ψωμί "bread."

¹ Cf. § 95, n. 2.

(2) *αὐτί* "ear," *θερί* "animal," *κλειδί* "key."

(3) *βρακί* (Lat. *braca*) "trousers," *πουλί* (*pullus*) "bird," *σκαμνί* (*scamnum*) "footstool," *φλουρί* (Ital. *florino florino*) "florin," *πouγγί* "purse."

(4) *φαγί* "eating," "food," *φιλί* "kiss."

1. Those dialects which retain the final -ν, or extend it parasitically, have the termination -ιν: e.g. *βούδιν* "ox," *κυνήγιν* "chase," *χέριν* "hand," *παιδίν*; this -ν is present even in the pl., e.g. *τὰ παιδιάν του* "his children" (Naxos); cf. § 34, n. 4.

2. In those dialects which show the peculiarity mentioned in § 10, n. 1, the accent remains on the -ι; thus, *παλάτι παλατίου, παιδί παιδιόν παιδία*. And so the neuters in -ι are to be treated as non-parisyllabic,—a fact, however, disregarded in the common speech since ι has become ε.

Moreover, for the decl. of these neuters, all the other phonetic changes to which ι or ε are subject must be taken into account; cf. *γρόσα* for *γρόσια* (*γρόσι*, Turk. coin), etc., § 10, n. 4; *μάθια*, § 16, n. 3; or *μάτ'χα* = *μάτια*, § 10, n. 5; *περιστέρκα*, etc. = *περιστέρια*, *ιβ.*, *μάϊτα*, *παιδιά* = *μάτια*, *παιδιά*, etc., § 8, n. 2. In Pontic -ια becomes -ά (v. § 6, n. 6); thus, *τὰ πεντικάρια* = *πεντικάρια*. In North. Gk. (§ 7, n. 1) ι drops out; thus *λεοντάρι* (Pontus) = *λιοντάρι*, *σπίτι* (Maced.) = *σπίτι*, *τσιφάλ'* (Lesbos), or *τὸ κιφάλιν ἄτ* (Pontus) = (*τὸ*) *κεφάλι του*; consequently Turkish loan-words in this region retain their original termination, as, *τὸ χαϊβάν* (pl. *τὰ χαϊβάνᾱ*) "beast," "animal," *τὸ πρίντς* "rice," *τὸ σέϊρ* "condition" (Pontus).

3. In Pontic note the gen. sing. *τὶ σακκί* fr. *τὸ σακκί*, i.e. with the ι maintained throughout, as in *κλέφτης κλέφτη* or *βαθύ(ς) βαθύ*, etc. (§ 110).

§ 96. A few masculines in -ος form their pl. in -ια, like the preceding neuters: *λόγος* "word," pl. *λόγια*, *χρόνος* "year," pl. *χρόνια* and *χρόνοι*; cf. also § 61, n. 1, and § 100, n. 1.

§ 97. 1. The forms discussed in the preceding paragraphs represent on the whole the a. Gk. neut. o-stems; the neuters in -ι came from the ancient type in -ιον through a process that was already completed in Hellenistic days. Both forms may still sometimes be found existing together; thus, *θεριό* and *θερί*, *κατώφλι* and *κατέφλιο(ν)* (Velv.) "threshold," *σάλιο* and (rather rare) *σάλι* "saliva." The neuters in -ι (*-άρι*, *-άδι*, *-ίδι*) have considerably extended their territory at the expense of other forms, and, having lost their original diminutive signification, they have largely supplanted the parent forms; cf. the exx. in A. 1 and B. 1 in place of the a. Gk. nouns like *τράπεζα* and *ποταμός* or *κλάδος*; A. 2 (and partly 3) and B. 2 in place of the old consonant stems. The words given under A. 5 and B. 4 have found their way into this category as a result of phonetic decay (*φαγί* and *φιλί* are really survivals of infinitives equivalent to a. Gk. *φαγεῖν* and *φιλεῖν*).

2. The contracted neuters (like the masc. § 63, n. 2) have disappeared, τὸ κόκκαλο "bone" being now employed for τὸ ὀστοῦν, and τὸ κανίστρι or τὸ καλάθι "basket" (or other words) for τὸ κανοῦν. There is also no trace of the Attic decl. of neuters; ἀνώγι "upper chamber" can trace its ancestry back to ἀνώγειον found in a. Gk.

B. In -os.

§ 98. View of the terminations:

Parisyllabic.	Singular.	(Non-parisyllabic.)
Nom. Acc.	-os	
Gen.	-u(s)	
	Plural.	
Nom. Acc. -i (-ya)		(-ita)
Gen. -ó.		

Parisyllabica.

§ 99. τὸ λάθος "error."

Singular.	Plural.
Nom. λάθος(ς)	λάθη
Gen. λάθους	λαθῶν(ν)
Acc. λάθος	λάθη.

Similarly: βάθος "depth," δάσος "thicket," ἔθνος "nation," θάρρος "courage," κέρδος "gain," μέρος "part," "region," "locality," ὄρος "mountain," πλῆθος "multitude," τέλος "end."

§ 100. Together with the pl. in -η there is found quite frequently also one in -ια (-ηα), as:

ἄνθος "flower"—ἄνθη, ἄνθια
 βάθος "depth"—βάθη, βάθια
 λάθος "error"—λάθη, λάθια
 πάθος "suffering"—πάθη, πάθια
 πάχος "fat"—πάχια
 σκέλος "limb"—σκέλη, σκέλια
 στῆθος "breast"—στήθη, στήθια
 (χείλος "lip," usually pl.)—(ᾶ)χεῖλη, ἀχείλια.

1. The decl. of the neuters in -os is in general that of the corresponding a. Gk. paradigm; the termination -ou is found quite frequently beside -ous in the gen. sing. The nom. sing. also shows a similar fluctuation with the neut. o-stems (§ 92); thus, τὸ δάσο beside δάσος, τὸ κράτο beside τὸ κράτος, τὸ κρύο commoner than κρύος, τὸ λάθο beside λάθος. And contrariwise, neuters in -o(ν) have often passed over into the decl. of those in -os; thus:

ἄστρο and ἄστρος "star," pl. ἄστρα, ἄστρον, and ἄστρια
 διάφορο(ν) and διάφορος "gain"
 κάστρο "fortress," κάστρα, κάστρον
 μέτρο and μέτρος "measure,"
 σκέδιο and σκέδιος, TEXTS I. d. 5.

Some mascs. (and fems., v. § 63, n. 2) in -ος have been transformed into neuters in -ος; thus:

τὸ βίος for ὁ βίος "property," "means"
 τὸ δρόσος for ὁ δρόσος "dew"
 τὸ ἔπαινος for ὁ ἔπαινος "praise"
 τὸ θρήνος for ὁ θρήνος "lamentation"
 τὸ πλούτος for ὁ πλούτος (πλούτη, πλούτια) "wealth"
 τὸ χρόνος for ὁ χρόνος "year."

The neuters in -ος have in this way been increased in numbers, and have also taken into their ranks new formations like τὸ ψῆλος "height" (fr. ψηλός "high"), τὸ ζήλος "envy" (fr. ζηλῶ), τὸ κούρσος "piracy" (fr. κουρσεύω), etc. But sometimes neuters in -ος have deserted to the mascs., thus—in some dialects—ὁ ἀθός for τὸ ἄνθος, with the accent shifted.

The blending of neuters in -ος, -ον, and masculines in -ος finally resulted in some masculines like ὁ βάσανος "torment," ὁ βράχος "rock," ὁ στέφανος "garland," λόγος "word," χρόνος "year," taking neut. forms in the pl. (βάσανα, βράχια and βράχοι, στέφανα, λόγια, χρόνια and χρόνοι).

2. Sometimes the pl. termination in -η has been treated as a neut. *sing.* in -ι:

τὸ στήθος—τὰ στήθη
 τὸ στήθι—τὰ στήθια;
 (τό χεῖλος)—τὰ χεῖλη
 τὸ (ἄ)χεῖλι—τὰ χεῖλια.

This misunderstanding may be said to have given rise to the pl. in -ια.

(*Non-parisyllabics.*)

§ 101. Sometimes neuters in -ος form a non-parisyllabic pl. in -ητα; as, τὸ θάρρος "courage," pl. τὰ θάρρη and τὰ θάρρητα, κέρδος "gain," pl. τὰ κέρδη and τὰ κέρδητα.

C. In -α -ιμο, -ας.

*Non-parisyllabic.*¹

§ 102. The three paradigms of this class differ from one another only in the nom. and acc. sing., agreeing in all other cases. The gen. sing. shows the same number of syllables as the pl.:

	Singular.	Plural.
Nom. Acc.	-α, ἰμ-ο(ν), -α-ς	-ατα
Gen.	(-ατος) -άτου	-άτο.

¹ Excluding the type given in § 104 n.

§ 103. τὸ πρᾶμα "thing," ὄνομα "name."

	Singular.	Plural.
Nom. Acc.	πρᾶμα ὄνομα	πράματα ὀνόματα
Gen.	πραμάτων ὀνομάτων	πραμάτων ὀνομάτων.

Like πρᾶμα are declined: αἷμα "blood," γέμα or γιόμα "repast," γράμμα "letter," δῶμα "apartment," "terrace," θᾶμα "wonder," κρίμα "sin," κῦμα "billow," στόμα "mouth," στρῶμα "mattress," χῶμα "ground," ψέμα (ψόμα) "lie," and only in pl. ἄρματα "arms" (from Lat. *arma*).

Like ὄνομα: μάλαμα "gold," ναννάρισμα "lullaby," πάπλωμα "coverlet," πάτωμα "floor," "story," σκέπασμα "cover," στράτευμα "army," φόρεμα "garment," χάρισμα "gift"; also pure verbal nouns (*nomina actionis*) like βάσκαμα "bewitching," "evil eye," δάγκαμα "bite," μίλημα "proclamation," "conversation," πήδημα "leap," κάκιωμα "sickness," μπάλωμα "improvement," ψάρεμα "fishing," "fishery," σαπούνισμα "lathering."

Some abstract nouns have a preference for the pl.; as, κλάματα "weeping," χώματα "earth" (i.e. "piles of earth"), γεράματα "old age," περιγελάσματα "laughter," τζυρίγματα (Texts III. 14. b), "hissing," "whistling."

1. The neuters in -α have pretty faithfully preserved the corresponding a. Gk. decl. and have not seriously lost in numbers. In the gen. sing. -άτου is more usual than -ατος (πράματος, ὀνόματος); in the gen. pl. the accent may also be proparoxytone, τῶ στρώματω, τῶν παπλώματω. Gen. sing.πραματιοῦ, pl.πραματιοῦν in some dialects (e.g. in Lesbos).

2. γάλα "milk" is declined like πρᾶμα; so also γόνα (or γόνατο = a. Gk. γόνυ) "knee," γονάτου γόνατα; δόρυ has been displaced by κοντάρι "spear," "lance."

3. Those dialects which maintain and tend to generalise the final -ν (v. § 34, n. 4) give the nom. and acc. sing. in -αν; thus, ὄνομαν, πρᾶμαν, σκίσμαν, στόμαν, etc.

4. The pl. οἱ νομάτοι fr. ὄνομα means "persons," "individuals."

§ 104. τὸ γράψιμο "writing," "handwriting."

	Singular.	Plural.
Nom. Acc.	γράψιμο	γραφίματα
Gen.	(γραφίματος) γραψιμάτων	γραφιμάτων.

So also the abstract verbal nouns (*nomina actionis*) in -σιμο, like βγάλσιμο "dislocation," δέσιμο "binding," δόσιμο "giving," θάψιμο "burial," τὸ κλείσιμο "locking," τὸ ντύσιμο

"putting on (clothes), τὸ ξεγδύσιμο "putting off," ξύσιμο "scraping," ράψιμο "sewing," τάξιμο "vow," "promise," "command," τρέξιμο "running," φέρισιμο "behaviour," φκειάσιμο "making," "arranging," φταιξιμο "being at fault, guilt." These nouns often serve as a substitute for the obsolete infinitive.

A parasyllabic decl. (φέρσιμο, φέρισιμον) is occasionally to be found, while, *vice versa*, some ancient neuters in -ο make up non-parasyllabic pl. in -ατα, v. § 94.

§ 105. τὸ κρέας "flesh" (more rarely τὸ κριάς).

Singular.

Plural.

Nom. Acc. κρέας

κρέατα (κριάτα)

Gen. κρεάτου

κρεάτω(ν).

So also τὸ ἄλας "salt" (though τὸ ἀλάτι, τοῦ ἀλατιοῦ is more in use).

1. The two nouns just given are the only survivors of a class that even in a. Gk. was rather limited in number; σέβας is to be attributed to the literary language, while κέρας and τέρας have been displaced by κέρατο, sometimes also κριάτο, and τέρατο respectively. For τὸ γῆρας "old age," τὰ γεράματα or τὰ γερατειά.

2. The remaining a. Gk. neut. stems have been ousted partly by different words and partly by new formations, as, τὸ νερό "water" for ὕδωρ, ἡ ἀνοιξι "spring" for ἔαρ, τὸ συκώτι "liver" for ἡπαρ, τὸ πηγάδι "fountain" for φρέαρ, ἡ φωτιά "fire" for πῦρ, τὸ αὐτί "ear" for οὖς. τὸ μέλι "honey" is decl. like σπίτι (μελιοῦ, μέλια). On γόνα, v. § 103, n. 2. The forms τὸ φῶσι, τοῦ φωσιοῦ, τὰ φώσια are found alongside τὸ φῶς "light."

ADJECTIVES.

§ 106. In m. Gk. the dividing line between adjective and substantive is hard to determine as in a. Gk. A. Gk. adjs. were converted into substantives and *vice versa* (cf. λυγερή "the young girl," literally "the slender (one)"),—a process which is still operative in the language spoken to-day: e.g. ἀγαπητικός "beloved" and "lover," νέος νιός "young" and "young man," ξένος "strange" and "the stranger," τὰ ξένα "the foreign country," φτωχός "poor" and "the poor man," ξα(ν)θός "blond" and ξα(ν)θή (ξανθούλα) "a blonde" ("little blond"), or *vice versa* γέρος "old man" and "aged," χωριάτης "peasant," boor, and "boorish." But national names and the adjectives from the same are generally carefully distinguished from each other; as, Ρωμῖός and ρωμαίικος, Τούρκος and τούρκικος "Turkish," "peculiar to the Turks," Φράγκος "a

European," and *φράγκικος* "European" (adj.), "in European fashion," *Ἑγγλέζος* and *ἑγγλέζικος* "English," "peculiar to the English." Only it must be noted that in expressions like "(the) Turkish soldiers," "(the) English physicians," "(the) European scholars," m. Gk. employs the national name (*not* the adj.); thus, (οἱ) *Τούρκοι στρατιῶτες*, (οἱ) *Ἑγγλέζοι γιατροί*, (οἱ) *Φράγκοι λόγιοι*.

For the position of adjs., v. § 293.

The adj., whether attributive or predicative, agrees in gender and in number with its noun. If the *attribute* belongs to several nouns of different genders, then the adj. accommodates itself to the nearest noun, but tends to be repeated with each; thus, *καλὸ κρασί καὶ (καλὴ) μπίρα* or *κρασί (καλὸ) καὶ μπίρα καλὴ* "good wine and good beer," *ἀντρειωμένοι ἄντρες καὶ γυναῖκες* "brave men and women." The adj., when *predicate*, is masc. when it goes with persons, neut. when it goes with things; thus, *ἄντρες καὶ γυναῖκες καὶ παῖδιά ἦσαν περιτριγυρισμένοι ἀπὸ τοῦς Τούρκους* "men, women, and children were surrounded by the Turks," *τὸ κρασί καὶ ἡ μπίρα εἶναι καλὰ* "wine and beer are good." In longer enumerations of things the subject can be summed up with *ὅλα*; but, generally speaking, such a remedy is avoided by the repetition of the predicate; thus, *καλὸ (εἶναι) τὸ κρασί καὶ καλὴ ἡ μπίρα*. Expressions like "a mother's love is something noble" run *τῆς μάνας ἡ ἀγάπη εἶναι κάτι(τι) λαμπρό* or *λαμπρὸ πρᾶμα*. When the subject is a demonstrative pronoun it usually agrees with the predicate; as, *αὐτὸς εἶναι (ὁ) φίλος μου* "that (he) is my friend," *αὕτη εἶναι ἀνοησία* "that is nonsense," but one may also say *αὐτὰ εἶναι ἀνοησίες*.

§ 107. The declensions of the adjective correspond almost exactly with those of the substantive. For some pronominal forms, v. §§ 144, n. 1, 156. All adjectives have separate forms for masc. fem. and neut. Adjectives also, like substantives, fall into parasyllabic and non-parasyllabic.

Taking the masculine as the standard, we differentiate :

- I. Adjectives in *-os*.
- II. Adjectives in *-is*.
 - a. Oxytones (*-ύς*).
 - b. Barytones (*-ις, -ης*).

I. Adjectives in *-os*.

§ 108. *καλός* "good."

	Masc.	Fem.	Neut.
Sing. Nom.	<i>καλός</i>	<i>καλή</i>	<i>καλόν(ν)</i>
Gen.	<i>καλοῦ</i>	<i>καλῆς</i>	<i>καλοῦ</i>
Acc.	<i>καλό(ν)</i>	<i>καλή(ν)</i>	<i>καλό(ν)</i>
Voc.	<i>καλέ</i>	<i>καλή</i>	<i>καλό(ν).</i>

	Masc.	Fem.	Neut.
Plur. Nom.	καλοί	καλές	καλά
Gen.	καλῶ(ν)	καλῶ(ν)	καλῶ(ν)
Acc.	καλούς	καλές	καλά
Voc.	καλοί	καλές	καλά.

The adjs. also, which are not accented on the final, retain in all cases the accent of the nom. sing. masc.; as, πρόστυχος "ordinary," "common," gen. πρόστυχου, fem. πρόστυχη, fem. pl. πρόστυχες, etc.

To this group belong: γερός "sound," "strong," ελαφρός "light," κακός "bad," μικρός "small," λαμπρός "bright," ξερός "dry," ξυνός "sharp," περισσός "very much," "enough," πικρός "bitter," ἄσπρος "white," μαῦρος "black," ἀφράτος "fresh," γεμάτος "full," μεγάλος "great," μονάχος and μοναχός "alone"; ἄδικος "unjust," ἄμοιρος "unlucky," ἀτέλειωτος "endless," ἄψυχος "lifeless," βάρβαρος "barbarian," ἐλεύτερος "free," ἥσυχος "quiet," κατάψηλος "very lofty," ὁμορφος "beautiful"; also adjs. in -ερός (e.g. βροχερός "rainy," λασπερός "dirty," μαυριδερός "blackish"), -ινος (denoting colour and material, e.g. κόκκινος "red," πέτρινος "stony"), -ινός (dates, e.g. σημερινός "of to-day," περσινός "of last year"), -ικος (-άτικος, § 212 n.), and -ικός (esp. of origin, e.g. τούρκικος, φράγκικος, νησιώτικος "from" or "belonging to the islands," κρητικός, ἀνατολικός "oriental"), -ωπός (to designate colours, e.g. κοκκινωπός "reddish"), diminutive adjs. in -ούτσικος and -ουλός (μικρούτσικος "quite small," τρελλούτσικος "rather crazy," παχουλός "somewhat fat"), and participial formations in -(ά)τος (§ 212 n.) and -μενος (§ 234, 2. 3). The feminine forms are: λαμπρή, μικρή, ἄσπρη, ἄδικη, ἄμοιρη, ἐλεύτερη, ἀτέλειωτη, ἥσυχη, φράγκικη, μικρούτσικη, etc.

1. Apart from the accent remaining uniform in *all* the forms, the adjs. deviate in two respects from the a. Gk:

a. The fem. termination -η has been made general, even after ρ (ἐλεύτερος—ἐλεύτερη).¹

b. The conversion of all the adjs. of two terminations -ος, -ον into the class of those of three terminations (ἄδικος, fem. ἄδικη, κοντόμυαλος "limited," κοντόμυαλη).

For a further change v. § 111. In Pontic a new fem. form in -έσσα (or -ενα, Capp. -άσσα) has usurped the place of the old καλός καλέσσα καλόν, μικρός μικρέσσα μικρόν (γοτσαμάνος "old," fem.

¹ Exceptions are rare, e.g. ἄκρα (for ἄκρη) "extremity," "end," TEXTS II. a. 13, and λαμπρά (for λαμπρή), II. b. 2.

γοῦσαμένα). This suffix also serves as the feminine of substantives, e.g. ἀλεπέῖα "fox" (fem.) (TEXTS III. 13. c).

2. Note that μέγας has been replaced by μεγάλος; the neut. μέγα for μεγάλο, however, occasionally turns up.

3. The voc. of the masc. is sometimes used also for the fem.; as, καλὲ μάνα "good mother!" for καλὴ μάνα.

4. The nom. pl. masc. (as in the noun, § 62, n. 1) serves also for the acc.: e.g. TEXTS III. 5 (Ios) νά'χης πολλοὶ τοσοὶ χρόνοι, or III. 14. b (Capp.) μᾶς ἔβγαλ' ἀροί "he regarded us as sound." Note also ἔνα καλὸ ἄνθρωπος, TEXTS III. 14. a (Pontus).

§ 109. πλούσιος "rich."

	Masc.	Fem.	Neut.
Sing.	πλούσιμος	πλούσια	πλούσιο
	πλούσιου	πλούσιας	πλούσιου
	πλούσιω(ν)	πλούσια(ν)	πλούσιο.
Plur.	πλούσιοι	πλούσιες	πλούσια
	πλούσιω(ν)	πλούσιω(ν)	πλούσιω(ν)
	πλούσιους	πλούσιες	πλούσια.

Similarly, all adjectives with a vowel, usually *i* (or *y*), before the termination; as, ἅγιος "holy," ἄγριος "wild," ἀκέρμιος "unhurt," "untouched," "pure," ἄξιος "worthy," "capable," γαλάζιος "blue," δίκμιος (δίκαιος) "just," δόλιος "unlucky," καινούργιος "new," κρύος "cold," οὐράνιος "heavenly," τίμιος "honourable," τρύπιος "pierced," δεξιός "on right hand," νέος (νέος) "young," παλιός "old," χλιός "tepid"; the *mots savants*: ἀστεῖος "witty," ἀχρεῖος "bad," "common," ἀρχαῖος "ancient," τελευταῖος "last," ὥραῖος (beside ὄριος) "fair"; the adjs. in -ίσιος: e.g. βουνίσιος "mountainous," γυναικίσιος "womanish," ἀρνίσιος "like a lamb"; designations of material in -ένιος: e.g. ἀσημένιος "of silver," βελουδένιος "of velvet," μαρμαρένιος "of marble."

1. Except for the accent, the old fem. form has been retained, though even here the fem. formation in -η is found: e.g. βέβαιη fr. βέβαιος "sure," "certain."

2. In dialects in which *i* after *σ* disappears (v. § 10, n. 4), note forms like ἄξα = ἄξια, πλούσος πλούσα = πλούσιος πλούσια, etc. On indeclinable ἄ(γ) = ἅγιος, v. § 63. ἅγιος "saint" has also the fem. ἀγιά (Ἀγιά Μαύρα = Leukada) and the masc. pl. οἱ ἀγιοί.

§ 109a. The ancient contracted adjs. (ἀπλοῦς) have disappeared or passed into the class in -ός; thus, ἀπλός "simple," διπλός "double," χρυσός "golden" (but χάλκινος "of brass," μπακιρένιος "of copper," or μπρονζίνιος "of bronze," for χαλκοῦς). Most of the forms do not practically differ in pronunciation from the paradigm of καλός

(χρυσή like καλή, χρυσά like καλά, etc.). Several of the exx. given above show that the adjs. in -ος have been enriched to the detriment of others; cf. also § 110 n.

II. Adjectives in -ία

(a) Oxytones (-ύς).

§ 110. βαθύς "deep."

	Masc.	Fem.	Neut.
Sing.	βαθύς	βαθειά	βαθύ
	βαθειοῦ (βαθύ)	βαθειᾶς	βαθειοῦ (βαθύ)
	βαθύ	βαθειά(ν)	βαθύ
	βαθύ	βαθειά	βαθύ.
Plur.	βαθειοί	βαθειές	βαθειά
	βαθειῶ(νε)	βαθειῶ(νε)	βαθειῶ(νε)
	βαθειούς	βαθειές	βαθειά
	βαθειοί	βαθειές	βαθειά.

Similarly: βαρύς "heavy," γλυκύς "sweet," μαβύς "blue," μακρύς "wide," "far," πλατύς "broad," παχύς "thick," τραχύς "rough," φαρδύς "wide," "broad."

The a. Gk. parent form is generally retained, i.e. most of the forms may be phonetically derived from the ancient; βαθειοῦ, βαθειοί, βαθειούς are due to contamination with the adjs. in -ος (esp. those in -ιός), brought about in the first instance chiefly by the fem. βαθειά. The adjs. δεξίς (δεξίς)=δεξιός "on the right," and ἀρίς (ἀρύς)=ἀραιός, ἀριός "thin," "rare," have gone the opposite way into the βαθύς class. The neut. βαθύ is, moreover, declined like παιδί. Analogous to the decl. of §§ 74, 75 we find also—but rarely—a gen. sing. masc. βαθύ and a nom. pl. in -δες: βαρύδες, πλατύδες.

An almost wholesale transition of the adjs. in -ύς into the -ός or -ιός class is sometimes to be found; thus the decl. γλυκός (γλυκειά) γλυκό is quite as common as γλυκίς γλυκύ; μισός (a. Gk. ἥμις) is invariably the rule (but πέντε μισοί=5½, etc., v. § 131). Moreover, forms like πλατειός, γλυκειός, παχειός are found, and in Lower Italy these are the usual forms; thus, vario varia (Bova), varéo varéa (Otr.), etc.=βαρύς βαρειά.

§ 111. Some adjectives (originally) in -ός have secondary forms in -ύς; thus, in addition to μακρύς above: ἀδρύς "rough," ελαφρύς "light" beside ελαφρός, πικρύς "bitter," beside πικρός, πρικός, etc. Cf. also the comparatives in -ύτερος, § 117. The feminine formation—ειά—after the model of γλυκός γλυκειά occurs quite frequently with adjs.

in -ός, and especially with those in -ικός (mostly alongside the normal forms), *e.g.*:

κακός "bad," "vile"—κακειά (TEXTS III. 3 καϊτῶ)
 ἀγαπητικός "lover"—ἀγαπητικειά
 ἀρρεβωνιαστικός "fiancé"—ἀρρεβωνιαστικειά
 εὐγενικός "noble," "gallant"—εὐγενικειά
 ἑλληνικός "Greek"—ἡλιτισιά, TEXTS III. 6
 παστικός "clean"—παστικειά
 φυσικός "natural"—φυσικειά.

Even barytones have sometimes such a feminine:

κακόμοιρος "ill-fated"—κακομοιρειά (κακομοίρα "ill-fated woman").

Many representatives of the popular literature are very fond of using this -ειά form.

§ 112. πολὺς "many," "much."

	Masc.	Fem.	Neut.
Sing.	πολύς	πολλή	πολύ
	πολλοῦ	πολλῆς	πολλοῦ
	πολύ(ν)	πολλή(ν)	πολύ.
Plur.	πολλοί	πολλές	πολλά
	πολλῶ(ν)	πολλῶ(ν)	πολλῶ(ν)
	πολλούς	πολλές	πολλά.

Exactly corresponds to the a. Gk. decl.

(b) Barytones (-ις, -ης).

§ 113. ζουλιάρης "envious," "jealous."

	Masc.	Fem.	Neut.
Sing.	ζουλιάρης	ζουλιάρα	ζουλιάρικο
	ζουλιάρι	ζουλιάρας	ζουλιάρικου
	ζουλιάρι	ζουλιάρα	ζουλιάρικο
	ζουλιάρι	ζουλιάρα	ζουλιάρικο.
Plur.	ζουλιάριδες	ζουλιάριδες	ζουλιάρικα
	ζουλιάριδω	ζουλιάριδω	ζουλιάρικω
	ζουλιάριδες	ζουλιάριδες	ζουλιάρικα.

Similarly, *e.g.*: γρινιάρης "peevish," καυκησιάρης "boastful," σιχασιάρης "fastidious," τσιμπλιάρης "deep-eyed," χτικιάρης "consumptive," and also numerous compounds (denoting possession) like γαλανομάτης "blue-eyed," καστανομάτης

"chestnut-eyed," *μαυροφρύδης* "with dark eyebrows," *σγουρομάλλης* "curly-haired."

1. No value attaches to the spelling *-ης* (here and in the following §) except in writing; cf. § 75, n. 1.

2. Diminutives like *ἀσπρούλις* "rather white," *μακρούλις* "somewhat long," *φτωχούλις* "poor," give *ἀσπρούλι*, *φτωχούλι*, etc., in the neut. (nom. pl. masc. and fem. *ἀσπρούλιδες*). The fem. pl. may take also parasyllabic form: e.g. *μαυρομάτες* fr. *μαυρομάτης* "dark-eyed."

§ 114. *ἀκαμάτης* "lazy."

	Masc.	Fem.	Neut.
Sing.	<i>ἀκαμάτης</i>	<i>ἀκαμάτισσα</i>	<i>ἀκαμάτικο</i>
	<i>ἀκαμάτη</i>	<i>ἀκαμάτισσας</i>	<i>ἀκαμάτικον</i>
	<i>ἀκαμάτη</i>	<i>ἀκαμάτισσα</i>	<i>ἀκαμάτικο.</i>
Plur.	<i>ἀκαμάτηδες</i>	<i>ἀκαμάτισσες</i>	<i>ἀκαμάτικα</i>
	<i>ἀκαμάτηδω</i>	<i>ἀκαμάτισσω</i>	<i>ἀκαμάτικω</i>
	<i>ἀκαμάτηδες</i>	<i>ἀκαμάτισσες</i>	<i>ἀκαμάτικα.</i>

Similarly: *κανακάρις* "darling," *μακαρίτης* "blessed," "late," *μακρολαίμης* "long-necked," etc.

The fem. form sometimes fluctuates between this paradigm and the immediately preceding; thus the fem. of *ζουλιάρης* is also *ζουλιάρισσα*; *γρινιάρης* "peevish" has two fems. *γρινιάρα* and *γρινιάρισσα*, *κοκκινομύτης* "red-nosed" *κοκκινομύτα* and *-μύτισσα* and even *κοκκινομυτού*, *σταυροπόδης* "with crossed legs" *σταυροπόδα* and *σταυροπόδισσα*.

ἀκαμάτης even forms a fem. *ἀκαμάτρα*, and *ψεύτης* "lying," *ψεύτρα*. Note also *κακούδης* "ugly," *κακουνδιά*, *χρυσομάλλης* *χρυσομαλλούσα* "the golden-haired" *f.* Masc. substantives in *-ās* have corresponding fems. in *-ού* (§ 88) and neuts. in *-άδικο*: e.g. *ψωμάς* *ψωμού* *ψωμάδικο*; those in *-άδικο* designating the place where a trade is carried on; as, *ψωμάδικο* "bakery," "bake-shop," *ψαράδικο* "fishmonger's shop." For other suffixes of gender, v. §§ 40, 81 (2) d.

§ 115. Both the preceding paradigms are m. Gk. formations, their decl. following that of the corresponding substantives. *The ancient adjectives* in *-ής* (εὐγενής) *have disappeared from the real vernacular*, being replaced either by *new adjectives* (ἀδιάντροπος "insolent" for *αὐθάδης*, γερός = a. Gk. ὑγιής "healthy" for ὑγής) or by *forms in -ος*: ἀκριβός "dear," ἄμαθος "unlettered," διάφανος "transparent," δύστυχος (δυστυχισμένος) "unfortunate," πρεπός = εὐπρεπής "proper," "becoming," ἀπρεπος "unbecoming," ισόβαρος "of equal weight," τρίςβαθος "very deep," ἀληθινός "true," εὐγενικός "polite," ψεύτικος "false," "falsified." Other types of the a. Gk. adj. have also disappeared; thus, e.g., *θῆλυς* and *ἀρσην* have been displaced by *θηλυκός* "female," and *ἀρσενικός* (σερνικός) "male," *πλήρης* by *γεμάτος* "full," *εὐώδης* by *μυρουδάτος* "fragrant." Forms such as *εὐγενεῖς*, *συγγενεῖς*

(nom. and acc. pl. of εὐγενής "noble," and συγγενής "related"), or ἀκριβής "accurate," νευρώδης (gen. νευρώδους) "nervous," come from the literary language. But such adjectives from the literary language may be conformed to the vernacular paradigm: e.g. συγγενής, ἡ, -ήδες, εὐλαβής, -ή, -ήδες, fem. συγγένισσα (rarely εὐλαβήδισσα), neut. συγγενικό.

Comparison of Adjectives.

§ 116. The adjectives in classes I. and II. a. form the comparative—so far as it is in use—by adding -τερος to the stem (what remains after cutting off -ς of the nom., v. n. 2), that is to -ο- or -υ-; thus:

γερός "strong" γερώτερος
 εύκολος "easy" εύκολώτερος
 ζεστός "warm" ζεστότερος
 λίγος "little" λιγώτερος
 μικρός "small" μικρότερος
 φρόνιμος "reasonable" φρονιμώτερος
 φτωχός "poor" φτωχότερος
 ψηλός "high" ψηλότερος
 πλούσιος "rich" πλουσιώτερος
 βαθύς "deep" βαθύτερος
 βαρύς "heavy" βαρύτερος
 γλυκύς "sweet" γλυκύτερος
 μακρύς "long" μακρύτερος
 παχύς "thick" παχύτερος.

The superlative is formed by placing the article before the comparative; as, ὁ μικρότερος "the smallest," etc. The declension is the same as that of a corresponding adjective; thus, μικρότερος, μικρότερη, μικρότερο, etc., like, e.g., ἐλεύτερος.

1. Note γεροντότερος fr. γέρος (a. Gk. γέρων) "old."

2. The distinction between εύκολ-ώ-τερος and φτωχ-ό-τερος is merely orthographical, having no value for the living speech. But since in the majority of cases the comparative in -τερος is formed exactly like that of a Gk., the present-day orthography maintains the a. Gk. rule of -ο- after a preceding long syllable and -ω- after a preceding short, although this rule has no meaning for genuine m. Gk. forms like λιγώτερος.

3. The a. Gk. superlative in -τατος is still to be found—only occasionally—in the so-called *elative* sense, i.e. to throw into prominence, translated by *very*: e.g. λαμπρότατος "very bright," καλώτατος "very good." These forms are somewhat freely employed in the vernacular literature in imitation of the usage in the written language. Still it is more customary to employ πολύ (also παρὰ πολύ) or πολλά

or other words signifying "very"; thus, πολὺ (πολλὰ) καλός "very good," etc. The doubling of the adj. serves the same purpose (ψηλὸ βουνό "a very high mountain"), or compounding with κατα- or θεο-: e.g. κατακόκκινος "quite red," θεότρελλος "quite crazy." Finally, cf. § 281, 1, n. 2.

§ 117. A number of adjectives in -ος form their comparatives in -ύτερος; those most in use are:

καλός "good" καλύτερος

κακός "bad" κακύτερος and κακώτερος

μεγάλος "great" μεγαλύτερος;

also: κοντός "near" κοντύτερος and κοντότερος

μιῦρος "black" μαυρύτερος

ὁμορφος "fair" ὁμορφύτερος and ὁμορφότερος

πρώτος "first" πρωτύτερος "earlier"

τρανός "great" (e.g. in Maced.) τρανότερος and τρανύτερος

χοντρός "thick" "coarse" χοντρύτερος and χοντρότερος.

The orthography fluctuates, the spelling usually being -ήτερος, -είτερος, or -ίτερος, even -ήτερος, and so μεγαλύτερος may be spelled μεγαλήτερος, μεγαλείτερος, μεγαλίτερος, or μεγαλήτερος,—καλύτερος also καλλίτερος (on account of a. Gk. καλλίων). The spelling -ύτερος corresponds to the origin of the form, comparatives in -ύτερος being formed on analogy of the adjs. in -ύς. The adjs. with double forms served as a model; cf. μακρός—μακρύς—μακρύτερος, γλυκός—γλυκὺς—γλυκύτερος.

§ 118. Two adjectives employ different words for the comparatives:

πολύς "much" περισσότερος and π(λ)ειρότερος.

1. Cf. also πλείτερον in Velvendos; πολύτερος and πολλότερος are employed only in dialect.

κακός "bad" χερότερος (χειρότερος) "worse" (beside κακύτερος, § 117).

2. Instances of double degrees of comparison occur in πλειότερος, χε(ι)ρότερος, the old comparatives πλείων, χείρων having been reinforced by the common m. Gk. compar. termination -τερος. The older language had still more exx. of this kind. The old formation in -ίων is retained intact in the neut. κάλλιο (occasionally used) (= a. Gk. κάλλιον) "better," in addition to which a κάλλιος (m.) and κάλλια (f.), or even (in Crete) a ὁ καλλιός, ἡ καλλιά "the better" (m. and f.), and an adverb κάλλια or καλλιά (neut. pl.), were formed. In Bova, forms like *plen gália* (κάλλια) and *pleh'híru* (χείρων) have taken on the compar. particle *ple(n)* = πλέον.

§ 119. Beside the mode of comparison with *-τερος*, there is another equally common method which corresponds to that of the Romance languages :

καλός—*πρὸ καλός* "better"—*ὁ πρὸ καλός* "the best"
μικρός—*πρὸ μικρός* "smaller"—*ὁ πρὸ μικρός* "the smallest"
λίγος—*πρὸ λίγος* "less"—*οἱ πρὸ λίγοι* "the least."

1. The particle *πρὸ* (also *πλώ*, *πιά*) is the old *πλέον* (still used in the written language). It occurs as an independent adverb (*πλῖός[ν]*, *πλιά*, *πιά*, in the Terra d' Otranto *pléo*) in the signification "more," "now," "already," as *δὲ μπορῶ πιά* "I cannot any more," *φτάνει πιά* "it is enough now"; but note *δὲν πίνω περισσότερο* "I drink no more (than a definite quantity)."

This method is employed chiefly with adjective forms of modern (or foreign) origin, with compound and other adjectives belonging to II. b, with participles and generally with polysyllabic adjectives :

καινούργιος "new" *πρὸ καινούργιος*
τεμπέλης "lazy" *πρὸ τεμπέλης*
γεμάτος "full" *πρὸ γεμάτος*
ἁμορφος "fair" *πρὸ ἁμορφος*
ζηλιάρης "jealous" *πρὸ ζηλιάρης*
τιμημένος "honoured" *πρὸ τιμημένος*
ἁμαρτωλός "sinful" *πρὸ ἁμαρτωλός*.

2. One may occasionally say for emphasis *πρὸ καλύτερος* beside the simple *καλύτερος* or *ὁ πρὸ στερνότερος* "the last," "latest" (cf. § 118, n. 2).

3. The periphrastic comparative has almost ousted the a. Gk. mode in Lower Italy. A different periphrastic method—borrowed from the Turkish—predominates in Pontus and elsewhere in the region of the Black Sea; *καλός*—*ἀκόμαν καλός* "better," *τῶπ καλός* "very good," "best"; similarly in Saranda Klisiés *κὸμ* (i.e. *ἀκόμη*) *καλός* "better," *ὁ κὸμ καλός* "the best." Finally, foreign influence has resulted in the complete loss of the compar. form; cf. TEXTS III. 13. a, *ἀς ἐσὲν μικρός* "small from thee" = "smaller than thou."

§ 120. In the comparison of nouns, "than" after the comparative is translated by *ἀπό* with acc., less frequently by *παρά* with nom.; as, *ὁ Γεώργιος εἶναι μεγαλύτερος ἀπὸ τὸ Γιάννη* "G. is taller than J.," *καλύτερα μιᾶς ὥρας ἐλευθέρη ζωὴ παρὰ σαράντα χρόνων σκλαβιά* "better one hour of liberty than forty years of slavery."

1. *παρά* (Velv. *πίρι*) is used especially for the comparison of adjectives, *παρὰ νά* or *παρὰ ποῦ* for comparison with a whole

sentence: *e.g.* ἡ φωνὴ ἦτο περισσότερο φοβέρα παρὰ ζητιανὰ “the voice was more fearful than entreating,” καλύτιστα νὰ τὸν ἐπὶ τοὺς τοὺς κεφάλι περὶ τοῦ πλὶ (TEXTS III. 11) “better you had taken his head than the hen,” κάλλιο νὰ σκάσω πρῶτα παρὰ νὰ μὴ σᾶς θυμηθῶ “better that I should perish sooner than forget thee,” δὲν ὑπάρχει ἄλλο φοβερώτερο παρὰ τοῦ ἐπαθα “there is nothing more terrible than what I have suffered.” Finally, παρά means “except” (Lat. *nisi*): *e.g.* δὲν ᾔξερε παρὰ τὰ παλιά μας “he knew nothing except our past history,” δὲν κάνει παρὰ ὀνειρεῖται “he does nothing but dream.”

2. The *genetivus comparationis* is occasionally to be found with the personal pronoun; *cf.* μὴ τὸν τρανύτρό σ [i.e. σου] κοκκιά νὰ μὴ σπέρς (TEXTS III. 11) “sow no beans with him that is stronger than thou” (“have no business partnership”), δὲν ἦνρα ἀδερφὸ καλλιάν του (L. a. 15) “I did not find any brother better than he.”

“The more . . . the more” ὅσο—(ἄλλο) τόσο.

“The best of all” runs τὸ καλύτερο ἀπ’ ὅλα. The a. Gk. partitive gen. after comparative and superlative has been displaced by ἀπό; thus, ὁ μεγαλύτερος ἀπ’ τοὺς δύο “the greater of the two.”

“As . . . as” = τόσο—ὅσο or σὰν (καί); thus, εἶναι τόσο μέγας ὅσο (εἶμαι) ἐγὼ or εἶναι μέγας σὰν καὶ μένα “he is as tall as I.”

THE ADVERB.

§ 121. The adverb is not connected merely with verbs or adjectives (πολὺ καλὸς “very good”), but may be employed also attributively as in a. Gk.: *e.g.* ἡ μέσα κάμαρα “the middle room,” ἡ κάτω γῆ “the lower world,” τὸ ἀπάνω πάτωμα “the upper storey,” τὰ καθαντὸ ὀνόματα “the proper names”; in some phrases it even becomes a quasi-substantive, as στὸ ἐξῆς “in the future,” στὸ μεταξύ “in the meantime”; *cf.*, further, § 57 n.

§ 122. To form the adverb take the neut. pl.—only in exceptional cases the neut. sing.—of the corresponding adjective; as, ἀκριβὸς “dear” ἀκριβιά, ἀχόρταστος “insatiable” ἀχόρταστα, γλήγορος “speedy” γλήγορα, δυνατός “strong,” “loud” δυνατά, ἴσιος “equal” ἴσια “even,” “forthwith,” καλὸς “good” καλά, κοντός “near” κοντά, κρυφός “secret” κρυφά, ρωμαϊκός “Romaic,” “modern Greek” ρωμαίικα, πρῶτος “first” πρῶτα, ψηλός “high” ψηλά; βαρὺς “heavy” βαρειά (and in dialects βαρύ), μακρός and μακρὺς “wide” μακρειά, ζουλιάρης “jealous” ζουλιάρικα; πολὺς forms πολὺ and πολλὰ, (ὀ)λίγος “little” (ὀ)λίγα, (ὀ)λίγο or λιγάκι.

§ 123. The comparative of adverbs is the neut. pl. of the adjective, though the neut. sing. is relatively more frequent than in the positive: *καλύτερα* "better," *βαθύτερα* "deeper," *λιγώτερο* "less," *περισσότερα* "more" (beside *περισσότερο* and *πιότερο* or *πιότερα*), *χε(ι)ρότερα* "worse," etc., or *πιο καλά*, *πιο πολύ* "to a higher degree," *πιο βαθειά* (or *πιο καλύτερα*, *πιο βαθύτερα*), etc.

Superlative *τὸ π(λ)ιὸν καλύτερα* and *τὸ πιὸν καλύτερο*, *τὸ πιὸν βαθύτερα* (-ο), *τὸ πιὸν χειρότερα* (-ο). Emphasis of comparison is secured by *πολύ* (*πολλά*) "very," and other such words, or by repeating the adverb; as, *ἀγάγια ἀγάγια* "very gradually," *σιγά σιγά* "very slowly," *ἴσ(ι)α ἴσ(ι)α* "just so," "even," *κάτω κάτω* "quite under," *μιλᾷ καλὰ καλὰ ρωμαίικα* "he speaks modern Greek most excellently."

1. Forms like *φυσικώτατα* "most naturally," *ἐλληνικώτατα* "in genuine Greek style," come from the literary language.

Adverbs with no corresponding adjective like *ἄπάνω* "above," *πέρα* "yonder," *κάτω* "under," form the comparative exclusively with *πιό*; thus, *πιο πάνω*, *πιο κάτω*, etc.

2. Note adv. *ταχύτερον* "later" (Naxos) from *ταχύς*.

§ 124. Compared with this mode of forming adverbs the (old) adverbial forms in -ως have survived only in isolated cases in the popular speech; as, *ἀμέσως* "immediately," *ἴσως* "perhaps," *καλῶς* "well," in the expressions *καλῶς ὠρίσατε*, *καλῶς ἦρθες* "welcome," or *καλῶς του* "long life to him," "a welcome to him," *στανικῶς* "unwillingly."

§ 125. Even substantival and prepositional expressions are sometimes stereotyped as adverbs: e.g. *τοῦ κάκου* "in vain," *μιὰ φορά* "once," *πολλές φορές* "often," *μιὰ καὶ καλή* "once for all," *κάθε μέρα* "daily," *σὲ λίγο* "soon," *στὸν ἴδιο καιρό* "simultaneously," "at once," *στὰ τυφλά* "at random," *μὲ μιᾶς* "suddenly," *στὸ μεταξύ* "in the meantime," etc. "Almost" is rendered by means of the verb *κοντεύω* "I am near" (or *λιγὸ λειψέ* "it wanted but little"), e.g. *ἐκόντευα νὰ πέσω* "I had almost fallen."

§ 126. Many adverbs have either never been accompanied by an appellative, or have lost all formal connection with such in the course of development of the Greek language.

Such are of various kinds. The most important are the following:

1. *Adverbs of Place.*

ποῦ "where?" ἀπὸ ποῦ (also ποῦθε) "whither?" κάπου "anywhere," πουθενά (πούπετα, πούβεις) "anywhere," in negative sense "nowhere" (cf. the use of κανένας and τίποτε, § 153), ὅπου, ποῦ "where," relative
 ἐδῶ, δῶ "here," "hither"
 ἐκεῖ, ἐκεῖ "there," "thither," "in that place," παρακεῖ "farther that way," "on that side"
 αὐτοῦ (εὐτοῦ, αὐτουνοῦ) "there," "in that place"
 ἄλλου "elsewhere"
 παντοῦ "everywhere"
 ὀλοῦθε "everywhere," "on all sides"
 ἀπάνω, πάνω (πάνου), ἀποπάνω "above"
 κάτω (κάτου) "under," "underneath," παρακάτω "farther under," "lower down," ἀνωκάτω "up and down," "pell-mell"
 χάμω (χάμου, more rarely χαμαί, χάμαι), also καταγῆς "on the ground"
 ὄξω (ὄξου, ἔξω) "out," "outside"
 μέσα (ἀπὸ μέσα) "inside," "within"
 ὀμπρός (ἐμπρός, παρεμπρός), μπροστά "in front," "before," "forwards"
 πίσω, ὀπίσω (πίσου) "behind," "back" (note πίσου πίσου in Lesbos "in the course of time")
 σιμά, κοντά "near"
 δίπλα, ἀπὸ δίπλα "close by," "alongside"
 πλάϊ πλάϊ "side by side," "alongside"
 ἀντικρύς (ἀντίκρυ, ἀγνάτια) "opposite"
 γύρω, τριγύρου, ὀλόγυρα "around"
 πέρα (ἐκεῖθε) "beyond."

Cf. also combinations of two adverbs of place, like ἐκεῖ κάτω "there underneath," "below," ἐκεῖ πάνω (ἐκεῖν Pontus) "there above," and especially (ἐ)κεῖ πέρα "yonder," ἐδῶ πέρα "here," "in this case."

2. *Adverbs of Time.*

πότε "when?" πότε—πότε "sometimes—sometimes," "now—now" (also κάποτε καὶ πότε) "sometimes," ποτέ "ever," "never" (cf. πουθενά)

ἄλλοτε "formerly," "once"
 τότε(ς), ἐτότε(ς) "then," ἀπὸ τότες "since"
 τώρα "now," "at present"
 γλήγορα "soon"
 κιάλας "already," "even"
 μόλις "just now"
 ἀκόμα "still," "yet"
 ἀντάμα "at the same time," "together"
 πάντα "always"
 πάλι, πάλε "again"
 ὄλο, ὀλοένα "continually," "incessantly"
 εὐτὺς, ἀμέσως, ὀχονοὺς (e.g. Chios) "immediately"
 πρῶτα "first," πρωτύτερα "before" "previously"
 ὕστερα (Chios ὕστερι, Ios ὕστερώτερα), ἔπειτα, κατόπι, ἀπέκει
 "afterwards," "later"
 νωρίς (ἐνωρίς) "early," νωρίτερα "earlier"
 ἀργά, ξώρας "late"
 (τὸ) βράδυ (also βραδύς) "in the evening," (τὸ) ταχὺ "in the
 morning"
 (ἐ)χτές, (ἐ)ψές "yesterday," προχτές "day before yesterday"
 σήμερα "to-day," ἀπόψε "this evening"
 αὔριο "to-morrow," μεθαύριο "day after to-morrow"
 ὅλημερίς "the whole day"
 φέτος, ἐφέτος, (ἐ)φέτο "this year"
 πέρυσι (πέρσι) "last year," προπέρυσι "two years ago" (τοῦ
 χρόνου "next year").

Here also combinations like ἐχτὲς βραδύς or ἐχτὲς τὸ βράδυ
 "yesterday evening," ἀργὰ τ' ἀποταχικά "late in the afternoon," etc.

3. *Adverbs of Manner and Quantity.*

πῶς "how?" κάπως "somehow, anyhow," σάν "as" (in
 comparisons)
 ἔτσι "thus"; ἔτσι κ' ἔτσι "so and so"
 ἀλλιῶς, ἀλλιῶτικα "otherwise," "else"
 (ἀ)πάνω κάτω "about," "approximately," "nearly"
 τόντως "really"
 ἔξαφνα, ἄξαφνα, ξάφνω "suddenly," μονομιᾶς "all at once"
 μαζί "together," "with"
 χώρια (χωριστά, ξέχωρα) "apart," "separately"
 μόνο (μόνε, μόνου), μοναχά "alone," "only"
 ἀρκετά "enough"

λιγάκι "a little"

παραπολύ "too much"

τὸ πολὺ πολὺ "at the most"

τὸ λίγο λίγο "at least."

NUMERALS.

(a) Cardinal Numbers.

§ 127.

1 ἓνας, μιά, ἓνα	30 τριάντα
2 δύο	31 τριάντα ἓνα, etc.
3 τρεῖς, τρία (τριά)	40 σαράντα
4 τέσσερις (τέσσεροι, τέσσερα, and τέσσαρα)	50 πενήντα
5 πέντε	60 ἑξήντα
6 ἕξι, ἕξε	70 ἑβδομήντα
7 ἑφτά	80 (ὀγδοήντα) ὀγδόντα
8 ὀχτώ	90 ἑνενήντα
9 ἑννιά	100 ἑκατό
10 δέκα	101 ἑκατὸ(ν) ἓνας, ἑκατὸ μιά
11 ἑντεκα	102 ἑκατὸ δύο
12 δώδεκα	111 ἑκατὸ ἑντεκα
13 δεκατρεῖς	121 ἑκατὸ εἰκοσιένα
14 δεκατέσσερις	200 διακόσιοι, διακόσιες, διακό-
15 δεκαπέντε	220 διακόσια εἴκοσι [σια ¹]
16 δεκάξι (δεκαἕξι)	300 τρ(ι)ακόσιοι, -ιες, -ια
17 δεκαφτά	400 τετρακόσιοι, -ιες, -ια
18 δεκοχτώ (δέκα ὀχτώ)	500 πεντακόσιοι, -ιες, -ια
19 δεκαννιά (δέκα ἑννιά)	600 ἑξακόσιοι, -ιες, -ια
20 εἴκοσι	700 ἑφτακόσιοι, -ιες, -ια
21 εἰκοσιένα	800 ὀχτακόσιοι, -ιες, -ια
22 εἴκοσι δύο, etc.	900 ἑννηακόσιοι, -ιες, -ια
1000 χίλιοι, χίλιες, χίλια	
1894 χίλια ὀχτακόσια ἑνενήντα τέσσερα	
2000 δὺν χιλιάδες	
3000 τρεῖς χιλιάδες, etc.	
10,000 δέκα χιλιάδες	
100,000 ἑκατὸ χιλιάδες	
200,000 διακόσιες χιλιάδες	

¹ The ι before the ending is always consonantal (= ι).

- 1,000,000 ἓνα μιλλιόνι (ἐκατομμύριον)
 2,000,000 δυνὸ μιλλιούνια (δυνὸ ἐκατομμύρια)
 (1,000,000,000 χιλιεκατομμύριον Milliard)
 (1,000,000,000,000 δισεκατομμύριον Billion).

Of course the last two high numbers are no longer in evidence in the vernacular, since they lie outside the sphere of the usages and conceptions of the people.

§ 128. The numerals from 1 to 4 inclusive, and from 200 up, are declined; thus:

Masc.	Fem.	Neut.
1. ἓνας	μιά (μυιά)	ἓνα (ἕναν)
(ἐνός) ἐνοῦ, ἐνοῦς	μιᾶς, μιανῆς	(ἐνός) ἐνοῦ, ἐνοῦς
ἕνα(ν) (ἕνανε)	μιά(ν)	ἕνα (ἕναν).

After the analogy of μιανῆς there is even a gen. masc. μιανοῦ. In Pontic the nom. (masc. and fem.) εἷς, acc. εἶναν (m.), ἕναν (f.) are in use; in Saranda Klisiés the nom. sing. neut. τὸ ἓν "the one."

2. δυνὸ nom. and acc. of all genders; gen. sometimes δυνῶ(νε) and δυνονῶ(νε).

κ' οἱ δυνὸ (καὶ οἱ δυνὸ) "both," καὶ οἱ δυνὸ μας "both of us."

1. On μία, δυνὸ, cf. § 10, n. 1; on neut. ἕναν (like στόμαν, etc.), § 34, n. 4.

μιανῆς, δυνονῶν, ἕνανε have been affected by the pronominal declension.

2. μιὰν καὶ δυνὸ like "one, two, three" = "immediately," "forthwith."

3. τρεῖς, masc. and fem.; τρία (or τριά) neut.; gen. τριῶ(ν).

4. Nom. and acc. masc. and fem. τέσσερις; neut. τέσσερα (τέσσαρα); gen. τεσσάρω(ν).

The following forms are also found: nom. m. τέσσαροι (τέσσεροι), acc. τέσσαρους or τεσσάρους, nom. and acc. f. πέσσαρες (τέσσερες).

5. The declension of the other numerals (διακόσιοι, etc.) is the same as that of corresponding adjectives.

On τρακόσα, τρακόσα, etc., v. § 10, n. 4.

§ 129. The examples given in the table show how the numerals are combined: the larger number precedes, the smaller follows *without* καί.

Numerals are combined with substantives as in German or in English, the numerals being always used as adjectives; thus, διακόσιες γυναῖκες, δυνὸ χιλιάδες ἄνθρωποι.

(b) *Ordinals.*

- § 130. "the first" ὁ πρῶτος
 "the second" ὁ δεύτερος
 "the third" ὁ τρίτος
 "the fourth" ὁ τέταρτος.

To express ordinal numbers higher than "the fourth" the cardinal numbers (in the neut.) are employed with the def. article placed before them; thus, ὁ πέντε "the 5th," ὁ ἕξ "the 6th," ὁ ἑπτὰ "the 7th," ὁ τριάντα "the 30th," ὁ ἑκατό "the 100th," ὁ διακόσια, ὁ χίλια, ὁ δυὸ χιλιάδες, ὁ ἑνα μιλλιούνη.

The ancient ordinal numbers have disappeared out of the present popular language. Those from 2 to 5 occur partially in older or modified forms in the names of some week-days: δευτέρα "Monday" (ἡ δεύτερη "the second"), τρίτη "Tuesday," τετράδη "Wednesday" (but ἡ τέταρτη "the fourth"), πέφτη (also πέμπτη) "Thursday" (fr. a. Gk. πέμπτη). Note also τὸ δέκατο "the tenth," "tithe," ἡ σαρακοστή "Lent," ἡ πενήκοστή "Whitsuntide."

(c) *Derivatives and Special Usages of Numerals.*

§ 131. *Fractions*: μισός, μισή, μισό "half," "half an hour" μισὴ ὥρα, "the half" τὸ μισό. When used in connection with other numbers it takes the form (ἡ)μισυ: e.g. ἐνά 'μισυ (μιά 'μισυ) $1\frac{1}{2}$, δυό 'μισυ $2\frac{1}{2}$, τρεῖς ἡμισυ $3\frac{1}{2}$, πεντέ 'μισυ $5\frac{1}{2}$, ἕξ ἡμισυ $6\frac{1}{2}$, δεκά 'μισυ $10\frac{1}{2}$.

If a substantive follows such numerical terms there are two usages: (1) e.g. μιὰ 'μισυ ὀκά " $1\frac{1}{2}$ oka," δυό 'μισυ χρόνια " $2\frac{1}{2}$ years," etc.; or (2) μιὰ ὀκά καὶ μισή, δυὸ χρόνια καὶ μισό.

(ἑνα) τρίτο "a third," ἑνα τέταρτο (also ἑνα κάρτο) "a fourth," "quarter," τρία τέταρτα "three-fourths," "three-quarters of an hour" = τρία τέταρτα τῆς ὥρας.

The larger fractions are expressed periphrastically: "one-fifth" = ἑνα ἀπὸ τὰ or στὰ πέντε (sc. κομμάτια); ἑπτα = δυὸ ἀπὸ τὰ (στὰ) δέκα (κομμάτια), or ἀπὸ (τὰ) δέκα (τὰ) δυό, etc.

1. *Per cent.*: e.g. 5 per cent. = πέντε (σ)τὰ ἑκατό (literary language, πέντε τοῖς ἑκατόν; cf. § 41, n. 2).

2. *Dates and o'clock.* The cardinal numbers are employed:—"one o'clock" = μιὰ ὥρα, "five o'clock" = πέντε ὥρα, but more usually "one o'clock" = (σ)τὴ μιὰ, "three o'clock" = (σ)τὶς τρεῖς; "half-past one," "half-past three" = (σ)τὴ μιὰ 'μισυ, (σ)τὶς τρεῖς

ἥμιον; "quarter past two" (στὶς) δὺ καὶ τέταρτο; "a quarter to four" (στὶς) τέσσερες παρὰ τέταρτο; "twenty minutes past five," "twenty minutes to six" (στὶς) πέντε καὶ εἴκοσι, (στὶς) ἕξε παρὰ εἴκοσι; "it is one (two) o'clock" εἶναι μιὰ ὥρα, δὺ ὥρες. "On the 1st, 10th, 25th April" (στὴν) πρώτη, or (στὶς) δέκα, εἰκοσιπέντε (τοῦ) Ἀπρίλι; "to-day is the 15th of the month" σήμερα εἶναι (ἔχομε) δεκαπέντε τοῦ μηνός; "the first of May" ("1st May") πρωτομαΐα, "1st Jan.," "New Year" πρωτοχρονιά; "in (the year) 1910" (στὰ) χίλια ἐννιάκοντα δέκα; "Sunday, 13th Dec. 1909," κεριακή δεκατρεῖς (τοῦ) δεκέβρι χίλια ἐννιάκοντα ἐννιά.

§ 132. *Distributive numbers* are formed (1) by placing ἀπό before the cardinal, or (2) by repeating the cardinal; thus, ἓνας ἓνας "one by one," "one at a time," ἀπὸ δὺ or δὺ δὺ "two and two," ἀπὸ δέκα or δέκα δέκα "by tens."

"How many times (Fr. *fois*)" is expressed by φορά (occasionally also by βολά): μιὰ φορά "once," δὺ, τρεῖς φορές "twice," "three times," πόσες φορές "how many times," πολλές φορές "many times," "often," ἀπὸ μιὰ δὺ φορές "every once," "twice." Note also χίλια μεράδια ὁμορφύτερη "a thousand times fairer."

In multiplication φορά is omitted; as, τρεῖς (οἱ) δέκα κάνουν τριάτα "three times ten make thirty." The following are exx. of other arithmetical calculations: δὺ καὶ τέσσερα (κάνουν) ἕξι "two and four make six," πέντε ἀπὸ δέκα (κάνουν) πέντε "five from ten leaves five," πέντε στὸ δέκα (κάνουν) δὺ "five into ten gives two (goes twice)."

"For the first time, second time," πρώτη, δεύτερη φορά; "the tenth or twentieth time" δέκα, εἴκοσι φορές.

"Single" = μόνος or ἀπλός, "double," "twofold" διπλός or ἄλλος τόσος, "three-, four-, five-, tenfold" τρεῖς, τέσσερες, πέντε, δέκα φορές τόσο, etc., or even τρίδιπλος, τετράδιπλος, πεντάδιπλος, etc.

§ 133. The *Numeral substantives* in -αριά denote a definite number of persons or things; δεκαριά "the number of ten," e.g. καμιά δεκαριά ἄνθρωποι "some ten men," δωδεκαριά "twelve," "dozen" (also μιὰ ντουζίνα), εἰκοσαριά, εἰκοσιπενταριά, τριανταριά, διακοσαριά "a crowd of 20, 25, 30, 200." But "the number of one hundred" is ἑκατοστού (fem.); "about fifty" πάνω κάτω πενήντα.

The suffix -άρα is especially employed for the names of coins the value of a definite number of units, of which the most common in use are πεντάρα "5 Lepta piece," δεκάρα

"10 Lepta piece," and analogously *δύαρα, είκοσάρα, πενήν-
τάρα*, etc.

1. Similarly the neuters *δύαρι, πεντάρι, δεκάρι, εκατοστάρι*, etc. (e.g. *δεκάρι* "tener in cards").

2. The abstract numbers in *-άδα* (a. Gk. *-άς, -άδος*) are rare, and employed only in specific senses: *ή Αγία Τριάδα* "the holy Trinity," *ή δωδεκάδα*, lit. "the number twelve," then "retinue" (e.g. of a King).

3. An indefinitely large number is expressed by *χίλια δυό*; in a similar sense *εξήντα δυό*.

The suffix *-άρικο* is employed in the same way to denote "containing a definite sum": e.g. *δεκάρικο, είκοσιπεντάρικο, πενήντάρικο, εκατοστάρικο* "10, 25, 50, 100 drachma piece or bank note," *χιλιάρικη μπουτίλια* "a bottle holding 1000 *δράμια*."¹

The masculine suffix *-άρις*, fem. *-άρα*, denotes "of a particular age"; as, *τριαντάρις, εξηντάρις* "thirty, sixty years of age" (fem. *τριαντάρα*). On the employment of the gen. for designating age, v. § 45.

PRONOUNS.

(a) *Personal.*

§ 134. First person *έγώ* "I."

	Absolute.	Conjunctive.
Sing. Nom.	<i>έγώ</i> "I"	—
Gen.	<i>έμένα</i> "of me"	<i>μου</i>
Acc.	<i>(έμέ) έμένα, μένα (έμένανε)</i> "me"	<i>μέ.</i>
Plur. Nom.	<i>έμείς</i> "we"	—
Gen.	<i>(έμās)</i>	<i>μās</i>
Acc.	<i>έμās</i> "us"	<i>μās.</i>

1. The following forms are also found: nom. *γώ* and (in dialects) *δγώ, έώ*, also in Cyprus (*έ)γιώ* and *έγιώνη*, in Otranto *ενό*; gen. sing. *έμου, έμενου, έμουνοῦ*, also *έμέ* (TEXTS I. a. 24. 41); acc. sing. *έμόν* and *έμόνα*; the gen. pl. *έμās* (formerly also *έμών*) is quite rare (cf. e.g. TEXTS I. a. 24. 23).

2. The forms *έμείς, έμās* for a. Gk. *ήμείς, ήμās* have been formed on model of the sing. *έγώ*. *ιμείς* (in North. Gk., e.g. Velv.) bears only apparent resemblance to the a. Gk. *ήμείς*, an unaccented *ε* becoming *ι* everywhere (cf. § 7, n. 1), and so even *ιγώ = έγώ*.

¹ *δράμι* is a unit of weight, nearly 2 drams avoirdupois (400 *δράμια* = 1 *οκδ*).

§ 135. Second person *ἐσύ* "thou."

	Absolute.	Conjunctive.
Sing. Nom.	<i>ἐσύ, σύ</i>	—
Gen.	<i>ἐσένα</i>	<i>σοῦ</i>
Acc.	<i>(ἐσέ) ἐσένα, σένα (ἐσένανε)</i>	<i>σέ.</i>
Plur. Nom.	<i>ἐσεῖς, σεῖς</i>	—
Gen.	<i>(ἐσᾶς)</i>	<i>σᾶς</i>
Acc.	<i>ἐσᾶς, σᾶς</i>	<i>σᾶς.</i>

1. Also: nom. *esú* (Bova), *ἐσου* and *ἐσουνή* (Cyprus); gen. sing. *ἐσενοῦ, ἐσουνοῦ*; acc. *ἐσόν, ἐσόνα*. Forms with initial *ξ* (*ξέ, ξοῦ*) occur in the Maina, TEXTS III. 3. Gen. pl. *ἐσουν* in the connection *ἀποπές ἐσουν* in Pontus, TEXTS III. 13. b.

2. *ἐσύ* after the model of *ἐγώ*; *ἐσεῖς ἐσᾶς* after *ἐγώ ἐμᾶς*. Between the a. Gk. *ἐμέ* and m. Gk. *ἐμένα*, and between *σέ* and *(ἐ)σένα*, come the intermediary forms *ἐμέν* and *ἐσέν*, which survive still in Pontic (and occasionally also elsewhere); cf. *ἐσέν*, TEXTS III. 13. a.

136. Third person *αὐτός* "he."

	Absolute.	Conjunctive.
Sing. Nom.	<i>αὐτός, αὐτή, αὐτό</i>	<i>(τός, τή, τό)</i>
Gen.	<i>αὐτοῦ, αὐτῆς, αὐτοῦ</i>	<i>τοῦ, τῆς</i>
Acc.	<i>αὐτό(ν), αὐτή(ν), αὐτό</i>	<i>τό(ν), τή(ν), τό.</i>
Plur. Nom.	<i>αὐτοί, αὐτές, αὐτά</i>	<i>(τοί, τές, τά)</i>
Gen.	<i>αὐτῶ(ν), αὐτῶ(ν), αὐτῶ(ν)</i>	<i>τῶ(ν), τοὺς (m. f. n.)</i>
Acc.	<i>αὐτούς, αὐτές, αὐτά</i>	<i>τούς, τές, τά.</i>

1. Instead of *αὐτός, ἐνός* also is found in the Ionic Islands and in the region of the Aegean (e.g. Crete, Naxos, Chios); sometimes (e.g. in Epirus and Pelop.) *δαῦτος*; in Bova *ástos*, according to § 14, n. 2.

2. The North. Gk. forms *τ* (= *τοῦ* or *τή*), *τν* (= *τήν*), *τς* (= *τῆς*, *τούς*) arise from the cause given in § 7, n. 1.

3. In Pontus (also elsewhere, e.g. Icarus) the pronoun appears as *ἀτός* (*áros*), the forms of which are used both as absolute and conjunctive (exx. TEXTS III. 13). The regular forms of the conjunctive pronoun originated from the form *ἀτο-*. Further noteworthy forms of the pron. conj. are *τση* (*τς'*) beside *τῆς* (Ionic Islands, Epirus, Aegean); the forms ending in *-ν* take on frequently *ε* (more rarely *α*); thus, *τόνε* (*τόνα*), *τῆνε*, (gen. pl.) *τῶνε*, and even *μᾶσε*, *σᾶσε*; acc. (gen.) pl. *τῶς* beside *τούς*. Gen. sing. *ἀχτέ(ς)* and neut. *ἀ=τό* in Pontic: e.g. *τὸ παιδίν ἀχτε* "his child," and *ἔκσεv ἀ* "he heard it."

§ 137. *Use of the Personal pronouns.* The nominative of the absolute form is employed only isolated or with the verb for emphasis; the verbal forms contain their subject in the

termination. Accordingly we may say, *e.g.*, ἐγὼ λέγω, ἐσὺ ρωτᾷς, αὐτὸς ξέρει "I say," "thou askest," "he knows," only when it is intended to throw the subject into *prominence*; thus, *e.g.* σῶπα ἐσύ "thou, keep still," ἔλα σὺ μόνος σου "thou, come thou alone," and especially in *contrast*: *e.g.* ἐγὼ ἔχω δουλειά, ἐσὺ περπατεῖς "I have work to do, you are taking a walk."

In the oblique cases likewise the absolute form stands only in isolation, or, if in the texture of a sentence, mostly in alliance with the conjunctive pronoun; but unless special emphasis is aimed at only the conjunctive pronoun is used in the sentence; thus, ποῖον ἐρώτησες "whom didst thou ask?" σένα "thee," "thyself," μὲ ρωτᾷ "he asks me," σοῦ λέγω "I tell you," τὸ ξέρω "I know it," τόν(ε), τήν(ε), τοὺς γνωρίζεις "you know him, her, them." On the other hand, for the sake of emphasis, ἐμένα μὲ ξέρεις "me you know," ἐσένα πῶς σὲ φαίνεται "what do you think of it?" αὐτὸ θέλουν καὶ κεῖνοι "that is what they also wish," αὐτοὺς θέλω νὰ (τοὺς) ἰδῶ "I desire to see them," σ' ἐσᾶς τό 'πα "to you I said it" (or τό 'πα σ' ἐσᾶς "I said it to you").

1. The *pronomen conjunctum*, moreover, is quite frequently inserted pleonastically in instances like, *e.g.*, τό 'βρηκε τὸ μέρος "he found (it) the region," τ' ἄλλα τὰ 'βραν κυνηοί "the hunters found (them) the others."

Note also the idioms τὴν ἔπαθα "I fell into it," πῶς τὰ πάτε (περνᾶτε) "how do you do?"

2. The nom. τός, τή, τοί appears in νά τος "there he is," νά τοι "there they are"; more rarely ποῦ εἶναι 'τος (ποῦ 'ν' τος), ποῦ εἶναι 'τη "where is he, she?"

For other usages of the conj. pron, v. §§ 140-143.

§ 138. The *position* of the personal pronoun is clear from the examples given. The conjunctive pronoun *precedes* the verb, except with the 2nd. pers. imperative: δώσε μου "give me," δές τουε "see him," πᾶρ(ε) το "take it," κυττάξετέ με "regard me," πέστε τους "tell them." When a verb is accompanied by a particle of negation, tense, or mood (θά, νά, ᾄς) the pronoun stands between such particle and the verb; as, δὲν τὸν εἶδα "I did not see him," θὰ σοῦ δώσω "I will give you," νὰ σᾶς (εἰ)πῶ "let me tell you," ᾄς τῇ(νε) φωνάξῃ "let him call her" (but: ἐμένα δὲ μὲ 'ρώτησε, αὐτὸν θὰ τὸν ἀκούσω). In combinations with the auxiliary ἔχω there is an option between, *e.g.*, τὸν εἶχα ἰδεῖ "I had seen him," δὲ μοῦ εἶχε

εἵπει "he had not told me," and εἶχα τοῦ εἵπει, etc. θέλω when an auxiliary is treated like θά. With ἤθελα the usage fluctuates between σέ ἤθελα παρακαλέσει and ἤθελα σέ παρακαλέσει "I would request you." For the compound verbal forms, cf. § 223 ff.

1. In Cyprus, Rhodes, Crete, Chios, and other islands, and in Asia Minor (Pontus, Capp.), the rule for position is different, the pronoun being placed after the verb; as, παίρουν με "they take me away," λέει μου, ἄκουσά τον, ἤμαθά το, ἐφώναζέν του, ἐφορτώσαν τους; in Pontus, e.g., λέει ἄτον "he tells him," ἐβλέπ' ἄτον "he sees him."

When two pronouns come together the indirect object always precedes the direct: e.g. σοῦ, σᾶς τό 'πα (τὸ εἶπα) "I said it to thee, you," νὰ τοὺς τὸ στείλῃς "see that you send it to them," δὲ θὰ μᾶς τὰ φέρετε; "will you not bring it to us?" and similarly with the imperat. δώσ(ε) μου το "give me it," φέρτε του το "bring him it."

2. The conj. pron. is, properly speaking, unaccented (proclitic or enclitic, § 39); still, in the proclitic position it generally is written with an accent. On account of the fluctuating orthographical usage no hard and fast rule can be laid down.

§ 139. Besides the personal pronouns, the ordinary people use (especially in addressing a person) peculiar forms of courtesy: e.g. ἡ ἀφεντιά σου, ἡ εὐγενεία σου "your lordship." Instead of the pronouns "thou, he, you, they," periphrasis is very common with the aid of the stereotyped genitive τοῦ λόγου (which took its rise from a mutilation of the expression διὰ λόγου [σου] "at thy command"); thus:

τοῦ λόγου σου "thou"

τοῦ λόγου σας "you"

τοῦ λόγου του, της "he, she"

τοῦ λόγου τους "they."

These forms remain unchanged in all cases: τοῦ λόγου σου δὲν ἦσουν αὐτὸ σπíti "you (*Monsieur*) were not at home," τοῦ λόγου τους τί κάνουν "how are their worships?" ἔχω καιρὸν νὰ ἰδῶ τοῦ λόγου της "it is a long time since I saw her," θὰ πάμε χωρὶς τοῦ λόγου σας "we will go without you."

When the expression is joined with the prepositions (εἰ)σέ, διά, ἀπό, or even with μέ, the art. is generally dropped: σέ λόγου σας ἔρχομαι "I am coming to you," ζητῶ ἀπὸ λόγου σου "I request of you," ἐπερπατοῦσα με (τοῦ) λόγου του "I went walking with him (with *Monsieur*)."

The first person τοῦ λόγου μου (μας) is used to express the reflexive: *e.g.* αἰστάνομαι τοῦ λόγου μου καλύτερα "I feel myself better."

For the pronoun "self," *v.* § 157.

1. In addressing a person the vernacular always employs the 2nd pers. *sing.*; the use of the 2nd pers. pl. is a foreign affectation and confined almost altogether to the educated and to city centres. Beside the forms already given, εἰτοῦ (= αἰτοῦ) is used as a form of courtesy for ἐσύ: *e.g.* εἰτοῦ νὰ τὸ κάμῃς "do it (thou)."

2. Note the following rules of concord: ἐγὼ καὶ σὺ θὰ πάμε τώρα "you and I will now go," ἐσὺ καὶ ὁ φίλος σου ἐφύγατε γρήγορα "you and your friend went away quickly."

(b) *Reflexive.*

§ 140.

1st Person.

(τοῦ ἑμαντοῦ μου "of me"	τοῦ ἑμαντοῦ μας "of us")
τὸν ἑμαντό μου "me"	τὸν ἑμαντό μας "us."

2nd Person.

τοῦ ἑμαντοῦ σου "of thee,"	τοῦ ἑμαντοῦ σας "of you"
τὸν ἑμαντό σου "thee"	τὸν ἑμαντό σας "you."

3rd Person.

(τοῦ ἑμαντοῦ του "of him"	τοῦ ἑμαντοῦ τους "of them")
τὸν ἑμαντό του, της "himself"	τὸν ἑμαντό τους "themselves."

(ἐαυτοῦ) ἑαυτό is also employed instead of (ἑμαντοῦ) ἑμαντό, and in the same manner. To make emphatic, τὸν ἴδιον ἑαυτό μου or τὸν ἑαυτό μου τὸν ἴδιο, etc., is used.

1. These formations are merely stereotyped forms of the a. Gk. reflexive with the gen. of the pers. pron. following. In Crete a different expression is employed, τὸν ἀπατό μου (σου, etc.); for τοῦ λόγου μου, *cf.* § 139.

2. The reflexive is not much in use, often a middle voice taking its place, *v.* § 177, 2.

§ 141. The reciprocal pronoun "one another," "each other," is rendered (1) by combining ὁ ἓνας "the one" and ὁ ἄλλος "the other" (thus ὁ ἓνας τὸν ἄλλο, ἡ μιὰ τὴν ἄλλη, κοντὰ τὸ ἓνα μὲ τὸ ἄλλο τὰ πῖθωσα "I placed them beside one another"); or (2) by (ἀνα-)μεταξύ, ἀνάμεσα (ἀνάμεσο) "between," "among," and the gen. pl. of the pers. pron. (ἀναμεταξύ μας, μεταξύ σας, μεταξύ τους, ἀνάμεσά τους); but frequently the middle voice expresses the reciprocal idea, *v.* § 177, 2.

In Capp. (Pharasa) an unchangeable (adverbial) *πενεντά(β)ο* is employed; as, *δώκαμε πενένταο* "we struck each other"—perhaps a remodelling of an expression *ἀπ' ἐν' α(ν) τ' ἄλλο*.

(c) *Possessive.*

§ 142. In m. Gk. there is no special adjectival pronoun denoting possession; it is supplied by the genitive of the conjunctive pronoun placed after the noun; thus, *ὁ πατέρας μου* "my father," *ἡ μάνα σου* "thy mother," *τὸ σπίτι του, της* "his, her house," *τὰ παιδιά μας, σας, τω(ν) (τους)* "my, thy, their children," *ὁ πιστός μου φίλος* "my dear friend," *ἡ καλή σου ἀδερφή* "thy good sister," *ἡ δόλια του μαννούλα* "his unhappy mother," *ἡ ἐθνική σας γλῶσσα* "your national tongue," *μ' ὅλη τοὺς τὴν καρδιά* "with their whole heart." As the examples indicate, the pronominal form leans upon a preceding adjectival attribute (but *τὰ μάτια της τὰ γλυκά* "her sweet eyes," when the adj. is placed after the pronoun). It is less commonly attached to the second member (*ἡ δόλια ἡ Ἀρετούλα μου* "my unhappy A.," *τὸ δύστυχο νησί τους* "their unhappy island").

The definite article is by no means absolutely necessary; it drops out in addresses and in indeterminate expressions; as, *μάννα μου* "(my) mother," *γλυκειά μου ἀγάπη* "my sweet love," *καλή σου μέρα* "good day to you," *εἶναι φίλος μου* "he is a friend of mine, my friend," *ἓνας φίλος σου* "a friend of yours," *μὲ πόθο του (μου, etc.)* "with longing for it (me)."

Instead of *της* also *τς(η)* same as with art. and pron., TEXTS III. 5 (Ios) *τςης* (ἡ κόρη *τςης*). Instead of *μου, σου (του)*: *μ', σ' (τ')*, especially in North. Gk. dialects (§ 7, n. 1); thus, *ἡ μάνα μ', ἡ ἀδερφή σ', τοῦ τσιφάλ' τ', οὐ πόνος μ', οὐ γαμπρόζουμ* (§ 7, n. 2). Note also *μα* for *μας*, TEXTS III. 3 (Maina): e.g. *τὸ βόδι μα*. The final -ν of the noun is sometimes retained before the possessive gen. of the 3rd pers., cf. TEXTS I. d. 5; the resultant *δου, δης, δους* is occasionally generalised, cf. TEXTS III. 12. The Pontic *ἀχτέ* stands isolated, cf. *τὸν κῶλον ἀχτέ*, TEXTS III. 13. b, beside *του, αἱτου*, and *ἀτ*: e.g. *ἡ ψή αἱτου, τὸ σπίτιν ἀτ*.

§ 143. If the possessive is used predicatively (or as a substantive, "mine," etc., or with emphasis "(my) own"), (*ὁ*) *δικός* (also *ὁ ἐδικός*) "own," is combined with the gen. of the personal pronoun:

ὁ δικός μου, ἡ δική μου, τὸ δικό μου "mine"
τοῦ δικοῦ μου, τῆς δικῆς μου, τοῦ δικοῦ μου

τὸ δικό μου, τὴ δική μου, τὸ δικό μου
οἱ δικοί μου, οἱ δικές μου, τὰ δικά μου
τῶ δικῶ μου, τῶ δικῶ μου, τῶ δικῶ μου
τοὺς δικούς μου, τὶς δικές μου, τὰ δικά μου.

Similarly: ὁ δικός σου "thine," ὁ δικός του, της "his, hers," ὁ δικός μας "ours," ὁ δικός σας "yours," ὁ δικός τω(ν) or τους "theirs"; e.g. αὐτὸ τὸ βιβλίον εἶναι δικό μου "this book is mine," τὸ δικό μου βιβλίον (more rarely τὸ βιβλίον τὸ δικό μου) "my own book," τὸ βιβλίον εἶναι τὸ δικό μου, ὅχι τὸ δικό σου "the book is mine, not yours," μέ δύναμι δική του "with his own strength."

Note οἱ δύο μας "the two (both) of us," ὅλοι μας "we all," "all of us."

1. The poss. pron. is sometimes thrown into emphasis also by the method of § 137, cf. ἐμᾶς ἡ ἀγάπη μας (TEXTS I. a. 24. 23) "our love."

2. *i dichédla mi, su* (my, thy own daughter) TEXTS III. 2 (Terra d' Otr.) is equivalent to *ἡ δικέλλα μου, σου, i.e. δικός with (Ital.) diminutive suffix.

θικός (in Velv.) is a phonetic transformation of δικός (v. § 37 n.). The fem. ἡ δικειά (cf. § 111) means "my wife," "my beloved."

3. Modern Greek, compared with the ancient, has lost ground in the poss. pron. Only the Pontic and Cappadocian dialects retain the ancient possessive in various forms and modifications; thus, in the dialect of Trapezus, ἐμός or τ' ἐμόν "mine," τ' ἐσόν "thine," (ἐ)μέτερος "our," σέτερος "your," and even κεινέτερος "their," and ἀλλεινέτερος "belonging to others." Cf., further, TEXTS III. 14. a. τ' ἀσὸν τὸ χάτσιμό σ "thy death."

(d) *Demonstrative.*

§ 144. The pronoun αὐτός (§ 136) is employed also as a demonstrative "this, that." Besides the declension already given the following additional forms occur:

	Masc.	Fem.	Neut.
Sing. N.	αὐτόνος (αὐτοῦνος), αὐτεῖνος	αὐτείνη (αὐτεῖνα)	αὐτόνο (αὐτοῦνο) αὐτεῖνο, αὐτεινό
G.	αὐτουνοῦ, αὐτεινοῦ	αὐτεινῆς	same as Masc.
Acc.	αὐτόνα (αὐτόνε)	αὐτείνη(ν)	same as Nom.
Plur. N.	αὐτεινοί (αὐτεῖνοι)	αὐτεῖνες	αὐτάνα, αὐτεῖνα
G.	αὐτονῶν, αὐτεινῶν	αὐτονῶν, αὐτεινῶν	same as Masc.
Acc.	αὐτούνους, αὐτεινούς	αὐτεῖνες	αὐτάνα, αὐτεῖνα.

1. Also ἀτουνοῦ, ἀτεινῆς (ἐτουνοῦ), whence τοῦνο = αὐτό, in Otranto gen. *tunú* and *tínu*, Bova *ettúno* = αὐτοῦνος, gen. (et) *tunú*,

etc.; cf. also Pontic ἀτεῖν' = αὐτεῖνοι. In North. Gk. αὐτουνοῦ, αὐτεινῆς, etc., becomes ἀφνοῦ, ἀφνῆς according to § 37 n. In Saranda Klisiés the acc. sing. masc. is αὐτόννα (neut. αὐτόνα). This pronominal termination is found also in the pronouns of the following paragraphs (κείνοννα, ποιόννα, and also κανείναννα, ἄλλοννα, ἔναννα, fem. κείννα fr. κείνηνα, ποιάννα, τέτοιαννα, etc.), and has been extended even to oxytone adjectives (e.g. μικρόννα, μικρήννα, ἀδρύννα).

2. The voc. αὐτέ (ἀπαντέ) is used when one is addressed whose name is unknown, or for the moment forgotten: ἀκουσε, αὐτέ "you there, hear!" For εἰ τοῦ = ἐσύ, v. § 139, n. 1.

3. Instances like "George's house is larger than John's (that of John)" are rendered τὸ σπίτι τοῦ Γιώργι εἶναι μεγαλύτερο ἀπὸ (τοῦ σπιτί) τοῦ Γιάννη.

§ 145. τοῦτος, ἐτοῦτος "this."

	Masc.	Fem.	Neut.
Sing. Nom.	(ἐ)τοῦτος	(ἐ)τούτη	(ἐ)τοῦτο
Gen.	(ἐ)τούτου	(ἐ)τούτης	(ἐ)τούτου
Acc.	(ἐ)τοῦτο(ν)	(ἐ)τούτη(ν)	(ἐ)τοῦτο.
Plur. Nom.	(ἐ)τούτοι	(ἐ)τούτες	(ἐ)τοῦτα
Gen.	(ἐ)τούτω(ν)	(ἐ)τούτω(ν)	(ἐ)τούτω(ν)
Acc.	(ἐ)τούτους	(ἐ)τούτες	(ἐ)τοῦτα.

Forms with -ν(ο)- :

S. N.	—	—	—
G. τουτουνου, τουτεινου	τουτεινῆς	τουτουνου, τουτεινου	
A. τούτονε, τούτονα	τούτηνε, τούτηνα	—	
Pl. N. τουτεινοί	τουτεινές	—	
G. τουτονῶ(ν), τουτει- νω(ν)	τουτονῶ(ν), του- τεινῶ(ν)	τουτονῶ(ν), τουτει- νω(ν)	
A. τουτονούς, τουτεινούς	τουτεινές	—	

The pron. δοῦτος or ἀβοῦτος "this"—declined exactly like τοῦτος—is peculiar to Pontic; cf. nom. pl. ἀβουτεῖν', ΤΕΧΝΣ III. 13. a. In Chios note τοῦος and ἐτοῦος with dissimilatory loss of the middle τ, in Bova the neut. forms are τύνδο = τοῦτο and τύνδα = τοῦτα.

§ 146. ἐκεῖνος and κείνος "that."

	Masc.	Fem.	Neut.
Sing. Nom.	ἐκεῖνος	ἐκείνη	ἐκεῖνο
Gen.	ἐκείνου, ἐκεινου	ἐκείνης, ἐκεινῆς	ἐκείνου, ἐκεινου
Acc.	ἐκεῖ- νονα, ἐκείνονε	ἐκείνη(ν), ἐκεί- νηνα	ἐκεῖνο.
Plur. Nom.	ἐκεῖνοι, ἐκεινοί	ἐκείνες	ἐκεῖνα
Gen.	ἐκείνω(ν), ἐκεινῶν(ε)	= Masc.	= Masc.
Acc.	ἐκείνους, ἐκεινούς	ἐκείνες	ἐκεῖνα.

1. Sometimes (ἐ)κειός for ἐκεῖνος; in Pontic also ἐεῖνος.—(ἐ)τσεινος (τσείνος) in the dialects mentioned in § 17. In Chios τσεινoσε, TEXTS III. 9, shows the supplementary ε of the acc. also in the nom., only, however, in the absolute final, and in like position in Chios final -ς of any nom. is generally supplemented by -ε; as, λωλόσε = λωλός "crazed," and so forth.

2. The m. Gk. demonstratives correspond to the a. Gk., but they have suffered much by assimilation in their declension: in τοῦτος τ and ου are carried through (compared with a. Gk. οὗτος, ταύτην, etc.), τοῦτος and ἐκεῖνος produce ἐτοῦτος and κείνος. The accent of αὐτός gave rise to forms like ἐκεῖνοῦ (or τουτοῦ), just as, on the other hand, αὐτός (δαῦτος) is accented after model of τοῦτος; and, lastly, formations like αὔτεινοῦ, τουτεινοῦ, etc., have really been produced by the forms of ἐκεῖνος (ἐκεινοῦ), and have finally given rise to pronominal forms like τοῦνος, etc. Such remodelling on analogy has assumed huge dimensions; apart from μιανοῦ, μιανῆς (§ 128), cf. also the forms to be cited in the following paragraphs.

3. The neut. κέινο in TEXTS III. 12 means "that and that" = "such and such is the case."

§ 147. When one of the pronouns, αὐτός, τοῦτος, or ἐκεῖνος is connected with a substantive, the substantive is always preceded by the article; thus, αὐτὸς ὁ ἄντρας "this man," τούτη ἡ γυναῖκα "this woman," ἐκεῖνο τὸ παιδί, κειὸ τὸ παιδάκι "that child," or also ὁ ἄντρας αὐτός, ἡ γυναῖκα τούτη, τὸ βιβλίό μου ἐκεῖνο "that book of mine." The gen. of the pron. stands preferably before the word to which it refers, as ἐκεῖνῆς ὁ ἄντρας "the husband of that (woman)."

Moreover, αὐτός and ἐκεῖνος serve to point to a relative: e.g. αὐτὸ ποῦ or ἐκεῖνα ποῦ "that which," τὴν ὥρα αὐτὴ ποῦ "the hour in which."

The pronouns in this capacity may be strengthened by the particle δά: e.g. αὐτὸς δά, ἐκεῖνος δά "this one here," "that one there."

§ 148. τέτοιος "such a."

Sing. τέτοιος	τέτοια	τέτοιον(ν)
τέτοιου	τέτοιας	τέτοιου
τέτοιον(νε)	τέτοια(ν)	τέτοιον(ν)
Plur. τέτοιои	τέτοιες	τέτοια
τέτοιων(ν)	τέτοιων(ν)	τέτοιων(ν)
τέτοιους	τέτοιες	τέτοια.

Thus: τέτοιος ἄνθρωπος "such a man," τέτοια ὁμοφῆ κόρη "such a fair girl."

1. τέθκιος in Velvendos (TEXTS III. 11) is a phonetic remodelling of τέτοιος, v. § 10, n. 5. The form ἀείκος "such a" is peculiar to Pontic.

2. The a. Gk. τοιοῦτος has been ousted by τέτοιος, really a re-modelling of an older τί-τοιο, i.e. "somewhat such."

3. Also τοσοῦτος has been thrust out by τόσος "so much, as much, as many, so great"; the neut. τόσο(ν) "so much," "so very," is quite common. Moreover, one may say, e.g., τριάντα μέρες καὶ ἄλλες τόσες νύχτες "thirty days and as many nights," τόσω χρόνῳ ἄθρῳπος "a man of so many years," τόσα καὶ τόσα "so many," i.e. "numberless." "So great" is rendered by τόσος in the sing. with the indef. article, in the pl. by κάτι; thus, ἓνα τόσο κομμάτι or ἓνα κομμάτι τόσο "so great a piece," pl. κάτι τόσα ξύλα "such great logs"; generally, however, τόσο μεγάλος "so great" is also employed.

(e) *Relative.*

§ 149. The most common relative is the relative adverb ποῦ (also ὅπου, ὀποῦ), lit. "where," which remains the same for all genders, numbers, and cases. To express the oblique cases the conjunctive pronoun is usually attached to the verb of the relative clause. Examples: ὁ ἄθρῳπος (ὁ)ποῦ ἦρθε "the man who came," οἱ γυναῖκες ποῦ μ' ἐφώνησαν "the women who called me," ὁ γιατρός ποῦ τὸν ἔστειλα "the physician whom I sent," ἡ ἐφημερίς ποῦ τὴν γράφει ὁ Σουρῆς "the newspaper which S. edits," τὸ βιβλίον ποῦ τὸ δίαβασες "the book (that) you read," τὰ παῖδιά ποῦ γνωρίζω τὴ μάνα τους, "the children whose mother I know," ὁ μαθητὴς ποῦ τοῦ (ἐ)δωκα τὸ βιβλίον "the pupil to whom I gave the book," τοῦ πλὶ ποῦ οὐ βασίλειος χάνουνταν ἰάτῃ αὐτό "the hen which the king held so dear" (TEXTS III. 11).

The pronoun ὁ ὅποιος "who," "which"—regularly declined—is of learned origin and little used by the common people.

§ 150. Relatives with a specific meaning:

ὅποιος, ὅποια, ὅποιο(ν) or ὅποιος καὶ ἄν "whoever, whatever,"—declined like τέτοιος.

ὅσος "as great," "as much as" correlative to τόσος, especially in the forms ὅσο (ὅσο καὶ ἄν) "however much," "whatever,"¹ τόσο ὅσο "as much as," ὅσοι "all who," (ὅλα) ὅσα "all that, as many as," πῆρε πρᾶμάτιες ὅσες ἤθελε "he took as many articles as he wished."

ὅτι (ὅτι καὶ ἄν) "that which," "whatever," "all that" (for which also ὅλα ὅτι); ὅτι λογῆς "of what(ever) kind," ὅτι ὥρα "whichever hour."

¹ Also a conjunction, v. § 275.

1. Other forms of the a. Gk. *ὅστις* are rare; a gen. sing. *ὅστινος* and gen. pl. *ὅστινων* are still met with. In Crete and S.-E. Gk. the article forms *τόν, τήν, τό* serve as relatives. Moreover, *τά* is also possible for *ὅτι* or *ὅσα*, as, *τά 'βαλες στὸ νοῦ σου δὲν εἰν' ἀληθιν'* "what you have got into your head is not true." This *τά* is sometimes in dialects employed instead of the relative *ποῦ*. Note, finally, *τοῦ* for *ποῦ* in Cappadocia, TEXTS III. 14. b.

2. *ὁγίος* "qualis" (properly *ὁ οἶος*) is current in dialects: e.g. on the mainland and also in Syria.

Cf. § 263 ff. for the construction of the relative sentence.

(f) *Interrogative.*

§ 151. *ποιός* "who?" "which?"

	Masc.	Fem.	Neut.
S. N. <i>ποιός</i>		<i>ποιά</i>	<i>ποιό(ν)</i>
G. <i>ποιοῦ, ποιανοῦ,</i> <i>ποιο(ν)νοῦ</i>		<i>(ποιᾶς) ποιανῆς</i>	= Masc.
A. <i>ποιό(ν), ποιόνη,</i> <i>ποιόνα</i>		<i>ποιά(ν), ποιάνη,</i> <i>ποιάνα</i>	<i>ποιό(ν).</i>
Pl. N. <i>ποιοί</i>		<i>ποιές</i>	<i>ποιά</i>
G. <i>ποιῶν(ε), ποιονῶν, ποιουνῶν, ποιανῶν</i>	for all three genders		
A. <i>ποιοῦς, ποιονοῦς</i> <i>ποιουνοῦς, ποιανοῦς</i>		<i>ποιές</i>	<i>ποιά</i>

ποιός—*ποιός* "the one—the other" "this" "that" (indefinite).

Except as intruder from the literary language the form *ποῖος* for *ποιός* occurs only in the dialects mentioned in § 10, n. 1. On *πχιός*, *πσός*, etc., v. § 10, n. 5.

§ 152. *τίς* "who?" *τίνος* "whose?" "of whom?" *τίνα* "whom?" are rare: e.g. *τίνος εἶναι τοῦτο* "whose is this?" The invariable *τί* "what," "which," is mostly employed: *τί ἄ(ν)θρωπος* "which man?" *τί γυναῖκα* "which woman?" *τί λογῆς* "of what kind?" as *τί λογῆς ἄθρόωποι* "what kind of men?"¹ *τί ὥρα εἶναι* "what o'clock is it?" *τί ἄντρες εἰν' αὐτοί* "which men are these?" *τί κάνεις* "what are you doing?"

1. With *τί* belongs *γιατί* "why? wherefore?"—same meaning as the simple *τί*.

2. Instead of *τί* the word *ἵνα* (*ιντά*) "what?" (*γιάντα* = *για ἵνα* "why?" *ἵνα λοή* "how? in what manner?") is used in the Aegean region (e.g. Crete, Naxos, Chios) and in Cyprus; in Lesbos *τίδα*, in

¹ The stereotyped *λογῆς* in an expression like *τά λογῆς λογῆς βιβλία* means "books of all kinds," "the various books."

Aegina *νρά*, in Pontos *νρό*. These forms originated from *τί εἶν(αι) τὰ (τὸ)*. Note also from Pontos *τόσοις = ποιός* (TEXTS III. 13. a).

3. *τούλγος*, f. *τούλγη* "what?" "of what kind?" (TEXTS III. 12) is a new formation from *τί λογής*.

(g) *Indefinite and quasi-pronominal Adjectives.*

§ 153. *κανείς, κανένας* "any," "anybody" (adjective and substantive).

	Masc.	Fem.	Neut.
Sing. Nom.	<i>κανείς, κανένας</i>	<i>καμ(μ)ιά</i>	<i>κανένα</i>
Gen.	<i>κανενός, κανενού(ς)</i>	<i>κα(μ)μιᾶς</i>	<i>κανενός, κανενού(ς)</i>
Acc.	<i>κανένα(ν)</i>	<i>κα(μ)μιά(ν)</i>	<i>κανένα.</i>

With a negative or in a negative reply it means "no one," "nobody": *κανένας ἄθρωπος δὲν τὸ εἶπε* "no man said it," *κανεῖς δὲν τὸ ξέρει* "nobody knows it," *δὲν εἶδα κανένα* "I saw nobody," *ἦρθε κανεῖς*;—*κανεῖς* "did anybody come? Nobody." "Any one" may be rendered also by *ένας*.

1. *κανείς* does not appear in instances like *δὲν ἔλαβα γράμμα* "I received no letter," *δὲν ἔχω παράδες μαζί μου* "I have no money with me"; in the first instance *κανεῖς* may be inserted if *no* is emphatic.

"Anything," "something," when positive is *κάτιτι* or *κάτι*, when in a negative or quasi-negative sentence *τίποτε*; as, *κάτιτι πρέπει νὰ γίνη* "something must happen," *ἀ σὲ ρωτῶ κάτιτι, πρέπει ν' ἀπαντᾷς* "if I ask you anything you must answer"; but *ἔχεις τίποτε γιὰ μένα*; answer *τίποτε* "have you anything for me? Nothing." *ἔφερες τίποτα πράματα*; "did you fetch any articles?" *κάτι (λίγα) βιβλία* "some books."

"Nothing" in a sentence is rendered by *τίποτε* and the negative: *δὲν ἦταν τίποτε* "it was nothing," *δὲν εἶδα τίποτε* "I saw nothing."

"Some," "a little" (adj.) *κάτι* (indecl.): *δῶσε μου κάτι ψωμί* "give me a little bread"; *κάτι* with a plur. means "some" ("several"): *κάτι στρατιώτες* "some soldiers," *κάτι παιδιὰ* "some children."

2. Beside *κανένας* sometimes *καένas* or *κανέas* (§ 33, n. 4), *κάνas*, *κάνa* (gen. *κανού*), and *καγκανένας καγκαμιὰ καγκανένα*; also *κατιντί* for *κάτιτι*; *τίποτε* is quite plastic phonetically: e.g. *τίποτες, τίποτα, τίποτας, τίποτις, τίβοτσι* (Crete).

3. The a. Gk. indefinite *τις* has been lost except in the fragments in *τί-ποτε, κά-τι(τι), κάθε-τις κάθε-τι* (§ 155); the use of *τινὰς =*

τις is rare and not genuine vernacular. The word *καείς* (also written *κάνεις*) that has supplanted *τις* is a combination of *κάν*, i.e. *καὶ ἄν*, and *εἰς*; *κάν* (*κάν*) "at least," "even" is also employed as an independent particle in a sentence: e.g. *ἂ δὲν εἶναι ὅλο, ἂς εἶν' ἓνα μέρος κάν* "if it is not all it is at least a part." The *κα-* taken from *καείς*, *κα(μ)ιά*, etc., occurs again in *κά-τι*. Moreover, with this *καν-* or *κα-* the indefinite adjs. *κάμποσος* and *κάποιος* (§§ 154, 156) and the adverbs *κάπως* "somehow," *κάπου* "anywhere," *κάποτε* "sometimes," were formed.

4. *καείς* is noteworthy as exhibiting a survival of the old nominative form (as in *καθείς* "every" beside *καθένας* and in the Pontic *εἰς = ἕνας*). Occasionally an acc. *καεί(ν)* from *καείς* is found.

§ 154. *κάποιος* "anybody," "somebody," pl. "some" (*κάποιοι ποῦ* "some who") is declined like *τέτοιος*; but note the additional forms of the gen. *καποιουνού*, *καποιανῆς*, and acc. *κάποιονε*, gen. pl. *καποιονῶ(ν)*.

§ 155. *καθείς καθένας* (also *ὁ καθένας*) as substantive "every one," "each."

	Masc.	Fem.	Neut.
Nom.	<i>καθείς, καθένας</i>	<i>καθεμιά</i>	<i>καθένα</i>
Gen.	<i>καθένος, καθενοῦς</i>	<i>καθεμιᾶς, καθεμιανῆς</i>	= Masc.
Acc.	<i>καθένα(ν)</i>	<i>καθεμιά(ν)</i>	<i>καθένα.</i>

Adjectival "each," "every" is *κάθε* (more rarely *κάθα*), indeclinable; thus, *κάθε χρόνο* "each year," *κάθε φορά* "every time," *μὲ κάθε τρόπο* "in every way," *κάθε λογῆς* "of every kind," *κάθε τρεῖς μέρες* "every three days." M. Gk. here employs the definite article where German employs the indefinite (*ein* jedes) and English no article: e.g. *μάγευε τὴν κάθε καρδιά* "she charmed each heart."

"Each, every (one, thing)" subst. is also *κάθετις*, neut. *κάθετι*, with or without the article: (*τὸ*) *κάθετι ποῦ γένηται, γένηται ἀπὸ ἀνάγκη* "everything that happens, happens of necessity."

1. Note in Pontic *κάθα εἰς = καθένας*. Beside *κάθε* or *κάθα*, *πάσα* is also found (properly fem. of a. Gk. *πάς*) for all genders: *πάσα ὥρα* "each hour" (Velv.), *πάσα βράδυ* "every evening" (Naxos); similarly *πασαένas* "each one," gen. *πασανός*, etc. (e.g. in Crete and Cyprus).

2. *καθένας* originated from the a. Gk. *καθ' ἓνα*, which became stereotyped and passed for the acc. of a substantival pronoun.

§ 156. *κάμποσος* "good many," "pretty much," "considerable," "several" (*κάμποσος κόσμος* "good many people")

or "fairly large" (*κάμποση πόλι* "a pretty (rather) large city"), pl. "some," "few," "several."

	Masc.	Fem.	Neut.
Sing.	<i>κάμποςος</i> <i>κάμποςου</i> <i>κάμποσο(ν)</i>	<i>κάμποση</i> <i>κάμποσης</i> <i>κάμποση(ν)</i>	<i>κάμποσο(ν)</i> <i>κάμποςου</i> <i>κάμποσο(ν)</i>
Plur.	<i>κάμποσοι</i> <i>κάμποσω(ν)</i> <i>κάμποσους</i>	<i>κάμποσες</i> <i>κάμποσω(ν)</i> <i>κάμποσες</i>	<i>κάμποσα</i> <i>κάμποσω(ν)</i> <i>κάμποσα.</i>

Plur. also *καμπόσοι* and sing. *καμπόσος*, etc.

"Some" may be rendered also by *μερικοί* or *κάποιοι* and (adj.) also by *κάτι* (§ 153); thus, *κάμποσοι, κάποιοι, μερικοί, κάτι (ἄθρώποι)* "some (men)."

ὅλος, in many parts *ὅλος* "whole," "all," pl. "all": *ὅλος ὁ κόσμος* "the whole world," *μ' ὅλη μας τὴν καρδιά* "with our whole heart"; if the subst. is indeterminate *ὅλος* takes no art., as, *ὅλη μέρα* "all day long," *ὅλη νύχτα* "all night." If used as a subst. *ὅλος* may take the article: *ὅλα* and *τὰ ὅλα* "all." Note specially *ὅλοι μας, σας, τους* "all of us (we all), you all, they all (all of them)."

1. "Whole," "complete" is *δλάκερος*: e.g. *δλάκερο τὸ σπίτι* "the whole house," or *ἓνα ὁ. σπ.* "a whole house."

ἄλλος or *ἓνας ἄλλος* "another, one more" (cf. *ἄλλο [ἓνα] ψωμί* "another [piece of] bread," *ἄλλα ἑκατὸ γρόσια* "a hundred piastres more"), *ὁ ἄλλος* "the other" (subst. and adj.); sometimes with the article repeated: e.g. *οἱ ἄλλες οἱ γυναῖκες* "the other women."

2. The word *πασκά* "other" (TEXTS III. 14. a) is of Turkish origin.

ὅλος and *ἄλλος* are declined like an adj., but pronominal forms are also found, like gen. pl. *ὀλονῶν*, acc. *ὀλουνοῦς*, gen. sing. *ἀλλουνοῦ, ἀλλεινῆς*, acc. *ἄλλονε*, etc.

3. In Pontic (TEXTS III. 13. b) neut. pl. *δᾶ* (fr. **δλια*) for *ὅλα*; in Saranda Klisiés (TEXTS III. 12) *ἄλλ = ἄλλο*: e.g. *τ' ἄλλ' τὸ ποδάρι* "the other foot" (cf. τὸ *ἔν*, § 128, 1 n.).

§ 157. *ὁ ἴδιος* "the same," "self," declined like *πλούσιος* (§ 109); *ἐγὼ ὁ ἴδιος* "I myself," *σεῖς οἱ ἴδιοι* "yourselves."

μόνος when meaning "self" is combined with the gen. of the personal pronoun: (*ἐμῷ*) *μόνος μου* "(I) myself," (*αὐτοῦς*)

μόνος του "himself," (ἐμεῖς) μόνοι μας "ourselves," etc.; μοναχός (μονάχος) is similarly employed; so also ὁ ἑαυτός μου or ἄτός μου (ἀτή μου) or ἀπατός μου (ἀπατή μου), etc., "myself."

ὁ (ἡ, τὸ) τάδε(ς) "the so and so," "certain," "the what-do-you-call-it," is usually indeclinable: gen. and acc. τοῦ, τὸν τάδε(ς), sometimes also gen. τοῦ ταδινοῦ, τῆς ταδινῆς. In the same sense also:

Nom. ὁ δεῖνα(ς), ἡ, τὸ δεῖνα

Gen. τοῦ, τῆς, τοῦ δείνος

Acc. τὸ, τῇ, τὸ δεῖνα.

ὁ δεῖνας καὶ ὁ τάδες "the one as well as the other," "all together."

μόνος "alone" and μονός "single" are treated as regular adjectives.

PREPOSITIONS.

§ 158. The *proper* prepositions are regularly joined with the acc.; the (old) gen. has maintained itself only in a few fixed formulae; v. §§ 161, 6. n. 2, 162, 4. n. 2, 164 n. Prepositions may also govern an adverb (e.g. ἀπὸ μπροστά "from before," "in front," ἀπὸ τότε "since then," ὡς πότε "how long?") and sometimes even a nominative (cf. §§ 161, 1, 163, 2). The most commonly used prepositions are εἰς, ἀπό, μέ, γιά, less frequently κατά, παρά (v. n.), ἀντίς, χωρίς, δίχως, ὡς, and in dialects ὄχ, πρὸς. The *improper* prepositions arise from the union of an adverb with a proper preposition.

The proper preps. are inherited from the a. Gk.; here m. Gk. has suffered considerable loss. Occasionally obsolete preps. turn up in the vernacular texts through borrowing from the literary language (thus πρό). Some a. Gk. preps.—apart from those used in compound verbs (§ 159)—survive only in an altered or a quite limited usage. Thus παρά appears with the comparative (§ 120), with dates (§ 131, n. 2), in expressions like παρὰ τρίχα "within a hairbreadth," παρὰ (ἓνα) γρόσι "a penny too little," and as a conjunction = *nisi* (§ 120, n. 1) or "but" (§ 260). Note παρακάτω "farther under," "below," παραπάνω "farther over," "higher up," etc., and also dialectically (in Cyprus) παρὰ γωνιάς "in a *queer fix*." Other a. Gk. preps. survive only in adverbial expressions in which the meaning of the prep. is often more or less obscured; cf. ἀναμεταξύ "between," "amongst," ἐπιπόνου in παίρνω ἔ. "I lay to heart," πίστομα "on the mouth," "prostrate," πρὸ κεφαλῆς (Cyprus) "at the head of the table," ἰν dining, προχτές "day before yesterday," πρόμυτρα "on the nose."

§ 159. In *compound verbs* the following prepositions are still in active use:

1. ἀπο-: *e.g.* ἀπολύνω "release," ἀποχαιρετίζω "take leave," "bid farewell"; especially to denote a completed act (*perfective*): *e.g.* ἀποτρώγω "finish eating," ἀποκοιμῶμαι "fall asleep," ἀποδείχνω "prove," ἀποτελειώνω "complete." *Cf.* also τὸ ἀποφά(γ)ει "fragments left after dinner, broken meat."

μετα- or ματα- (*v. μέ*): μεταφιλῶ "kiss once more," ματαβγαίνω "come out again."

1. μάτα occasionally serves as an independent adverb, "again."

κατα- (*κατε-*): κατεβαίνω "descend," κατεβάζω "let down," καταπίνω "drink in one draught," κατασφάζω "butcher." *Cf.* also § 116, n. 3.

παρα-: παραβαίνω "transgress," παραδίδω "surrender," παρακάνω "exaggerate," παρακοιμῶμαι "sleep in," παρατρώγω "overeat myself," παρακούω "I hear wrongly," "disobey." *Cf.* also παραγιός "adopted son," παραμάννα "foster-mother."

2. The preps. εἰς (σέ), διά and πρὸς are quite limited in their employment: *e.g.* σεβαίνω "enter" (usually μπαίνω), διαβαίνω "pass by," προσφέρω "offer."

2. ἀνα- (*ἀνε-*): αναβαίνω (*ἀνεβαίνω*) "go up," αναμένω "await," ανασέρνω "draw up," αναστενάζω "sigh aloud."

ξε- denotes separation, release, also overcoming, heightening or completion of an act or state, and is the most common verbal prefix: ξεβιδώνω "unscrew," ξεγλυτώνω "get free from," "escape," ξεκάνω "put aside," ξεφυτρώνω "grow up," ξεγράφω "erase," ξεδιψῶ "quench my thirst," ξεκουράζω "rest," "recreate," ξεπερνῶ "exceed," ξεφωνίζω "cry out," ξετρελλαίνω "drive quite mad," ξετελεύω "finish completely." *Cf.* also ξέσκεπος "uncovered."

1. For the origin of ξε-, *cf.* § 182, n. 2; the form ἐκ remains in βγαίνω, βγάλω, γδέρνω, γλυτώνω, etc. = a. Gk. ἐκβαίνω, ἐκβάλλω, ἐκδείρω, ἐκ-λύτω.

ξανα- (from ἐξ + ανα-) denotes repetition: ξανακάνω "do it once more," ξαναβλέπω "see again," ξαναλέγω "say again," "repeat."

2. ξανά serves also as an independent adverb "again."

3. Other a. Gk. prepositions are found only in certain verbs, and are for the most part entirely obscured; *cf. e.g.* (ἐ)μπαίνω "go in,"

"enter," *μπάζω* "bring in," (*ἐντρέπομαι* "am ashamed," *περ(ι)πατῶ* "walk," *προκόφτω* "make progress," (*ὑπαντρεύω* "marry," (*ὑπάγω* "go," *συνάζω* "collect."

Proper Prepositions.

§ 160. *εἰς*, before the article usually 's (*v.* § 55), otherwise *σέ* (*εἰσέ*) "in," "to," "at," "on," "into," "toward," "against," denotes:

1. Place or local relation in answer to the question *where?* *whither?* (either as goal or direction): *e.g.* *εἶναι στὸ σπίτι* "he is in the house, at home," *ἔχει στὸ χέρι* "he holds in his hand," *μιὰ γωνιά στὸν ἥλιο* "a nook in the sun," *κάθεται στὸ παραθύρι* "he is sitting at the window," *κάθεται στὴν καρέκλα* "he is sitting on the chair," *πηγαίνω στὴν πόλι, στὴν ἐξοχή, στὸ βουνό, στὴν Ἀθήνα, στὸ λιμένα* "I am going into (to) the city, into the country, to the mountain, to Athens, to the harbour," *βάλλω στὸ τραπέζι* "I lay on the table," *καθίζω στὸ τραπέζι* "I take a seat at the table," *σηκώνω τὰ χέρια στὸν οὐρανόν* "I raise my hands to (toward) heaven," *στοὺς Φράγκους* "among the Europeans," *σ' αὐτὴ τὴ φτωχὴ κόρη* (TEXTS III. 4) "with this poor maid," *πῆγε στὸν πατέρα του* "he went to his father," *ἔλα σὲ μένα* "come to me," *ἔστειλε στὸ βασιλιά* "he sent to the king," *τὸ ἔχω στὸ νοῦ μου* "I have it in my mind." For *εἰς* supplanting the dative, *v.* § 54, c; for the genitive construction after *εἰς*, *v.* § 46.

2. Point or duration of time in answer to *when?* *how long?* *e.g.* *σὲ καιρό* "at a (in) time," *στὴν ἴδια ἐποχὴ* "at the same epoch," *στὴν ὥρα του* "at the right time," *στὰ χίλια ὀχτακόσια ἐνενήντα πέντε* "in (the year) 1895," *στὶς ἑπτὰ [ὥρες]* "at seven o'clock," *σὲ πέντε μέρες* "in, within, five days," *σὲ λίγο (καιρό)* "in a short time, soon." For the accusative (without prep.) in the same function, *cf.* § 52.

3. A state or action during which something occurs, or which is regarded as the goal (or object): *e.g.* *στὸ ταξίδι* "on the journey," *σὲ φτώχειας ἀνάγκη* "in the grip of poverty," *στ' ἄστρον* "in (the light of) the stars," *στὰ σκοτεινά* "in the dark," *βγαίνω στὸ σιργιάνι* "I go for (on) a walk," *πηγαίνω στὸ κυνήγι* "I am going to the chase" (*cf.* § 51), *κόφτω στὰ δύο* "I cut in(to) two," *καταγίνεται σὲ γράψιμο* "he is engaged (at) writing," *κάθισε στὸ φαγί* "sit down to table (to eat)," *περιορίζομαι σὲ τοῦτο* "I confine myself to this," *πάγαινε στὸ*

καλό "go in peace," "success be with you" (*ἐπῆγγε σὺ τὸ καλό* means also "he went away about his business").

Note also: *προσέχω σέ* "I care for," *βλέπω στὰ μάτια μου* "I see with my eyes" (usually *μέ*), *τὸν περνῶ σὺ τρέξιμο* "I surpass him in running," *ὀρκίζομαι σέ* "I swear by, upon," *σὺ τὸ θεό (σου)* "by (thy) God," *στ' ἀλήθεια* "in truth," "indeed."

For *εἰς* in the improper prepositions, *v.* § 170 f.

§ 161. *ἀπό* (also *ἀπ'*, *ἀφ'* before the article; in dialects *ἀπέ*, *πέ*, and *ἀπού*) "of," "from," "out of," "ago," "by," denotes:

1. The point of departure in place or time: *ἦρθε ἀπὸ τὴν πόλιν* "he came from (out of) the city," *τὸ νερὸ τρέχει ἀπ' τὸ πηγάδι* "the water runs from the fountain," *φεύγει ἀπ' τὸ χωριό* "he flees out of the village," *ἀπ' ὀπίσω* "from behind," *ἀπὸ χεῖλι σέ χεῖλι* "from lip to lip," *λέγω ἀπ' τὴν καρδιά μου* "I say (it) from my heart," *ἀπὸ τότε* (also *ἀ. τ. καὶ δώθε*) "from that time," "since then," *ἀπὸ δέκα ὥρες* "ten hours ago," *ἀπὸ τὺς τρεῖς* "since three o'clock," *ἀπ' τὴν αὐγή* "since dawn,"¹ *ἀπὸ καιρὸ σέ καιρό* "from time to time";—with the nominative *ἀπὸ παιδί* or *ἀπὸ μικρός* "from childhood," *ἀπὸ πλούσιος ἔγινε ζητιάνος* "from being a rich man he became a beggar."

Notice the peculiar rendering in *περνῶ ἀπὸ τὴν πόρτα σου* "I go past your door," *περάσανε ἀπὸ κάτω* "they went by underneath," *παίρνω ἀπὸ τὰ βουνά* "I take the way over the mountains," *θα περάσω ἀπὸ τὴ Σμύρνη* "I will travel *via* S.," *ἐβγήκε ἀπ' ἄλλη πόρτα* "he went out through another door," *ἐπῆγγε ἀπ' ἄλλο δρόμο* "he went another way" (*πῆγγε ἀπὸ κακὸ σπαθί σὺ τὸ σεφέρι* (TEXTS II. b. 5) "he went to the war to his undoing [lit. with an evil sword]"), *πιάνω ἀπ(ὸ) τὸ χέρι* "I grasp by the hand," *δένω ἀπ(ὸ) τὸ δέντρο* "I bind to the tree," *ἀρχίζω ἀπὸ τὰ εὐκολώτερα* "I begin with the easiest."

2. That (person or thing) from which one separates (by becoming free or differing, etc.), against which he defends himself, or which he fears: *τοὺς χωρίζω τὸν ἕνα ἀπ' τὸν ἄλλο* "I separate them from one another," *ἀχώριστος ἀπὸ* "in-

¹ The expression "not for a long time" is peculiarly rendered: *ἔχω καιρὸ (μέρες, χρόνια) νὰ τὸν ἰδῶ* (*without a negative*) "I have not seen him for a long time (for days, years)," *πόσον καιρὸ ἔχεις νὰ πᾶς στὴν πατρίδα σου;* "how long have you not been in your native land?" *τρεῖς χρόνους εἶχαμε νὰ γελάσωμε* (TEXTS III. 4) "we had not laughed for three years."

separable from," *γλυτώνω ἀπὸ τὸ θάνατο* "I rescue from death," *ἐλευθερώθηκε ἀπὸ τοὺς δράκους* "he freed himself from the monsters," *φυλάγομαι ἀπ' τὸ κακό* "I guard against evil," *μιὰ σκέπη ἀπ' τὴ βροχή* "a roof against the rain," *ἐσκιάζονταν ἀπ' τοὺς δράκους* "he was afraid of the draki" (but *φοβοῦμαι* "I fear" takes acc.).

3. Origin or author: *εἶναι ἀπὸ τὴν Ἀθήνα, ἀπὸ μεγάλο σπίτι* "he is from Athens, he is of a great house," *γεμίζω τὴ στάμνα ἀπὸ τὴ βρύσι* "I fill the pitcher from (at) the fountain," *ἔλαβα ἓνα γράμμα ἀπὸ τὴ μάνα μου* "I received a letter from my mother," *ἔχω (ζητῶ) τὴν ἄδεια ἀπὸ τὸ βασιλιά* "I have (seek) permission from the king," *σκοτώθηκε ἀπ' τοὺς Τούρκους* "he was slain by the Turks," *φωτισμένο ἀπὸ τὸν ἥλιο* "illuminated by the sun," *ἐκόπηκε ἀπ' τὸ μαχαίρι* "he cut himself with the knife."

4. Material: *ἀπὸ μάρμαρο* "of marble."

5. Cause or motive: *γίνεται ἀπὸ ἀνάγκη* "it happens of necessity," *ἀρρώστησε ἀπ' τὰ γεράματα* "he became sick through old age," *ἀπέθανε ἀπὸ τὴ βλογιά* "he died of the small-pox," *τὸ κάνει ἀπὸ φόβο, ἀπὸ τὴ χαρά του* "he does it through fear, for joy," *ἀπ' αὐτὸ γνωρίζω* "I perceive thereby (from that)."

After verbs like *θαμάζομαι* "I wonder at," *ἐνπιάζομαι* "I am astonished at," *γιά* and acc. may be employed equally with *ἀπὸ*.

6. Partitive sense: *κανεῖς ἀπὸ τοὺς φίλους* "none of the friends," *ἓνας δράκος ἀπὸ αὐτοὺς* "one of the monsters," *πολλοὶ ἀπὸ τοὺς ἐχτροὺς* "many of the enemy," *ὁ μεγαλύτερος ἀπ' ὅλους* "the greatest of all," *δειπνάω ἀπὸ χῶμα* (TEXTS I. a. 10) "I eat (of) earth," *δὲν ξέρει, δὲ νοιώθει ἀπὸ τοῦτο* "he understands nothing of this."

For *ἀπὸ* in improper prepositions, v. §§ 170, 172; with the comparative, v. § 120; distributive usage, v. § 132, which is not absolutely confined to the presence of a numeral; cf. e.g. *ἀπὸ βράδυ* "every evening," *ἀπὸ λίγο λίγο* "little by little," "gradually."

1. The preposition *ἀπὸ* has partly taken the place of the a. Gk. preps. *ἐξ*, *παρά*, *ὑπό*, and partly the place of the a. Gk. gen. (cf. § 44); it also competes with the present usage of the gen.; cf. e.g. *ἔχω ἀνάγκη ἀπ' ἀνάπαυς* "I have need of rest," or *ἤθελε νὰ πάρῃ σκέδιος ἀπὸ τὸ σπίτι* (TEXTS I. d. 5) "he wished to make a plan of the house." In this way the gen. pl. can be avoided (cf. § 41, n. 3),

and in dialects (North. Gk.) the gen. has altogether been pushed into the background by *ἀπό* (cf. § 44, n. 2).

2. *ἀπό* with the gen. is found in some stereotyped formulae like *ἀπὸ καρδίας* "from the heart" (TEXTS I. a. 6), *ἀπ' ἀνέμου* (Icarus) "away from the wind," i.e. "south (of the island)," *πὸν ῥίζας* "from the ground" (Cyprus, where *ἀπό* with gen. is of more frequent occurrence).

§ 162. *μέ* (a. Gk. *μετά*) "with" denotes:

1. Accompaniment or presence and coincidence in time (cf. also *μαζί*, § 173): *ἔκανα ταξίδι με τὸ φίλο μου* "I made a journey with my friend," *παρὰ με Τούρκους με θεριὰ καλύτερα νὰ ζοῦμε* "better to live with wild beasts than with Turks," *ἓνα σπίτι με τρεῖς πατωσιές* "a house of three storeys," *γέρος με κάτασπρα γένεια* "an old man with a very white beard," *ἐφύλαε με τὸ ντουφέκι* "he lay in wait with the musket (in his hand)," *χρόνο με χρόνο* "year after year," *τὴν αὐγὴ με τὴ δροσούλα* "dawn at the time of (with) the early dew," (*μὴ νύχτα*) *με τὸ φεγγάρι* "(one night) by the moonlight" (cf. also 3).

Note in addition: *πολεμῶ με* "I fight with," *κουμπανιάρει με* "it suits," "agrees with" (TEXTS I. a. 24. 27), *μοιάζω με* "I resemble" (cf. § 54, c. n.), *μιλῶ με* "I speak with (to)," also with gen. and acc.; *ἀντιλαλάει με μένα* "echo answers me," *θυμῶνω με* "I am angry with," *εἶπεν με τὸ νοῦ του* "he said to himself (in his mind)."

2. Means or instrument: *τὸ ἐσκέπασε με τὴν κάπα του* "he covered it with his cloak," *τὸ εἶδε με τὰ μάτια του* "he saw it with his own eyes" (cf. § 160, 2 n.), *τὸ γύρεψε με οὔλα τὰ μέσα* "he sought it by all means," *κρατῶ με τὸ χέρι* "I hold with (in) my hand," *με τὰ ποδάρια* "on foot," *ἔκοψα με τὸ μαχαίρι* "I cut with my knife," *γιατρεύω μ' ἓνα γιατρικό* "I cure with a cure," *θέλω νὰ πῶ μ' αὐτό* "I mean (wish to say thereby)"; *μέ* can also express material (cf. § 161, 4): *καλύβα πλεγμένη με φτέρες* "a hut woven of ferns." Cf. also § 50, n. 2.

3. Accompanying circumstances: *διαβάζω με τὸ κερί* "I read by candle-light," *με (μεγάλῃ) χάρα* "with (great) joy," *με πόνο* "with pain," *με θυμὸ καὶ με φωνές*, "with wrath and shouting," *με τὰ ματάκια χαμηλά* "with downcast eyes," *ἔφυγε με καμένη τὴν καρδιά* "he went away with a sad heart," *μ' ὅλο τὸν πόθο* "with, in spite of all the longing," *μ' ὅλο τοῦτο* "in spite of all this," *ποῦ πὰς με τέτοια ψύχρα*

"where are you going in such cold?" *σηκωθηκαμε με ένα δυνατό βοριά* "we set out in a boisterous north wind."

4. Manner: *με τί τρόπο* "in what way? how?" *με την άράδα* (also *στην άράδα*) "in order," *επρίμενε με προσοχή* "he waited attentively," *μίλησε με παραβολές* "he spoke in parables," *δανείζω με σημάδι* "I lend on security," *νοικιάζω με τὸ μήνα* "I rent by the month." Note also adverbial expressions like *με τὸ σωρό*, *με τὲς φούχτες* "in heaps," *με τὰ σωστά* (μου, etc.) "in earnest," "really," *με λίγα λόγια* "in a word," "to put it briefly," *με τὴ συμφωνία* "on the condition," *με τὸ παραπάνω* (TEXTS III. 11) "still more"; *τὸ καράβι με τὴν πάντα* (TEXTS I. b. 16) "the boat (rides) on the side."

1. The preposition *μέ* continues to perform the duties of the a. Gk. *μετά* only in a limited way. Thus the *temporal* usage "after" has disappeared from the vernacular, for expressions like *με τὸν καιρόν*,¹ *με καιρούς* "in time," *με χρόνους* "with (after) the years" belong under the usages of 1 or 3. The form *μετά* is still found in dialects (e.g. in Pontus), and also in connection with the personal pronoun of the 1st and 2nd persons (*μετὰ σένα*, *μετ' ἐσένα*), and finally in a few stereotyped formulae (v. n. 2).

2. The construction with the gen. is found (partly, no doubt, from the influence of the literary language) in some expressions; as, *με μιᾶς* "at once," *μετὰ βιάς* "with effort" (TEXTS II. a. 2), *μετὰ χαρᾶς* "with joy" (TEXTS II. b. 6). In Cyprus *μιτά* takes the gen. of personal pronouns and proper names, e.g. *μιτά μου* "with me," *ἐπῆμ μιτά τοῦ Τροφῆ* "he went with T."

§ 163. *για* (διά, v. § 25) "on account of," "for," "to," "as to," "because of," denotes:

1. Motion or extension in time to a goal or conclusion: *ἔφυγε για τὴν Πόλι* "he departed to (for) Constantinople," *ἐβγήκε για δυὸ ὥρες* "he went out for two hours," *για τρία χρόνια* "for three years," *για μιὰν ἀνοιξι* "for (the duration of) one springtime," *για πάντα* "for ever," *για ὕστερη φορά* "for the last time."

2. An aim or purpose: *πηγαίνω για νερό* "I go for water (to bring water)," *τὸν πὰν για κρέμασμα* "they are leading him out for hanging (to the gallows)," *έτοιμάστηκε για τὸ γάμο* "he prepared for the wedding," *εἶναι για χαρά* "it is for joy," *εἶναι για φυλαχτό σου* "it serves thee for amulet," *για (τὸ) καλό μου* "for my good," *δὲν εἶναι για τίποτε* "he is (good) for nothing." With the nominative: *ἦρθε για δούλος*

¹ Also "at the stated time."

"he came as servant (to be a servant)," *περνᾶ γιὰ σοφός* "he passes as a sage."

For the competition of the double accusative in same sense, v. § 50, 2. a.

3. Proposed reason: *γιὰ τοῦτο* "therefore," *γιατί* "why," *γιὰ σᾶς* "for your sake," *γιὰ ὄνομα τοῦ θεοῦ* "for God's sake," *εὐκαριστῶ γιὰ τὴν καλοσύνη σου* "I thank you for your kindness," *τὸ κάνω γιὰ τὸ καλό, ποῦ μου ἔκανες* "I am doing it on account of the benefit which you did me," *τόνε θαμάζω γιὰ τὶς γνώσεις του* "I admire him for his learning," *χαίρομαι γιὰ τοῦτο* "I rejoice on this account" (*συχαίρω γιὰ* "I congratulate on"), *γιὰ μαῦρα μάτια χάνομαι* "for the sake of black eyes am I perishing," i.e. "I am desperately in love with black eyes." Less commonly *γιά* gives the motive: e.g. *τό 'καμε γιὰ ἔχτρα* (usually *ἀπὸ ἔχτρα*, v. § 161, 5).

4. The advantage (protection) or disadvantage for that (person or thing) in regard to which a declaration is made: *αὐτὸ εἶναι καλὸ γιὰ σένα* "that is good for thee," *ὅτι γιὰ μένα δὲν ζητῶ, γι' αὐτὸ (παιδί) γυρεύω* "what I do not seek for myself I request for this (child)," *πλερώνω γιὰ ὅλους* "I pay for all," *φροντίζω, φοβοῦμαι γιὰ* "I care for, fear for," *δὲ μὲ μέλει γιὰ τίποτις* "I worry about nothing," *εἶναι γιὰ μένα μυστήριον* "it is for me a secret."

5. "Concerning," "in regard to," e.g. *μιλήσαμε γιὰ σένα* "we spoke of you," *δυσὸ λόγια γιὰ τοὺς Χιώτες* "two words on the Chiotēs"; *ὅσο γιὰ* means "as for," "in regard to" (Fr. *quant à*).

6. Price: *γιὰ πέντε δραχμές* "for, at 5 drachmae" (cf. § 52).

1. The preposition *γιά*—in addition to preserving the usage of the a. Gk. *διά* with acc.—has acquired the function partly of the old dative and partly those of *ἐπί*, *περί*, *ὑπέρ*, *ἀντί*. The local meaning of *διά* w. gen. has entirely disappeared (cf. *μέσα*, § 171).

2. In connection with pronouns (especially of the 1st or 2nd person) *γιά* often takes the form *γιατά* (like *μετά* beside *μέ*, § 162, n. 1): e.g. *γιατά μένα*; note also *γιατί αὐτό*, TEXTS III. 11 (Velv.).

§ 164. *κατά* (rarely *κά*) denotes:

1. The direction toward, to, something (so far as the actual *reaching* of a goal does not come into consideration; cf. *γιά*): *ἔρχεται κατὰ τὸ χωριό* "he is coming towards the village," *γυρνᾶ κατὰ τὸ γέρον* "he turns to the old man,"

ἐπῆρε τὸ δρόμο κατὰ ποῦ τοῦ 'δειχνε "he took the way in the direction he pointed him," κύττα ἐκειδὰ κατὰ τὸ μεγάλο τὸ δρόμο "look there toward the highway."

2. "According to": κατὰ τὸ νόμο "according to the law," κατὰ τὸν καιρὸ "according to the weather," ὀλίγο κατ' ὀλίγο "little by little," "gradually"; κατὰ πῶς, κατὰ ποῦ, v. § 281, 1.

The a. Gk. usage of κατὰ is consequently greatly reduced. We miss above all the meanings "down" and "against"—for the expression κατὰ τῶν δυνατῶν, TEXTS II. b. 7, is taken from the *written* language. It is found with the gen. in the adverbial expressions καταγῆς "on the ground" (= χάμου), καταμεσῆς "in the midst," κατὰ θανατοῦ "fatally." The construction κατὰ διαβόλου "to the devil," lit. "in the direction of the devil," must be taken like εἰς w. gen. (§ 46).

§ 165. ἀντὶς "instead of," also ἀντὶς γιὰ: e.g. νὰ πὰς ἐσὺ ἀντὶς ἐμένα (ἀντὶς τὸν ἀδερφό μου) or ἀντὶς γιὰ μένα "go you in my place (instead of my brother)," ἐκρέμασαν ἀντὶς αὐτὸν τὸν παραγμό του "they hanged his adopted son in place of him."

§ 166. ὥς "to," "up to," "till," of *place* and *time*: ὥς τὴν πόρτα "(up) to the door," ὥς τὴν ὥρα "till this hour," "until now" (in Cyprus ὥς τῆς ὥρας), ὥς τὸ βράδυ "until evening."

Also ὥς τὰ σήμερα "until to-day," ὥς τὰ χτές "until yesterday."

§ 167. χωρίς, δίχως (also μὲ δίχως) "without": χωρίς κόπο "without trouble," χωρίς ἄλλο "at all events," "without fail," δίχως βούλα "without signet-ring," δίχως (καμιὰ) ἀφορμή "without (any) cause."

In Cyprus it takes the gen. of a pronoun χάρις σου, δίχως σου.

§ 168. The following are rarely used :

1. πρὸς "toward," of place and time, e.g. TEXTS I. d. 3; the employment of πρὸς is in most cases due to the influence of the literary language.

2. ὅχ w. acc. (= a. Gk. ἐκ): e.g. in Vilaras, Solomos, and in the Ionic Islands, ὅχ or ἄχ in Pelopon., instead of ἀπό; cf. ὅχ τὸν κόπο "in consequence of the effort," ὅχ τὸ νοῦ μου "out of my memory." The genitive construction has persevered in ὀχονοῦς = ἐξ ἐνός; ἐξ οὐρανοῦ "from heaven," is ecclesiastical; in Icarus (ἐ)ξανέμου "from the North, in the North," is used.

3. Pontic employs ἀς instead of (and along with) ἀπό: e.g. ἀς

ἐμέτερον τῇμ φυλὴν ἔν “he is from our tribe,” ἐπιάσθεν ἀσὸ (i.e. ἀς τὸ) ὄϊλος “he was caught by the snout.”

Improper Prepositions.

§ 169. The improper prepositions denote mostly spatial relations, rarely temporal or other relations. The component adverbs (otherwise used as independent adverbs) are converted into prepositions by a genitive coming after or by means of ’s, ἀπό, or also μέ. The simple gen. is used *only* with the (enclitic) conjunctive pronoun.

1. The line between proper and improper prepositions is more pronounced than in a. Gk., for the reason that in m. Gk. the presence of a proper preposition is necessary in the improper. Still no hard and fast line can be drawn; for, on the one hand, ἀντίς by the occasional addition of γιά (§ 165) approaches the improper prepositions, while, on the other hand, we find in dialects an approach between the improper and the proper through the former, like the latter, taking the simple accusative: e.g. ὀπίσω τὸλ λοῦρον “behind the rock” (Icarus). Neither can a hard and fast line be drawn between adverb and improper preposition; thus expressions like μακριά μου “far from me,” πουθενά του “nowhere with him,” ποτέ μου “never by me,” παντοῦ μας “everywhere with us,” or μακριά ἀπό, πουθενά ἀπ’ τῇ χώρα, παντοῦ ἀπ’ ὅλους, are on the border between substantival and prepositional construction.

2. The improper prepositions, compared with the a. Gk., are quite new formations, although the adverbs employed therein come from the a. Gk. or are formed from a. Gk. material.

§ 170. The improper prepositions are divided as below according to the auxiliary prepositions ’s, ἀπό, μέ: ’s expresses a simple statement of proximity or approach, ἀπό a definite standpoint or point of departure, μέ distinct accompaniment or connection.

The adverb sometimes comes *after*; in addition to the exx. given *passim*, cf. also the Pontic and Cappadocian prepositions given in § 174.

§ 171. Exclusively or usually with ’s:

κοντά ’s “(near) at, by, to”; (1) of *place*: κοντὰ στήν πόρτα “(near), at the door,” κοντὰ στή λίμνη “by the sea,” ὅλ’ οἱ ἅγιοι κοντά σου “all the saints (be) with thee”; ἦρθε κοντά του “he came up to him,” πέρασε ἀπὸ κοντά του “he passed near him”; (2) of *time*, “about, at, around”:¹ κοντά

¹ Also expressed by πάνω κάτω, e.g. π. κ. μεσάνυχτα “about midnight.”

στο δειλινό "in the course of the afternoon," *κοντὰ στὸ γιόμα* *γιόμα* "exactly at meal time"; (3) "in comparison with": *τὰ τριαντάφυλλα χάνονται κοντὰ σ' ἐσέ, στὰ κάλλη σου* "the roses lose in comparison with thee, with thy fairness"; (4) *κοντὰ στ' ἄλλα* "besides, moreover."

1. *σιμά 's* is used like *κοντά* (but less commonly).

μέσα 's "within, inside, into, between, among"; (1) of *place*: *μέσα στὸ σπίτι* (or *στὸ σπίτι μέσα*) "inside the house," *μέσα στὸν οὐρανὸ* "in the midst of heaven," *μέσα μου* "within, with me," *τὸν ἔμπασε μέσα σ' ἕναν ὄντᾱ* "he led him into a room," *μέσα στοῖς πολλοὶ γιατροί* (Ios) "among the many physicians."

2. Note **TEXTS III. 12** *μέσ' στὴ γιόλα μέσα* "into the pool."

(2) Of *time and other relations*: *μέσα στὴ ζέστη* "in the (midst of the) heat," *μέσα σὲ δυὸ βδομάδες* "within two weeks" (cf. § 160, 2), *εἶπε μέσα του* "he said to himself," *μέσα στ' ἄλλα* "*inter alia*."

3. The abbreviated form *μέσ' 's* is almost a proper prep., since 's cannot be distinguished in the pronunciation and may equally well be dropped: e.g. *μέσ' (σ)τὸ πέλαγο* "in the sea," *μέσ' (σ)τὴ μέση τοῦ χωριοῦ* "in the midst of the village," *μέσ' (σ') ἕνα π(η)γάδ(ι)* "into a fountain" (Lesbos), *μέσ' (σ)τὸ καλοκαίρι* "in the middle of summer." *ἀνάμεσα* "into, in the midst of" is used like *μέσα*, e.g. *ἀνάμεσα στὸ σιτάρι* "in (into) the corn."

4. *τὸ εἰπωμένο μέσο τοῦ Προφήτη* (**TEXTS II. b. 6**) "the word (spoken) in the prophet" is rather unusual.

(ἀπὸ) *μέσ' ἀπὸ* is used to render "from, from the midst of," or "through, through the midst of": *τὸν ἔβγαλε μέσ' ἀπὸ τὸ κιβούρι* "she brought him out of the grave," *περνᾷ τὸ κορδόνι μέσ' ἀπὸ τὸ δαχτυλίδι* "he draws the cord through the ring," *ἐπέρασε ἀπὸ μέσα ἀπὸ τοὺς ἐχτροὺς* "he passed through the midst of the enemy."

δίπλα 's or *πλά(γ)ι 's* "beside, at": *δίπλα στὸ σπίτι μου* "beside my house."

μπροστά 's or (ἐ) *μπρός 's*, *ὀμπρός 's* (on the 's, cf. *μέσ' 's*) "before," "in front of," "in the presence of"; (1) of *space*: *μπροστὰ 's τὴν πόρτα* "before the door," *ἔλα ἐμπρὸς ἐμπρὸς στὴ λίμνη* "come quite near to the pond," *μπροστά μου* "before me, in my presence," *κύτταζε μπροστά σου* "look before you," *φύγε ἀπὸ 'μπρός μου* "get out of my sight";

also εἰς τὸν κόσμον ὀμπρός "before (the eyes of) the world"; (2) in *contrasts* or *comparisons*: τὰ βάσανα ποῦ εἶχε τραβήξει ὡς τότε, ἦτανε τιπότενια μπρὸς στὰ σημερινά του "the agonies which he had as yet endured were nothing compared with his present," κανεὶς δὲ βγαίνει ὀμπρὸς του "none can compare with him."

ἀντίκρυ 'ς or ἀγνάτια 'ς "opposite," "over against," of *space* and in *comparison*: τὸ ξενοδοχεῖον εἶναι ἀντίκρυ στὸ σταθμὸ "the hotel is opposite the station," ἀντίκρυ του "opposite him."

5. Note ἔβγαν γνέντα μας (TEXTS III. 14. b) "they came to meet us."

πέρα 'ς "over (across) to": ἐπήγαμε πέρα στὸν Ἀϊ-Γιάννη "we went across to St. John's (chapel)."

χάμου 'ς or κάτω 'ς "down in," "below in": χάμου στὴ ρούγα "below in the street."

(ἀ)πάνω 'ς (a. Gk. ἐπ' ἄνω) or (ἀ)πάνου (in dialects πὰ 'ς) "above, upon, on"; (1) of *place*: (ἀ)πάνω στὸ τραπέζι "(above) upon the table" (also metaphorically "at the table," "at dinner"), ἀπάνω στὰ γόνατά μου "upon (before) my knees," πάνω σὲ μία ψάθα "on a straw mat," ἔπεσε στ' ἀγκάθια ἀπάνου "it fell upon the thorns," πέφτουν κατ' ἀπάνω τους "they fall upon them," δὲν ἔχω παράδες ἀπάνω μου "I have no money on my person," ἀπ' ἀπάνω του "away from him"; (2) of *time*: ἦρθεν ἀπάνω στὴν ὥρα "he came on the hour" (i.e. "punctually"), πάνω στὴν οὐσία "in the prime of life"; (3) extended to different senses; cf. e.g. ὄρκος ἐπάνω στὸν Σταυρόν "oath by the cross," τὸ παίρνω πάνω μου "I take it upon me (make myself answerable)," ἀπάνω σ' ὅλα "in addition to all, besides"; (4) seldom "about, concerning": e.g. κρίσι ἀπάνω σ' ἓνα τραγούδι "criticism about a poem."

6. To render "over, above, beyond, out of" ἀπάνω is combined with ἀπό: e.g. τὸ σπαθὶ του σκίστηκεν ἀπὸν ἀπὸ τὴ φούχτα "the sword went to pieces in (over) his fist," παραπάνω ἀπὸ "beyond (a certain measure)," ἀπὸ τό 'να καὶ πάνω "beyond, more than the one."

7. Note ἀπάνωθεν, TEXTS I. a. 2 = ἀπάνω.

γύρω 'ς, τριγύρω 'ς or τριγύρου 'ς, ὀλόγυρα 'ς (also with ἀπό) "around, round, round about": e.g. (τρι)γύρω στὸ (ἀπ' τὸ) βωμό "round the altar," (τρι)γύρω του "around him," τριγύρω στὰ βουνά "round about on the mountains."

§ 172. Exclusively or usually with *ἀπό*:

μακριὰ ἀπό "far from": *e.g.* *μακριὰ μου* "far from me."

ἔξω (ῥῆξω) ἀπό, ἀπέξω (ἀπόξω) ἀπό "outside, without, in front of"; (1) of *place*: *(ἀπ)ἔξω ἀπὸ τὸ σπίτι* "outside (out of) the house," *ὁ ἔξω ἀπ' ἐδῶ* = "the devil"; (2) figuratively "beyond, except, besides" (*praeter*): *e.g.* *ἔξω ἀπὸ τὸ μέτρο* "beyond the measure," *ἔξω ἀπ' αὐτά* "besides (this)," *ἔξω ἀπὸ τοὺς φίλους* "except my friends."

κάτω ἀπό, ἀποκάτω ἀπό (also *παρακάτω ἀπό*) "below, beneath, under, from under": *e.g.* *(ἀπο)κάτω ἀπὸ τὸ κάστρο* "under the fortress," *ἀποκάτω ἀπ' τὸ ποδάρι τοῦ ἀλόγου* "underneath the horse's hoof," *ἀπολαίει ἀποκάτω ἀπὸ τὴν καπὸτα του* "he brings out from under his cloak."

(ὀ)πίσω ἀπό, ἀποπίσω ἀπό "behind": *e.g.* *πίσω ἀπὸ τὴν πόρτα* "behind the door," *νὰ ῥῆς πίσω σου* "look behind thee." More rarely *(ὀ)πίσω 'ς*: *e.g.* *ἐγὼ πάνω πίσω σ' αὐτόν* "I go behind him" (TEXTS I. d. 2).

Similarly *ἔπεσε κατόπι του* "he fell behind him," *σέρνομε κατόπι μας* "we drag after us."

ἀπ' ἐδῶ ἀπό or ἀπὸ—κ' ἐδῶ "on this side": *e.g.* *ἀπ' ἐδῶ ἀπὸ τὸ ποτάμι or ἀπὸ τὸ ποτάμι κ' ἐδῶ* "on this side of the river."

ἀπὸ πέρα ἀπό or ἀπέκει (ἀπεκεί, παρέκει) ἀπό or ἀπὸ —καὶ πέρα "on that side, beyond": *e.g.* *ἀποπέρα (ἀπέκει) ἀπὸ τὰ σύνορα or ἀπὸ τὰ σύνορα καὶ πέρα* "beyond the border," *ἀπὸ δὴ καὶ πέρα* "from here, beyond." Similarly *παραπέρα ἀπό* "further than, beyond."

ὕστερα ἀπό "after," of time: *ὕστερα ἀπὸ λίγο καιρὸ (ἀπὸ δυὸ μέρες)* "after a little while (after two days)," *ὕστερα ἀπὸ πολλὰ γυρέματα* "after much searching." Note *ὕστερα ἀπὸ μένα* "after me."

πρωτύτερα ἀπό, πρὶν ἀπό "before," of time: *ἔφτασα πρωτύτερα ἀπὸ σένα* "I arrived before you," *πρὶν ἀπὸ τὶς δεκαπέντε (τοῦ) Ἀπρίλι* "before the 15th April."

But *time past* ("ago") is rendered by *(ἀπ') ἐδῶ καὶ or τῶρα καί*: *e.g.* *ἔγινε (ἀπ') ἐδῶ καὶ πέντε χρόνια* "it happened five years ago," *τῶρα καὶ δέκα χρόνια ἤμουν στὴν Ἑλλάδα* "I was in Greece ten years ago," or also *εἶναι (τῶρα) δέκα χρόνια πού ἔγινε* "it happened ten years ago."

κρυφὰ ἀπό "secretly, without the knowledge of" (Lat.

clam): e.g. *κρυφὰ ἀπ' τῇ γυναῖκα του* "without his wife's knowledge," *κρυφά μου* "without my knowledge."

§ 173. Usually with *μέ*:

μαζί με "(together) with": e.g. *μαζί με τοὺς φίλους* "together with his friends," *μαζί σου* "with thee"; also "inclusive": e.g. *τὸ γέμα μαζί με τὸ κρασί κοστίζει τρεῖς δραχμές* "the meal costs 3 drachmae inclusive of wine."

1. Similarly *ἀντάμα με* "together with."

ἴσ(ι)α με "till," "up to"; (1) of *place* or *time*: *γεμάτο ἴσια με τὰ χεῖλια* "full to the lip," *ἴσια με τὴν κορφή τοῦ βουνοῦ* "up to the top of the mountain," *ἴσια με τὸ μεσημέρι* "till noon"; (2) in statements of *measure*: (*μεγάλο*) *ἴσια μ' ἓνα φουντούκι* "as (large) as a nut," *ἴσα με πέντε δραχμῆς* "up to, about 5 drachmae"; (3) "*like as, just like*": *τὸν ἀγαπῶ ἴσια με παιδί μου* "I love him as my own child," *δὲν εἶναι ἴσια με σένα* "he is not like you."

2. Note *ἴσια σὸ χωριό* "up into the village," *ἴσια κατὰ τὸν κάμπο* "as far as the field."

σύ(μ)φωνα με "in accordance with," "after," *σύ(μ)φωνα με τοὺς νόμους* "according to the laws."

§ 174. Other formations of similar kind are found in the dialects. The Pontic and Cappadocian dialect, which reveals a propensity for placing the adverb last, gives, e.g., *ἀπὲς* (= *ἀπ' ἔσω*) or *ποπὲς* (= *ἀπὸ ἀπὲσω*) "in, within," etc.; cf. *ποῖος ἀποπέσ' ἔσουν* (TEXTS III. 13. b) "who among you," *στὰ πηγὰδια ποπὲς* (TEXTS III. 14. b) "into the fountain"; cf. also *σὸ τρυπὶν κεικά* (TEXTS III. 13. b) = *σὸ τρυπὶν ἐκεῖ κατω* "into the hole," *ἀπὸ τρία μῆνες ὀμπρο* (TEXTS III. 14. a) "three months ago."

THE VERB.

Preliminary Observations.

§ 175. In modern Greek the verb has two voices, an Active and a Passive: *χτυπῶ* "I strike," *χτυπεῖσθαι* "I am struck." The passive forms are, however, much less in vogue than in German or in English. The modern Greek passive serves not only as passive but is frequently employed (like the ancient middle) to express an action, or a condition, or even as a reflexive.

1. The a. Gk. middle has only formally disappeared, its original signification still survives. The special middle verbal forms (aorist)

have become obsolete, the passive forms maintaining the field and appropriating the meaning of the middle. Thus, generally speaking, the m. Gk. passive covers the usages also of the old middle, only that the delicate distinctions between the active and the so-called "dynamic," or the indirect reflexive middle, are lost.

2. A remarkable peculiarity of the m. Gk. verb is its faculty of forming compounds with a substantive or with another verb. The former (with a substantive) started with such a. Gk. formations as *θανματουργῶ*, *καρποφορῶ*, etc. However, the combinations with an adjective outnumber those with a substantive; cf. e.g. *μοσκομυρίζω* "I smell of musk," *καλοπερνῶ* "I live well," *καλογνωρίζω* "I perceive well," *ἀργοσαλεύω* "I move slowly," *ἀκρανοίγω* "I open a little," *γλυκοφιλῶ* "I kiss affectionately," *κουτσοπίνω* "I drink a little," *χαμηλολογιάζω* "I meditate with bowed head," *βαρειαικούω* "I am hard of hearing, hear with difficulty," *μισανοίγω* "I open half-way." As we should expect, participial combinations are specially frequent, as *πολυχρονημένος* "one worthy of many years," *χαροτεντωμένος* "stark in death," *χιλιοπατημένος* "trodden of thousands (i.e. oft)." Two verbs can unite to form a *dvandvac* construction; as, *ἀνοιγοσφαλίζω* "I open and shut," *ἀνεβοκατεβαίνω* "I pace up and down," *τρεμοσβήνω* "I tremble and die away." Cf. § 41, a. 1. d and 2. c for the verb in compound substantives.

§ 176. The *Active* voice has—besides the transitive—also very frequently an intransitive, middle or reflexive meaning, and *vice versa* intransitive active verbs are often employed as transitive: e.g.

(a) *ἀλλάζω* "I change" trans. and intr., *ἀνοίγω* "I open" and "stand open," *βόσκω* "I feed" trans. and intr., (*ξαπλώνω* "I spread out" trans. and intr., *γεμίζω* "I fill" and "am full," *γλυτώνω* "I rescue" and "escape," *γυρίζω* "I turn (round)" trans. and "return, turn back" intr., *θεμελιώνω* "I establish," "found" and "I have, obtain firm ground," *καθαρίζω* "I purify" and "am pure," *κολλῶ* "I glue to" (trans.) and "grow to," *κουνῶ* "I move" trans. and intr., *λυνῶν* "I loose, dissolve" and "melt" intr., *ξεχωρίζω* "I separate (from)" trans. and intr., *ξεσπῶ* "I break off" trans. and "break forth," *προβάλλω* "I hold forth (propose)" and "advance" intr., *σκορπίζω* "I scatter" and "am scattered," *σταματῶ* "I cause to stop, prevent" and "stop" intr. "remain," *σέρνω* or *τραβῶ* "I draw, drag" and "withdraw, go" intr., *ταιριάζω* "I associate, pair," and *ταιριάζει* "it is becoming," *τρομάζω* "I terrify" and "am terrified," *χαλνῶ* "I spoil" trans. and intr., *χορταίνω* "I satisfy" and "am satisfied," *χτυπῶ* "I strike," intr. of the clock (also "dash against," "am flung against").

(b) ἀρρωστῶ "I am sick" and "I make one sick" (e.g. *μὲ φωνές μου* "by my screaming"), ἀστράφτει "it lightens" and ἀστράφτω "I thrash one," βαραίνω "I am heavy, weigh" and "I burden," βρέχει "it rains" and βρέχω "I cause to rain," βροντᾶ "it thunders" and βροντῶ "I beat down," γελῶ "I laugh" and "deceive," ζῶ "I live," and "I keep alive, preserve," καθίζω "I sit" and "place, seat," καταντῶ "I degenerate" and "reduce into a state," ξυπνῶ "I wake" and "rouse from sleep," περνῶ "I pass by" and "surpass," "exceed," πετῶ "I flee" and "throw away," πηγαίνω (πάγω, a. Gk. ὑπ-άγω) "I go" and "I bring," "lead," σιωπῶ "I am silent" and "keep secret," φτάνω "I arrive" (φτάνει "it suffices") and "I attain, reach." Note also a word of a different kind, μαθαίνω "I learn" and "I teach."

The causes of such numerous transitions between transitive and intransitive are to be sought partly in the a. Gk. itself; cf. a. Gk. ἄγω, εἰλάνω, κινῶ, κλίνω, ἵημι, which by the ellipsis of an object became intrans., or καίω, κτυπῶ, σιωπῶ, ὕω, and ὑεῖ, which even in antiquity served both as trans. and intrans. This usage persisted and occasionally reversed the a. Gk. status: e.g. πηγαίνω and πάγω "I go" (a. Gk. ὑπάγω) is to-day predominantly intransitive, κινῶ "I move, depart" is intransitive only (cf. κουνῶ). Moreover, the formal levelling of verbs in -άω, -έω, and -ίζω (v. § 204) has contributed to the levelling of their functions.

§ 177. The middle is found—

1. In the so-called *deponents*: like αἰστάνομαι "feel," ἀπελπίζομαι "doubt," ἀφικροῦμαι "hear," γίνομαι "become," διγούμαι "relate," ἔρχομαι "come," κάθομαι "sit," κοιμούμαι "sleep," σιχαίνομαι "feel an aversion," στοχάζομαι, συλλογίζομαι "think," φοβούμαι "fear," φταρμιζομαι "sneeze," χασμουρειούμαι "yawn," χαίρομαι "rejoice," χρειάζομαι "need," μέλλεται "is about to." In many instances the middle has developed as of secondary nature from an original passive or reflexive meaning: e.g. κουράζομαι "am tired" (κουράζω "make tired"), ξενιτεύομαι "go abroad," ξεραινομαι "become dry" (ξηραίνω "dry" trans.), καμώνομαι "feign, pretend," βαστάζομαι "collect myself" (βαστάζω "I bear"), ὀρκίζομαι "swear" (ὀρκίζω "cause to swear"), παραξενεύομαι "wonder," περηφανεύομαι "am proud," πνίγομαι "drown" intr. (πνίγω "strangle, drown" trans.), σιάζομαι "set about, begin," σκιάζομαι "fear," φανερώνομαι "appear" (φανερώνω "reveal, disclose"), φαίνομαι "manifest myself, appear,"

χάνομαι "perish, am lost," also "am eager for, in love with" (χάνω "I lose"). On στεφανώνομαι "wed," cf. § 49.

1. The majority of these cases represent the same or similar a. Gk. phenomena. Sometimes modern Greek—following ancient models—has increased its stock of deponents; cf. e.g. χαίρομαι for a. Gk. χαίρω somewhat after λυπούμαι "I regret," etc. Both are found together in θαμάζω and θαμάζομαι (a. Gk. θαυμάζω) "admire" or "wonder" (both with acc.), φαντάζω and φαντάζομαι "imagine." Note, further, καί(γ)ομαι "I burn," intr. beside καίω trans. and intr., and στέκομαι "I stand," beside the more common στέκω, after model of κάθομαι.

Conversely the active form has displaced the ancient middle: e.g. in ἐξηγῶ "explain," θυμῶν "am enraged," παραιτῶ "abandon."

2. Only a few traces of the *dynamic* middle are left; thus, e.g., beside ἐξοδεύω "I spend (money)," "incur expenses," we find ἐξοδεύομαι in the *intensive* sense.

2. As Reflexive:

(a) Direct reflexive: ντύνομαι "dress (myself)," λούζομαι "bathe (myself)," ξουρίζομαι "shave (myself)," πλένομαι "wash (myself)," χτενίζομαι "comb (my hair)," σηκώνομαι "raise myself, rise," σιάζομαι "prepare (myself)," συγυρίζομαι "adjust myself, prepare," σκοτώνομαι "kill myself," ταμπουρώνονται "they entrench themselves," φανερώνομαι "allow myself to perceive," φορτώνομαι "load (burden) myself with," φυλάγομαι "(protect myself), guard against."

The reflexive sense may be emphasised by the addition of the pronoun "self" (§ 157): ξουρίζομαι μόνος (μοναχός) μου "I shave myself," σκοτώθηκε ὁ ἴδιος or ἀπὸς του "he killed himself."

(b) Reciprocal reflexive: ἀγκαλιάζονται "they embrace each other," ἀποχαιρετιοῦνται "they take leave of each other," γνωρίζονται "they recognise one another," ἐρωτεύονται "they are in love with each other," καλημερίζονται "they bid good-day to each other," μαζώνονται "they assemble," παντρεύονται "they intermarry," κυνηγιούνται "they chase one another," πιάνονται "they take hold of each other (to wrestle), come to close quarters," φιλειούνται "they kiss each other."

The reciprocal idea may also be expressed by or strengthened by ὁ ἕνας τὸν ἄλλο and by (ἀνα-)μεταξύ μας, etc. (v. § 141): e.g. μαλώνουν or μαλώνονται μεταξύ τους "they scold each other."

(c) Causative reflexive, generally with a negative: πιάνεται "he allows himself to be caught," δὲ γελεῖται "he does not

allow himself to be deceived," δὲ μιλείται "he refuses to be interviewed," τὸ κρασί τοῦτο δὲν πίνεται "this wine cannot be drunk."

The active may likewise express the same meaning: e.g. ἔχτισα σπίτι "I got a house built," ἔκοψα τὰ μαλλιά μου "I caused my hair to be cut."

§ 178. Altogether there are eight *Tenses*, which are subdivided into two classes, simple and compound:

I. Simple.

1. Present.
2. Imperfect.
3. Aorist.

II. Compound.

4. Future present (*Fut. continuum*).
5. Future aorist (*Fut. absolutum*).
6. Perfect.
7. Pluperfect.
8. Future perfect

1. The tenses 6, 7, and 8 are much less in use than the others (cf. § 229).

2. Only the simple tense forms correspond to the a. Gk. formations; the compound tenses are m. Gk. formations to fill the places of the ancient forms that have disappeared.

§ 179. There are four *Moods*: three simple, Indicative, Subjunctive (Conjunctive), Imperative; and one compound, the Conditional or "Unreal." As far as terminations are concerned the Subjunctive is perfectly identical with the Indicative; it possesses a special form only in the aorist stem (active and passive). The subjunctive is employed always in dependence on conjunctions or particles (*νά, θά, ἄς*) (cf. § 193 f., and also the rules for subordinate clauses, § 264 ff.). There is a double imperative, representing both present and aorist mode of action (*Aktionsart*); but only the 2nd person sing. and pl. has distinct forms of its own, the 3rd person being supplemented from the subjunctive. The conditional has likewise two forms, for present and for past time.

Compared with the Moods of the ancient language m. Gk. shows an impoverishment—the optative having quite disappeared, and the subjunctive being considerably reduced. Indicative and subjunctive are only orthographically distinguished from each other in some of

their forms in the a. Gk. fashion: (*na*) *γράφis* = *γράφεις* indic.,—*νὰ γράφης* subj., (*na*) *γράφome* *γράφome*—*νὰ γράφωμε*; but in the spoken language both forms are absolutely identical.

§ 180. If modern Greek has suffered many losses compared with the parent language, it has not failed also to enrich its resources. It has not only preserved the distinction between present and aorist kind of action¹ (continuative or repeated action and a simplex [point] act) in the difference between imperfect and aorist, and in that between present and aorist imperative and subjunctive, but it has also developed further along the same lines in the analogous new creation of two futures, one of duration and one of simplex (point) act; thus:

		Duration and repetition.	Simplex act (Point action).
Tenses.	Present.	Present.	
	Past.	Imperfect.	Aorist.
	Future.	Future present (<i>continuum</i>).	Future aorist (<i>absolutum</i>).
Moods.	Timeless.	Present subjunctive.	Aorist subjunctive.
		Present imperative.	Aorist imperative.

For the usage of these forms, *v.* § 186 ff.

§ 181. The *verb infinite* is represented by only two *participles*, a present active and a perfect passive. For fragments of other participial formation, *v. seq.*

There is *no infinitive* in modern Greek. Its place is usually taken by *vá* with the subjunctive (*v.* § 262), or, less commonly, by abstract verbal nouns (*v.* especially § 104).

M. Gk. has lost heavily in the department of the participles and the infinitives. A very serious loss is the complete extinction of the infinitive through a process the germs of which are already apparent in the beginning of our era (in the language of the New Testament).

¹[Ger.] *Aktionsart*.

It is a remarkable fact that other languages of the Balkan Peninsula (Bulgarian, Albanian, Roumanian) also share in this loss. The infinitive survives as a living form only in the Pontic dialects. Elsewhere it is preserved merely in stereotyped shape in certain compound verbal forms (for which *v.* § 227, n. 1) and in a few substantives (*τὸ φαγί* "eating, repast" = *τὸ φαγεῖν*, *τὸ φιλί* "the kiss" = *τὸ φιλεῖν*, *v.* § 97, 1).

§ 182. *Augment.* Verbs—whether simple or composite—beginning with a consonant regularly prefix an augment, *i.e.* the vowel *ἐ-*, to the historic tenses (imperfect and aorist) of the indicative: *γράφω* "write" aor. *ἔγραψα* "I wrote," *γυρίζω* "turn" aor. *ἐγύρισα* "I turned," *πηγαίνω* "go" imperf. *ἐπήγαινα* "I went," *φοβοῦμαι* "fear" aor. *ἐφοβήθηκα* "I feared," *μαγερεύω* "cook" imperf. *ἐμαγέρευε* "he cooked," *ξεφυτρώνω* "shoot forth" aor. *ἐξεφύτρωσα* "I shot forth," *καθίζω* "sit" aor. *ἐκάθισα* "I sat," *καταλαβαίνω* "understand" aor. *ἐκατάλαβα* "I understood," *κατεβαίνω* "descend" aor. *ἐκατέβηκα* "I descended," *περιμένω* "await" imperf. *ἐπερίμενα* "I was waiting," *προσέχω* "take heed" aor. *ἐπρόσεξα* "I took heed," *κατέχω* (in dialects) "know" imperf. *ἐκάτεχα* "I knew," *καλοπερνῶ* "live well" aor. *ἐκαλοπέρασα* "I lived well."

Usually the augment is employed when the accent would fall upon it; thus in cases like *ἔγραψα* fr. *γράφω*, *ἔδωκα* aor. fr. *δίδω* "give," *ἔβαλα* aor. fr. *βάλλω* "place, lay," *ἔμαθα* aor. fr. *μαθαίνω* "learn," *ἔστειλα* aor. fr. *στέλλω* "send," *ἔφυγα* aor. fr. *φεύγω* "flee, depart," etc. On the other hand (when the accent would not fall upon the augment if used) the augment may be omitted: *γράψαμε* "we wrote," *βάλαμε* "we laid," *βαστοῦσα* imperf. "I was carrying"; and in polysyllabic verbs: *γύρισα*, *στενάσανε* "they groaned," *φοβήθηκα*, *φταρμίστηκα* (aor. fr. *φταρμίζομαι* "sneeze"), *ξέφυγα* (*ξεφεύγω* "escape"), *ξόρισα* (*ξορίζω* "exile"), *κατάλαβα*, *κατέβηκα*, *στραβοπάτησα* (*στραβοπατῶ* "make a false step"), etc.

1. No uniform rule can be laid down, because the augment is treated differently in different regions. Southern Greek, *i.e.* the dialects which best represent the common vernacular, shows most regularity in prefixing the augment especially to words of two syllables. In many regions the augment is always employed, in others (in the North) it is avoided in verbs of more than two syllables. The augment is easier omitted the farther the accent is removed from it: *e.g.* *σκοτώνω* "kill" aor. *ἐσκότωσα* "I killed," *σκοτωθήκανε* 3rd pl. aor. pass. "they were killed."

2. The augment is not so essential a factor in m. Gk. as it was in the ancient language. Even in forms like *ἔδωκα* it disappears in *liaison*; cf. τό 'δωκα = τὸ ἔδωκα, τοῦ 'στειλα = τοῦ ἔστειλα: the *e* must disappear after preceding *a*, *o*, *u*, according to the laws of word *liaison* (§ 11). In Lesbos and elsewhere *δῶκα* = *ἔδωκα* (cf. also *δέκεν*, TEXTS II. 13. c) takes absolutely no augment.

The augment having thus become practically negligible as a sign of tense, augmented forms were often generalised, *i.e.*, for example, (τὸν) *ἐκάνω* could be used beside *κάνω* "I make," etc. *κατεβαίνω* and *ἀνεβαίνω* "I go down, go up," are quite common. Note, further, *ἀνέζητῶ* "I seek, inquire after" and (TEXTS II. b. 6) *συνεπνίγω* "choke." The very common verbal preposition *ἐξ-*, a. Gk. *ἐξ-*, has come from augmented forms: *e.g.* a. Gk. *ἐκφεύγω*—aor. *ἐξέφυγον*=m. Gk. *ξεφεύγω*—(ἐ)ξέφυγα. The augment has penetrated even into substantival derivatives: *e.g.* *κατεβασιά* "catarrh" (lit. "what runs down").

§ 183. Verbs beginning with a vowel as a rule undergo no change for augment: *ἀκούω* "hear" aor. *ἄκουσα*, *ἀργῶ* "delay" aor. *ἄργησα*, *ἀφήνω* "leave" aor. *ἄφησα*, *ἀνεβαίνω* "ascend" aor. *ἀνέβηκα*, *ἐγγίζω* "touch" aor. *ἐγγίξα*, *ἐρπίζω* "hope" aor. *ἐρπισα*, *αἰσθάνομαι* "perceive" imperf. *αἰστανόμουν*, *ὀμῶνω* "swear" aor. *ὀμοσα*, *ὀνομάζω* "name" aor. *ὀνόμασα* (also spelled *ᾠμοσα*, *ὠνόμασα*). Only a few verbs beginning with *ἐ-* give preterite forms with an *i* (written *εἰ-* or *ἦ-*): *ἔχω* "have" *εἶχα*, *ἔρχομαι* "come" aor. *ἦρθα*, imperf. *ἦρχουμουν* and *ἔρχουμουν*, *εὕρισκω* (*βρίσκω*) "find" aor. *ἤυρα* (but imperf. *εὔρισκα*). Here also the defective aorists *εἶδα* "I saw" and *εἶπα* "I spoke."

Also a few verbs beginning with a consonant augment with *ἦ-* instead of *ἐ-*; thus, *θέλω* "wish, will" *ἦθela*, *ξέρω* (*ἦξέρω*) "know" *ἦξερα*, *πίνω* "drink" *ἦπια*, and less frequently *φέρνω* "bear" *ἦφερα*.

1. Especially in the Aegean Islands the augment *i* (*ἦ-*), instead of *ἐ-*, after the model of the verbs just given, has become practically the rule: *ἦφαγα* "I ate," *ἦκαμα* "I made," *ἦλαβα* "I received," *ἦπαιξα* "I played," *ἦπιασα* "I took," *ἦφυ(γ)α* "I went away," *ἦβγαλα* "I took out," *ἦκάθουμουν* "I sat," *ἦπρόσταξα* "I commanded," etc., for the usual *ἐφαγα*, *ἐκαμα*, etc.

2. Verbs beginning with *α-* take likewise occasionally an augment in *ἦ-* (*ἦκουσα* = *ἄκουσα*, *ἦγάπησα* = *ἀγάπησα*, *ἦνοιξα* = *ἄνοιξα*, *ἦφηκα* = *ἄφηκα* "I discharged," etc.), or (in Asia Minor especially and in the islands on the coast of Asia Minor) instead of retaining the *α-* in the historic tenses they take an *ἐ-* like verbs beginning with a consonant (cf. *ἔκσα* = *ἄκουσα*, *ἐπέντεσα* = *ἀπάντησα* in Pontus, *ἐρχίνισα* = *ἀρχίνισα* in Ios). Finally, the proximity of *i* and *e* pro-

duced a form like *ἔπε* beside *εἶπε* and *ἔδανε* beside *εἰδανε* (Ios, v. TEXTS III. 5).

§ 184. Reduplication entirely disappeared with the extinction of the old perfect: it is wanting also in the perfect participle passive (§ 209 ff.).

§ 185. The modern Greek verb possesses for active and passive separate personal endings which are attached to the tense stem. All the terminations may be divided into two groups, present and preterite: in addition to which there is also a separate termination for the 2nd sing. imperative. The present terminations are valid for the present and for all moods, the preterite for the imperfect indicative and for all aorists. For details on the terminations, cf. § 213 ff. on the inflexion of the verb.

1. The m. Gk. endings correspond essentially to those of a. Gk., although they have undergone much modification in details. The distinction between primary and secondary endings is maintained (and as in a. Gk. many endings are alike in form). The uniform declension of *all* aorists and imperfects (apart from dialect variations) is especially remarkable.

2. The dual has entirely disappeared, as in the noun.

THE USE OF TENSE AND MOOD.

Present and Aorist Stem.

§ 186. The distinction between present and aorist action (*Aktionsart*) has been carried further than in a. Gk. in the formation of two futures (§ 180). Even the *present indicative*, at least in the verb *πηγαίνω* and *πάγω* "go," indicates the beginning of such a distinction, i.e. the creation of a separate "*aorist present*" (*πάγω*); thus, *πηγαίνομε* "we keep going, go again and again, go without resting," in contrast to *πάμε σπíti* "we are going (go) home" (single act). Cf., further, *ὁ βασιλέας παγαίνει κάθε νύχτα σ' αὐτῆς τῆς φτωχῆς τὸ σπíti* (TEXTS III. 4) "the king *keeps going every* night to the house of this poor girl," *ποῦ παγαίνεις* "whither do you (continue to) go?" but *πάγει ἡ πέρδικα νὰ πιῇ* (I. a. 16) "the partridge goes to drink" (this time, "point" action), or *σὸτὸ σπíti μου πηγαίνω, πάγω νὰ πάρω τὸ ψωμί* (I. a. 9), "I am on my way home, I am going to fetch bread." Or it may be said of a dried up fountain *τὸ νερὸ πάει* "the water

is *gone* (goes, and does not come again)." Of course this distinction between *πηγαίνω* and *πάγω* is not consistently maintained; cf. e.g. *πηγαίνει στον πατέρα της και τοῦ λέει* (I. d. 1) "she goes to her father and says to him." As a rule the present combines *cursive* (durative, continuous, etc.) and *aorist* action. The latter is specially prominent in the historic present, which stands in vivid narrative beside an aorist as an equivalent: e.g. *τὸ παιδί μπήκε μέσα, βρίσκει τὸν Ἀράπη* "the child came in, (and) finds the Arab (Moor)," *στὴ φωτιά χουμάει, ἔκοψε Τούρκους ἄπειρους* "into the fire he rushes, (and) slew countless Turks." The association of *καὶ λέει* "and says" with a preceding aorist is very common (just as *λέει* "says he" in parenthesis).

1. The vivid effect in the course of a narrative secured by the interchange of historic present and aorist is seen, e.g., in TEXTS I. a. 9, l. 16 ff. (*φέρει* "brings out," *ἀβροντάει* "casts down"); but the present serves also for vivid description of a situation, the central event being related in the aorist; cf. TEXTS II. a. 14, strophe 9.

2. The present sometimes has a future meaning when the connection leaves no doubt as to the *time*, as in *κάνε τὸ πρῶτα κ' ὕστερα βλέπουμε* "do it first and then we (shall) see," or *αὔριο τὸ πρωὶ περνῶ ἀπ' τὸ σπίτι σας* "early to-morrow morning I (will) go past your house."

3. In Cappadocia (Silli) under the influence of Turkish the present continuous is expressed in a peculiar way by the addition of *κὶ κάσουμι*, i.e. *καὶ κάθομαι*: e.g. *ἔρχουμι κὶ κάσουμι* "I am going."

§ 187. The *present stem* presents an action in progress without regard to its beginning or to the result (*cursive* action), and thus is well adapted to portray the circumstances, the duration or repetition of an action. The *aorist stem* denotes a single action complete in itself or conceived as complete and as a whole ("punctiliar"¹ action), and also the beginning (initial point) or the result (final point) of an action (terminative, or ingressive and effective action). The m. Gk. vernacular shows a decided preference—especially in the subjunctive (future) and imperative—for the aorist stem against the present.

In contrast to the classical Greek we find already in that of the New Testament a decided preference for both the indicative and subjunctive aorist, so that the process had already set in in the Hellenistic vernacular.

¹ The translator has borrowed this term from Moulton's *Gram. of N. T. Gk.*, vol. i. 3rd ed. p. 109 (T. & T. Clark), the word "punctual" having been already assigned its duties in English.

§ 188. The *Imperfect* is employed :

1. In a narrative to emphasise that an action (not in itself momentaneous) or an occurrence (of the same kind) was conceived as in progress, the result of the action being entirely left out of question: *e.g.* *νά τον κατέβαινε τσὸν κáμπους καβελλάρις* "behold, there was coming a knight down over the fields" (TEXTS I. a. 8), *ἐξεψυχούσε ἀπὸ ἀγάπῃ* (II. b. 3) "he was pining away of love," *τὴν τελευταία της πνοὴ ὁ Χάρος ἐροφούσε* (II. a. 21) "Charon was about to sip her last breath," *ἔδενε ὅλα τὰ δέντρα μὲ πέτσες* (I. d. 3) "he was engaged binding all the trees with cords," *ἡ δουλειὰ πάγαινε καλὰ* "the work was progressing excellently," *ἐξούσανε καλὰ* "they were living well," *ἀγαπούσα ἓνα νέον καὶ τὸν ἀγαπῶ πολὺ* "I was in love with a youth and I love him dearly (still)," *ἔσταμάτησε κ' ἐπερίμενε* "he stopped and kept waiting," *τρεῖς ὥρες ἐπολέμαε* "he was struggling three hours."

The imperfect is therefore to be employed to represent an action as a situation which forms the background or consequence of an event: *βροντοῦσε καὶ ἄστραφτε ἐχτὲς καὶ ὁμως περπατήσαμε πολλὴ ὥρα* "there was thundering and lightning yesterday, but nevertheless we took a long walk," *μιά μέρα ἐβγαίνει πάλι ἡ βασιλοπούλα*, etc. (II. b. 4) "one day the princess again came forth . . .," *ἔφκειακαν ἓνα παλάτι καὶ ζούσαν μαζί* "they built a palace and lived together"; and especially when a circumstance (or property) is narrated: *e.g.* *δὲν ἤξευρα* "I was not aware," *μία φορὰ ἦτανε ἓνας βασιλέας* "once there was a king," *ἐκεῖ ἐκαθότανε οἱ δράκοι* "there dwelt (were dwelling) the monsters," *τὸν ἔλεγαν Λάζαρο* "his name was (they called him) L.," *ἀπολάει τὸ λαγό, ὁ ὁποῖος ἔτρεχε πολὺ* (TEXTS I. c. 6) "he lets go the hare which ran (had the property of running) well." From the nature of such instances the imperfect is relatively more common in accessory clauses.

Note, *ἔλεγε* in *πῇγ' ἡ γάτα καὶ σγουροτρίβονταν καὶ μιαούριζε καὶ τοῦ ἔλεγε* (TEXTS I. d. 2) is a kind of attraction to the preceding descriptive imperfects.

2. The Imperfect also calls attention (*a*) to the attempt at, or non-completion of, an action, and (*b*) the duration of an action: (*a*) *τοῦ ἔδινε παράδες νὰ τὸν ἀφήσῃ μέσα* "he tried (wished) to give him money to allow him inside," *κανένας δὲν*

ἀνέβαινε ποτὲ στὴν κορφή τοῦ βράχου (TEXTS II. b. 5) "nobody ever attempted (succeeded) to climb to the summit of the rock," δὲν ἐκινούσε τὸ καράβι "the boat would not move," δὲν ἀνεγνώριζε "he could not perceive," δὲν τὸν ἄφηνε νὰ 'μπῇ μέσα (I. d. 5) "he refused to allow him to come in" (but he came in all the same); (b) τοὺς ἔβριζε (I. a. 2) "he kept scolding them," σ' ἐκύτταζε 'ναχόρταγα κ' ἐρώταγα (I. a. 19) "I was gazing insatiably upon thee and kept asking," ἐγροίκουνα τὰ κάλλη σου (I. a. 24. 12) "I was (always) hearing of thy fairness," πλούταινε "he kept growing richer."

This meaning of the imperf. can be strengthened by the repetition of the verb: e.g. τὴν ἐπῆγαινε τὴν ἐπῆγαινε "he kept leading her still farther" ("lead and lead"), δούλευε δούλευε "he kept working without interruption."

3. Hence (from 2) arises the employment of the imperfect to present that which was customary or the repetition of an occurrence: μᾶς ἔβγαζε περίπατο, μᾶς ἐμάθαινε (TEXTS II. b. 2) "he used to take us out for a walk and used to instruct us," τῆς ἔλεαν ὅλοι "they all used to tell her," τὸν ἐρώτα (I. a. 2) "he asked him again and again," δομέστικοι τὸν διώχνανε (II. b. 4) "the courtiers used to chase him," στὰ σκοτεῖνὰ τὴν ἔλουζες (I. a. 11) "you used to wash her in the dark." For the imperf. in temporal clauses, cf. §§ 272-275.

Note TEXTS I. d. 1, σὰν ἔφτασε στὸ σπίτι του, τὸν ρώταγαν οἱ τοιούπρες του "when he came home his daughters asked him (the one after the other)."

§ 189. The *Aorist Indicative* is employed:

1. To portray simply an action or occurrence of the past; it is therefore the usual tense in progressive narrative, numerous instances of which are supplied by every narrative. The action is not necessarily a punctiliar or uniform act (like, e.g., ἦρθε "he came," ἐπῆγε "he departed"), it may extend over any length of time, and may even consist in a repetition of occurrences: ἔμειν' ὁ Διάκος στὴ φωτιά "D. remained in the fire," ἔζησαν ὅλη τὴ ζωή τους καλὰ "they lived well their whole life," γιὰ μιὰν ἀνοιξί . . . ἐτραγουδῆσε τ' ἀηδόνι (II. a. 12) "throughout a whole springtime sang the nightingale." When a verb is colourless in regard to its kind of action (*Aktionsart*) the aorist often lends it a

punctiliar (terminative) meaning, *i.e.* designates the initial or final point of the action: *e.g.* τὸ καράβι κίνησε "the boat began to move," ἀρρώστησα "I became sick," κολύμπησε στὸ νερό "he dived into the water," ἔφυγε "he went away," ἐπήγγε "he departed," ἔφερε "he brought," ἐπήρσε "he took away" or "fetched," ἔπεσαν τὰ λουλούδια "the flowers fell," ἐμαύρισε "it grew black."

2. The aorist indic. denotes an action just completed the effect of which still continues into the present. Here German employs the perfect or present, and English also the perfect or present, or more rarely the preterite: *e.g.* ἔμαθα "I (have) learned" and so "know," τὰ ἔφερα "I (have) brought them" and so "have them with me," ἔτσι θέλησε ὁ θεός "so God willed, so is it," τὸ καταφέραμε "we (have) attained it," ὁ Ἀπρίλις ἔφτασε "April came" and so "is here," νύχτωσε "it became night, night is come," ἔπαψαν τὰ παγωτιά "the frost ceased, is past," πείνασα "I grew hungry," "am hungry still," χάθηκα "I am undone," ἄκουσες "did you hear? do you hear?" In cases like φέρνω "here I bring," ἀκούς "do you hear?" the present may also be employed, but in other cases like παύουν τὰ παγωτιά the present would not properly express the idea of completion, since there is no "aorist" present.

1. The idea of completion and of the effect of an action is sometimes re-enforced by composition with ἀπο-: *e.g.* ἀπόφαγα "I (have) finished eating, ate up," τὸ εἶδε καὶ τὸ ἀπόειδε "he saw it, and saw it perfectly (only too well)"; *cf.* § 159, 1.

2. Even completion in the immediate future (and so the function of an aorist present or a future perfect) may be expressed by the aorist, provided the connection leaves no ambiguity about the time intended (*cf.* § 186, n. 2): *e.g.* κὶ ἂν μὲ σουβλίσετε, ἕνας Γραικὸς ἐχάθη (TEXTS I. a. 2) "even if you impale me only one Greek perishes (shall have perished)." Sometimes a πάει is placed immediately before such an aorist.

§ 190. In the present and aorist subjunctive or imperative, as well as in the two futures, this distinction of kind of action (*Aktionsart*) is similarly maintained; examples for the imperative, *v.* § 196; for the futures, § 191.

1. The *Present Subjunctive* denotes a timeless action (occurrence, etc.) depicted in progress, either durative or repeated: δὲν εἰμ' ἄξιός κ' ἐγὼ τέτοιο ρόδο νὰ φορῶ (TEXTS II. a. 12) "I am not worthy to bear such a rose," τῆς μαν-

νούλας σου ἡ εὐχὴ νὰ 'ναι γιὰ φυλαχτό σου, νὰ μὴ σέ πιάνη βάσκαμα (I. a. 14), "thy mother's prayer be thy protection that witchcraft touch thee not," δὲ μοῦ δίδ' ὁ νοῦς μου πλιὸ νὰ φεύγω (I. a. 24. 12) "my reason allows me no longer to flee (think of flight)," τοῦ εἶπαν οἱ δράκοι νὰ πηγαίνουν μὲ τὴν ἀράδα γιὰ νερό "the *draki* said to him they should go for water by turns," δὲ μπορῶ κάθε μέρα νὰ ἔρχωμαι νὰ παίρνω νερό "I cannot come every day to fetch water."

νὰ with the pres. subj. is always used after ἀρχίζω (*ἀρχινῶ*, etc.) "begin"; as, ἀρχίνισαν νὰ τὴν ρωτοῦν "they commenced to question her," ἀρχίζεις νὰ γίνεσαι σπλαχνικὴ "thou beginnest to be merciful." If the paratactic construction with καί (§ 261) is preferred to νὰ, then the imperf. must follow; as, ἀρχίρησε ὁ γιατρὸς κ' ἔλεγε τὸ παραμῦθι "the doctor began to tell the fable." Note also the expressions νὰ τὰ κοιτολο(γ)οῦμε, νὰ μὴν τὰ μακραίνουμε "in a word, to put it briefly."

2. The *Aorist Subjunctive* denotes a single action complete in itself or conceived as a whole, including, of course, the initial and the final point: λαχταρῶ νὰ τρέξω στὴν ἀγκάλῃ σου "I long to run into thy embrace," σέ παρακαλῶ νὰ καθίσῃς "I beg you to take a seat," κάλλιο νὰ σκάσω παρὰ νὰ μὴ σὰς θυμηθῶ "'twere better that I perish than not think of thee (forget thee)," ξέρει νὰ ζήσει μὲ τιμὴ "he knows how to live honourably," τοῦ εἶπε νὰ περπατήσῃ τρεῖς ὥρες (TEXTS I. d. 1) "he told him to walk three hours," τὸ ζαλίκι . . . δὲν μπορούσα νὰ σηκώσω "I was not able to lift the burden," πρέπει νὰ φορέσῃς, νὰ βγάλῃς τὸ παλτό "you must put on, put off, your cloak." Note TEXTS II. b. 4, κατέβαινε στὴν Πόλι νὰ μοιράσῃ ἐλεημοσύνες "she used to go down to the city to distribute alms."

The usages under 1 and 2 may be brought out more clearly in some contrasted examples in which the present and the aorist stem may be viewed in proximity: ἂ δὲν ξέρεις κάτι, πρέπει νὰ ρωτᾷς ἄλλους "whenever (every time) you don't know anything you must ask others," and πρέπει νὰ ἐρωτήσῃς ἄλλον γιὰ τὸ πρᾶμα αὐτό "you must ask (once) somebody about this (definite) matter"; ἀπὸ τώρα θέλω νὰ τρώγω σ' ἄλλο ξενοδοχεῖο "henceforth I wish to eat (as often as I eat) in another hotel," and σέ παρακαλῶ νὰ φᾶς αὔριο στὸ σπίτι μου "I request you to dine at my house to-morrow"; τὸ ἀκούσε χωρὶς νὰ καταλαβαίνει "he heard it without being able to understand it," and χωρὶς νὰ καταλάβῃ "without grasping it"; δὲ μπορῶ πλιὸ νὰ ἐλπίζω "I can no longer indulge in hopes," and δὲ μπορῶ πλιὸ νὰ ἐλπίσω "I can no longer hope at all"; δὲ θέλω νὰ τόνε βλέπω "I don't want to see him (have him before my eyes)," and θέλω νὰ τόνε

ἴδω "I want to see him (catch one glimpse)," γένεσαι Τούρκος, τὴν πίστι σου ν' ἀλλάξῃς, νὰ προσκυνῇς εἰς τὸ τζαμί; (I. a. 2) "are you turning Turk in order to change (once for all) your faith, and (henceforth) pray in the mosque?" παρακάλεσε τὸν πατέρα της νὰ τὸ δώσῃ κ' ἕναν Ἀράπη νὰ τὸν στέλνῃ ὅπου θέλει (I. d. 2) "she begged her father to give (single act) her a Moor whom she might (at any time) send wherever she wished." Cf., further, TEXTS II. a. 10 for the marked interchange of both kinds of action, or I. a. 17 for the two presents νὰ σκώνω τὰ ματάκια μου, νὰ ρίχν' ἀστροπελέκια (practically "I will play the coquette with my eyes") among pure aorists, all of which have "effective," or "terminative," value.

TEXTS I. a. 8. 14 f. (where νὰ χαροῦν and νὰ χαίρουνται are used in proximity and under like conditions) shows that sometimes it depends merely on the caprice of the speaker how he will formulate his ideas.

§ 191. The usage of the two *Futures* is already clear from the fundamental distinction of the aorist and the present stem discussed in the above paragraphs:

1. θανά σου στέλνω μάλαμα (TEXTS I. a. 14) "I will (from time to time) send you gold," συχνά συχνά θὰ ροβολᾶν στοὺς κάμπους . . . νὰ πιάνουν Τούρκους "full oft will they descend to the plains (again and again) to seize the Turks."

The future continuous (fut. pres.) has sometimes potential value: e.g. ποῖός θὰ εἶναι (τάχα); "who will (might) it (perhaps) be?" ποῖός θὰ κτυπᾷ; (II. b. 3) "who can be knocking?" The aoristic future here would give no sense.

2. Γραικὸς θανά πεθάνω "a Greek will I die," θὰ φύγω, θὰ ξειτευτῶ "I will depart, I will go abroad," ἡ ἀλήθεια θὰ μείνῃ ἀλήθεια (II. b. 1) "truth will remain truth (till the end of time)," πάντα θὰ σᾶς καταδικάσῃ ἡ ἐπιστήμη (II. b. 1) "always will science condemn you."

Cf., further, θὰ γυρίσουμε δὺν τρεῖς χιλιάδες χρόνια πίσω καὶ θὰ περπατοῦμε στὴν ἀγορὰ νὰ ρωτοῦμε κτλ. (II. b. 2) "we shall turn back (one act) two or three thousand years and we shall pace over the agora (like our forefathers) in order to ask (in the usual way)," etc.; τὸ χειμῶνα θὰ πηγαίνω ταχτικά στὸ θέατρο "during winter I will go regularly to the theatre," but αὔριο θὰ πάω στὸ θέατρο "I will go tomorrow to the theatre."

§ 192. The relative stages of time are usually—as in a. Gk.—marked only by present, imperfect, or aorist and future, the new compound forms for pluperfect and future perfect (fut. exactum) are rather rarely employed; cf. § 229. In ordinary narrative the aor. indic. may have exactly the value of a pluperfect; cf. e.g. τί γιομάτισε (TEXTS II. a. 3)

"had dined." This usage of the *aorist* is almost general in dependent clauses, and is the rule in temporal clauses, *v.* § 272, 1.

The Moods.

§ 193. The *Subjunctive* has its sphere principally in secondary clauses, that is, dependent on conjunctions, especially *νά*. Also in principal sentences it is usually distinguished by *νά* (neg. *νὰ μὴ*). The independent subjunctive with *νά* has:

1. Deliberative (dubitative) force: *τί νὰ γίνῃ*; "what is to happen? what must we do?" *νὰ τὸ κάνω ἢ νὰ μὴν τὸ κάνω*; "shall I or shall I not do it?" *τί νὰ σοῦ 'πῶ*; "what am I to say to thee?" *τί νὰ τῆς εὐκηθοῦμε*; "what shall we wish her?" *ὡς πότε, παλληκάρια, νὰ ζῶμεν στὰ στενά*; (TEXTS II. a. 1) "how long, boys, are we to live in the passes?"

This subjunctive is closely akin to the potential (a. Gk. optative with *ἄν*): *e.g.* *ποιὸς νὰ 'ναι*; "who might it be?" *πὼς νὰ πάνω στὸν ἀφέντη μου*; "how can I go to my master?" *τί νὰ 'χω*; "what shall I then have?" *τί νὰ 'δῷς*; "what can you possibly see?" *γιατί νὰ μὲ γελάσῃς*; (I. a. 11. 22) "how can you laugh at me?" *γιατί νὰ μὴν ἐρθῇτε ἐχτές*; "why then could you not come yesterday?" For other forms of the potential, *cf.* §§ 191, 1 n., and 195.

2. Voluntative (in the 1st person): *ν' ἀνοίξω παρατευντάδικο* "I wish to open a business," *νὰ ἰδῶ (νὰ ἰδοῦμε)* "I (we) will (wish to) see." Very frequently it is preceded by an encouraging *γιά, ἔλα, σήκω, αἰντε*, etc. "now then!" "come!": *e.g.* *γιά νὰ ἰδῶ* "now then, I will see," *ἔλα νὰ παίξουμε* "come! let us play," *γιά, ἔβγα νὰ παλέψουμε* "now come let us wrestle." *ἄς* is more frequently used than *νά*; *v.* § 194, 2.

The conjunction is occasionally re-enforced by *πά*; *as, ἐγὼ νὰ πὰ σ' τὸ φέρω* "I want to (will) bring it to you," *νὰ πὰ πάρωμεν δά (Chios)* "we will fetch it"; this *πά* is a stereotyped 3rd sing. of *πά(γ)ω* "I go."

3. Optative meaning: *δόξα νὰ 'χῃ ὁ θεός* "God be praised (have the glory)," *νὰ φυλάγεται κανεὶς ἀπ' ἀνθρώπους ἀγενεῖς* (II. a. 8), "may everybody be on his guard against men of low birth," *νὰ μὴ μᾶς πλακώσῃ τέτοιο κακό* "may such an evil not overtake us." It may be strengthened by the particles *εἴθε, ἄμποτες*, or *μακάρι*: *e.g.* *εἴθε*

(μακάρι) νὰ ζήσῃ χίλια χρόνια "may he live a thousand years."

A request (in the imperative) may be politely introduced by the optative expression (ἔτσι) νὰ ζήσῃς "may you live" = "be so kind," "kindly."

4. Imperative meaning, both in the 2nd and 3rd person : νὰ πὰς χωρὶς ἄλλο "depart without fail," νὰ πάψῃς στὸ ἐξῆς "cease for the future," νὰ γράφετε τὴν ἐθνικὴ γλῶσσα "keep on writing your national language"; strengthened γιὰ (or σήκω, etc.) νὰ πῆς "come now, tell," ὁ νόμος νὰ 'ναι πρῶτος ὁδηγός "let the law be your first guide." In the 3rd sing. ᾶς is more common; v. § 194, 2.

§ 194. The subjunctive without νά is used :

1. After μὴ(ν) as negative voluntative and as prohibitive (neg. imperat.) beside νὰ μὴ (§ 193): e.g. μὴν τρέχουμε "we don't want to run," μὴ φοβάσαι "fear not," μὴν ἀφήνῃς τὸν Ἅγιο Βασίλει νὰ φύγῃ ἔτσι (TEXTS II. b. 3) "let not the holy B. so depart," μὴν κλαίς "weep not," μὴ λέγῃς "say not," μὴ φεύγῃς "go not away."

In cases like μὴ κλαίτε, μὴ σκοτώνετε (I. d. 2), μὴ φοβηθῆτε, μὴ πιστέψετε, etc., the imperat. and the subj. are identical in form. As a prohibitive the *aorist* subj. is on the whole less commonly used than the present.

2. With the particle ᾶς (neg. ᾶς μὴ) to denote the 1st person voluntative and the 3rd person imperative: ᾶς ἴδωμε "let us see," ᾶς μὴν ἀπελπιζούμεαστε "let us not doubt," ὁπῶχει μάτια, ᾶς βλέπῃ "who has eyes let him see," ᾶς ἔρθῃ "let him, may he, come," ᾶς ἴδωυν "let them see." Cf. § 193. 2, 4.

This ᾶς,—which corresponds to a. Gk. ἄφες (fr. ἀφήμι = ἀφήνω) "leave, allow," or to a. Gk. ἔασε—has sometimes purely *concessive* force: e.g. ᾶς εἶναι "let it be (as far as I am concerned)," ᾶς λένε "let them (have permission to) speak," and so is employed to form concessive clauses; v. § 278, 3.

3. In a few formal expressions like ὁ θεὸς φυλάξῃ "God forbid," and with the adverb ἴσως "perhaps"; as, ἴσως βροῦμε "perhaps we may find" beside ἴσως νὰ (also θὰ) βροῦμε (but ἴσως σοῦ εἶπε "perhaps he told you").

Note also ἔλα μὲ πλερώς (TEXTS III. 9) "now then, pay me," ἀργὰ ντυθῇ (I. a. 12) "let her dress slowly" (followed below in this

connection by *νά* with subj.) and *ἄμει τσαὶ μάννα γιὸ φιλήσῃ κτλ.* (III. 5) "well, let the mother kiss her son," etc.

§ 195. The *Imperfect* has modal force in expressions like *ἔπρεπε* "it must (have)," "was fitting," *ἤθελα (νά ξέρω)* "I should like to (know)," *ταίριαζε* "it was proper, becoming," *μ' ἔφτανε* "it sufficed me," *ἔλεγες* "you might have said," *νόμιζες* "you would think, have thought" (but *λές* "you might say, mean"). The imperfect is converted to conditional (v. § 230) by taking *θά*, etc.; for unreal conditional clauses, v. § 277, 4. An impossible (unreal) wish is expressed by (*μακάρι* or *ἄμποτες*) *νά* "O that," or by *ἄς* and the imperfect: e.g. (*μακάρι*) *νά ἦμουν πλούσιος* "oh that I were only rich," *νά μπορούσα* "if I only could," *ἄς τό 'λεγες* "had you but said so," *νά μ' ἄκουε* "would that he could hear me," *ἄς εἴχαμε παράδες* "would that we had money," *νά (ἄς) μᾶς ἔκαμναν τὴ χαρά* "oh that they had given us joy," *νά μὴν εἶχα γεννηθῇ* "would I had not been born." Moreover, the *imperfect* or *aoist* may be converted by *νά* to past potentials in questions and exclamations: *νά γελάστηκα*; "could I have deceived myself?" *νά μὴν ἦρθε ὁ Χάρος στὸ σπιτικό σας*; "is it possible that Death entered not thy house?" *νά μὴν ἦσουνα μεθυσμένοι*; "were you not (possibly) drunk?" *πόσες μέρες νά ἦταν*; "how many days might it be?" *ποῦ νά πῆγε*; "where can he have gone?" *τί νά 'καναν*; "what could they have done?" *ποῦ νά 'γλιπὶς ἱκεὶ πούπουλον*; (III. 11) "how could you see a multitude there?" Finally, the probability of an occurrence in the past is expressed by *θά* with the *aoist* indic.; thus, *θα τό 'κανε* "he will, of course, have done it."

Sometimes the last mentioned mode of expression is extended to an action completed in the future (cf. § 189, n. 2): e.g. *τί θὰ συνέβη, πρώτα νὰ στοχαστῇς* (TEXTS I. b. 14) "consider first what will have happened."

§ 196. The usage of the aor. and pres. *Imperative* (2nd sing. and pl.) is apparent from the following examples:

1. *πά(γ)αινε στὸ καλό* "go to success" = "farewell," *τοῦτο βλέπε* "look (often) at this," *σώπα* "keep still," *ξύπνα* "keep awake," *στέκα* "keep standing."

Notice, however, that the imperatives in *-α* (*τρέχα* "run," *φεύγα* "get off," etc., v. § 218, n. 2), no doubt affected by *ἐλα*, take also *aoistic* force.

2. (για) ἰδές "just look," στάσου "stop," ἄφσε γειά "say good-bye," μείνε "stay," περβάτησε (I. a. 11) "get started." And even an action which in its nature is durative or repeated may be summed up into a whole by the aor. imperat.: χαρῆτε τούτην τὴ ζωή "enjoy this life," θυμήσου με "think of me (to the last)," μὲ τὸ δικό σου φάγε καὶ πιὲ καὶ πραγματεῖα μὴ κάμνης (I. b. 5) "with thy neighbour eat and drink together, but do no business (let the good fellowship cease in money matters)."

Compare, further, φύτεψε τρανταφυλλιά κτλ. καὶ πότιζέ τα ζάχαρι (I. a. 4) "plant a rose tree . . . and keep nourishing it with sugar"; γράφε μου ταχτικά "write me regularly," and γράψε μου, πότε θὰ ῥθῆς "write me when you are coming"; πίνετε κρασί "drink wine (from time to time)," and πιέτε ἓνα κρασάκι "drink (now) a little glass of wine."

STEM FORMATION OF VERBS.

§ 197. Two stems of the verb must be taken into account in the formation of tense, the present and the aorist stem. The former is simply that part of the verb which is left when the -ω (or -ομαι in the middle) of the 1st pers. sing. pres. is stripped off; for the latter we strip off -σα or -α (1st pers. sing.) of the aorist.

From the present stem are formed the present and imperfect tenses with their moods and the future present (*continuum*); from the aorist stem are formed the aorist tense (active) in its different moods (subjunctive and imperative) and the future absolute (aor. future). For the compound tenses, v. § 223 ff.

The stem formation of the aor. pass. and the perfect participle pass. is in most cases identical with that of the aor. active; for details, v. §§ 205 ff., 209 ff.

§ 198. According to the varieties of the present and the aorist forms, verbs may be classified as follows:

Present stem.

Aorist stem. Aorist form.

I. Barytones (in -ω):

1. Labial.

(a) simple labial: π, μπ, ν	labial	} + σ = ψ
(v3), φ		
(b) labial + -τω (-φτω) or -νω (-φνω)		

	<i>Present stem.</i>	<i>Aorist stem.</i>	<i>Aorist form.</i>
2. Guttural.			
(a) simple guttural: κ, γγ, γ, χ	} guttural	} + σ = ξ	
(b) guttural + -τω or -νω (-χτω, -χνω)			
3. Dental.			
(a) simple dental: τ, δ, θ, σ, ζ (σσ)	} dental or guttural	} + σ = σ or ξ	
(b) dental + -τω νω, (-στω, -ζνω)			
4. In -σχω	various	+ σ
5. Nasal or liquid.			
(a) radical μ, ν, λ, ρ + -(ν)ω	} μ, ν, λ, ρ	} non- sigmatic	
(b) -αίνω			
	(α) minus -αίνω		
	(β) -αν- or -ην-		
6. Vowel (α, ε, ι, ο, υ) + -νω	α, ε, ι, ο, υ		
II. Contracted verbs (in -ῶ):			
(a) in -ῶ	ι, ε, α	} + σ.	
(b) in -νῶ	α, ι		
(c) semi-contracted	various		

The a. Gk. division of verbs into those in -ω and those in -μι holds no longer, as the latter class has disappeared in m. Gk., the verb εἶμαι "am" being the solitary survivor of the -μι verbs (*v.* § 224, 2). All the rest have passed over into one or other of the above present forms; thus, τίθημι became θέτω, ἵστημι became στήνω or στένω, ἵσταμαι became στέκω, δίδωμι became δίδω δίνω δώνω, κείμει became κείτομαι,¹ κάθημαι became κάθωμαι, κρέμαμαι became κρέμομαι. The verbs in -νυμι became verbs in -νω (but μίγνυμι became σμίγω, πήγνυμι became πήζω). Others have been lost or replaced by new verbs; thus, δύναμαι by (ἐ)μπορῶ (beside δύνομαι²), οἶδα by ξεύρω, φημί by λέγω or λαλῶ, πίμπλημι by γεμίζω, and so forth.

§ 199. Present Stems.

I. Barytones.

1. (α) In -πω (rare): βλέπω (also ἐβλέπω) "see," (ἐ)ντρέπομαι "am ashamed," πρόπει "it is becoming."

In -μπω (rare): λάμπω "shine."

In -φω: βάφω "dye," γράφω "write," ζίφω "press," θρέφω (τρέφω) "nourish," στρίφω "turn, twist," στρέφω "turn," καταστρέφω "destroy."

¹ κείται, TEXTS III. 13. c, is a solitary instance.

² δύναμαι, TEXTS I. a. 3, comes from the literary language.

In *-βω*: *παύω* "cease," *κόβω* "cut," *νίβω* "wash," *τρίβω* "rub," *κρύβω* "hide," *σκύβω* "bow," *γεύομαι* "eat, try," *ἀλείβω* beside *ἀλείφω* "anoint."

Verbs in *-εύω* are very numerous: *ε.γ. ἀρχινεύω* "begin," *βασιλεύω* "set" (of sun), *γυρεύω* "seek," *δουλεύω* "work," *κοντεύω* "approach," *μαζεύω* "collect," *πιστεύω* "believe," *σημαδεύω* "mark," *φιλεύω* "greet, entertain," *φυτεύω* "plant," *ψαρεύω* "fish," *τουρκεύω* "turn (act) Turk," *καβαλλικεύω* "ride," *κονεύω* "stop, spend the night," *μισεύω* "start, depart on journey."

In the region of the Aegean with Crete (but not in Aegina) and in Cyprus these verbs end, not in *-ω* (*-βω*) but in *νζο* (*-βγω*); thus, *νίβγω*, *κόβγω*, *κρύβγω*; *δουλεύγω*, *μαζεύγω*, *πιστεύγω*, *χορεύγω* "dance," etc. (in Chios *εύγω*); *ζεύγω* "yoke" and *φεύγω* "flee" are formally identical with these, wherefore also *ζεύω*, *φεύω*, *ε.γ. in Pontus*.

These verbs appear in Bova in the form *-έγω* (*platégwio* "speak"), in Terra d' Otr. *-έο* (*pistéο*), in Zaconian *-έγω* (*διδέγω*).

(*b*) *-φτω*: *ἀνάφτω* "light, kindle," *ἀστράφτει* "it lightens," *κλέφτω* "steal," *πέφτω* "fall" (irreg.), *ράφτω* "sew," *σκάφτω* "dig," *σκέφτομαι* "consider," *χάφτω* "am greedy for, gulp," *σκοντάφτω* and *σκοντάφνω* "stumble."

The partition between the forms of *a* and *b* is not consistently maintained; many verbs take now the one and again the other mode of formation; thus, *γράφω* and sometimes *γράφτω*, *κάβ(γ)ω* and *καύτω* (*κάφτω*) "burn," *κλέβω*, *κλέφω* and *κλέφτω* "steal," *κόβ(γ)ω* and *κόφτω* "cut," *ράβγω* and *ράφτω* "sew," *σκάβ(γ)ω*, *σκάφω* and *σκάφτω* "dig," etc.

2. (*a*) *-κω*: *πλέκω* "plait."

-γγω: *σφίγγω* "press together, squeeze," *φέγγω* "shine."

-γω: *ανοίγω* "open," *ἀρμέγω* "milk," *λέγω* "say," *πνίγω* "choke," *σμίγω* "blend, unite with," *τυλίγω* "envelop," *φυλίγω* "watch, beware."

-χω: *βήχω* "cough," *βρέχω* "moisten, make wet," *δέχομαι* "receive," *έρχομαι* "come," *έχω* "have," *κατέχω* (in dialects) "know, understand how," *προσέχω* "attend," *τρέχω* "run," *ψάχω* (by feeling) "search, feel."

(*b*) *-χτω*: *δείχτω* "show," *διώχτω* "pursue," *ρίχτω* "throw."

-χνω: *ἀδράχνω* "seize," *δείχνω* "show," *διώχνω* "pursue," *ρίχνω* = *ρίχτω*, *σπρώχνω* "push," *ψάχνω* = *ψάχω*.

1. On the interchange of *-χτω* and *-χνω* and of 2. *a* and *b*, cf. the note above; *-χνω* is more common than *-χτω*. The form *-κνω* or *-χνω*

is specially wide-spread in Cappadocia: *πλέκνω*, *δάκνω* "bite," *βήχνω*, *τρέχνω*; there, too, *φύγγω* "flee."

2. Some verbs, which properly belong elsewhere, by the insertion of a *γ* (§ 23) fall into this class; thus, *πλέ(γ)ω* "sail," and *φται(γ)ω* "am guilty" (for which also *φταίχω*).

3. (a) *-τω*: *θέτω* "place," *κείμεμαι* "lie."

-θω: *ἀλέθω* "grind," *ἀμπώθω* "push," *ἀναγνώθω* "read," *γνέθω* "spin," *κλώθω* "spin," *νοιώθω* "notice, feel," *πλάθω* "form."

-δω: only in *δίδω* "give" (with its compounds), for which other forms are more common, *v. 6*.

-σω: *ἀρέσω* "please" (beside *ἀρέζω* and *ἀρέγω*, rarely *ἀρέσκω*; TEXTS I. d. 5, *Syra*).

-σσω: see following note.

-ζω: *παίζω* "play," *σκούζω* "shout," *λούζω* "bathe" (trans.), *πήζω* "become firm, curdle."

-άζω; these verbs are very numerous: *βράζω* "boil," *διαβάζω* "read," *κράζω* "cry," *πράζω* "do," *σκάζω* "explode," *στάζω* "drop," *σφάζω* "slay," *τάζω* "promise," *προστάζω* "command," *φράζω* "enclose," *ἀγοράζω* "buy," *ἀλλάζω* "exchange," *ἀρπάζω* "rob, seize," *βαστάζω* "endure, hold," *διασκεδάζω* "entertain," *κυττάζω* "behold," *θαμάζω* "admire," *(ἐ)ξετάζω* "prove," *μοιράζω* "divide," *νυστάζω* "fall asleep," *πειράζω* "tease," *σκεπάζω* "cover," *σπουδάζω* "study," *στενάζω* "sigh," *τρομάζω* "fear," *φαντάζω* "imagine," *φωνάζω* "cry, shout," *ἀγκαλιάζω* "embrace," *βουλιάζω* "sink" (trans. and intr.), *βραδυνάζω* "it becomes evening," *θυμιάζω* "sprinkle with incense," *κοπιάζω* "try, take pains," *λογιάζω* "consider, meditate," *ξελογιάζω* "seduce," *(ὁ)μοιάζω* "resemble," *πλαγιάζω* "go to sleep," *σιάζω* "arrange," *συννεφιάζω* "becloud," *φωλιάζω* "dwell, nestle," *χρειάζομαι* "need," *ὀρδινιάζω* "command."

1. Many verbs in *-ζω* are transformations of a. Gk. verbs in *-σσω* (Att. *-ττω*); the latter present form occurs still in some regions, as in Crete and other Aegean Islands and in Cyprus; thus, *πράσσω* "do," *τάσσω*, *ταράσσω*, etc. Also *κατανύσσομαι* "am excited" belongs here.

-ίζω (*-ύζω*): *καθίζω* "sit," *σκίζω* "split," *χτίζω* "build, found," *ἀντικρύζω* "meet with," *ἀξίζω* "am worth, cost," *ἀρμενίζω* "vacillate, swing," *ἀρχίζω* "commence," *γεμίζω* "fill," *γεματίζω* "dine," *γνωρίζω* "know, recognise," *γυριζω* "turn (back)," *δακρύζω* "weep," *δανείζω* "lend," *ἐγγίζω*

"touch," *καλοτιγχίζω* "congratulate," *κοκκινίζω* "blush," *νομίζω* "think," *ὀρίζω* "command," *πασκίζω* "endeavour," *σκορπίζω* "scatter," *σφυρίζω* "hiss, whistle," *τσακίζω* "smash," *(ὕ)βρίζω* "insult," *χαρίζω* "bestow," *ἀκουμπίζω* "rely on," *βιγνίζω* "keep watch, lie in wait," *κοστιζω* "cost," *σεργιανίζω* "go walking," *ταμπακίζω* "smoke tobacco."

2. *-έζω* (in dialects): *ἀρέζω* "please," *εὐκαιρέζω* "am at leisure," *φορέζω* "wear."

(b) rare: *σκίζνω* (Pontus) "split," *βρίστω* "find," *βαρίστω* "strike" (cf. 4).

4. The present suffix *-σκω* is rare in the ordinary language; besides the commonly used *βρίσκω* (*εύρίσκω*, also *βρέσκω*) "find," cf. also *μνήσκω* (also *μνέσκω*), *ἀπομνήσκω* = (*ἀπο*)*μένω* "remain (behind)," *ἀποθνήσκω* "die" = *ἀποθαίνω*, *βόσκω* "feed," *πρήσκω* "swell," *βαρίσκω* and *βαρέσκω* "strike" (usually *βαρῶ*), *χάσκω* "gape." Cf. also *ἀρέσκω*, 3. a.

The usage is only locally further extended; thus, e.g., in Cyprus the suffix *-νίσκω* is in vogue: *πλυνίσκω* = *πλύνω*, *πλουτύνίσκω* = *πλουτύνω*, etc. In Pontus the suffix *-σκω* is commonly employed to form the passive: e.g. *ταγίζω* "nourish," *ταγίσκωμαι* "am nourished," but is also otherwise employed; as, *λάσκωμαι* (Texts III. 13. c) "I seek aimlessly."

5. (a) *-μω*: *τρέμω* "tremble," *κρέμωμαι* "hang" (intr.).

-μνω: *κάμνω* (beside *κάνω* and *κάμω*) "make, do."

-νω: *ἀπομένω* "remain (over)," *περιμένω* or *προσμένω* "expect, await," *γίνομαι* and *γένομαι* "become, take place," *κρίνω* and *κρένω* "speak" (also "judge"); *-βαίνω* "go, march" in *ἀνε-*, *κατε-*, *δια-*, *σε-βαίνω*, *βγαίνω* "go out," *μπαίνω* "go in," *γιαίνω* "heal," *ξαίνω* and *ξάνω* "card wool," *πεθαίνω* (and *ἀποθάνω*) "die," *φαίνομαι* "appear" ("show myself").

-λ(λ)ω: *βάλλω* "place, put, lay," *βγάλω* "take out," *προβάλλω* "bring forward," *ψάλλω* "sing."

1. Instead of *βάλλω*, etc., we find also *βάνω*, *βγάνω*, *καταβάνω* "cast down," and even *βαίνω* (Aegina), also *βάζω*, *βγάζω*. The latter is really a different verb (a. Gk. *βιβάζω*), which has in meaning become identical with *βάλλω*, *βγάλω* (and from the same verb *ἀνεβάζω* "set up," *διαβάζω* "read," [*ἐ*] *μπάζω* "bring in").

-λνω: *παραγγέλνω* "order," *στέλνω* (also *στέρνω* according to § 31) "send," *ψέλνω* (= *ψάλλω*).

2. The ancient forms in -λλω are still to be found in those dialects that can enunciate double consonants; thus, *e.g.*, in Cyprus, Chios, Rhodes, and the surrounding islands, *v.* § 36.

-ρω: προφέρω "pronounce" (from the literary language), χαίρω and χαίρομαι "rejoice."

3. *Cf.* also ξέρω, ξέρω "I know," and Italian loan-words like ἀρριβάρω (ριβάρω) "arrive," κουμπανιάρω "accompany," κουντραστάρω "go to meet," ξεμπαρκάρω "disembark," σερβίρω "serve," etc. But these verbs in the rest of their formation do not belong under this category.

-ρνω: δέρνω "whip," γδέρνω "flay," γέρνω "bow," ἀναγέρνω "search all over," παίρνω (in dialect also παίρω) "take, fetch," σέρνω (in Bova *sérro*) "draw," ἀνασέρνω "draw up," σπέρνω "sow," φέρνω "bring."

(b) Present suffix -αίνω: (a) with -αιν- vanishing in the aorist stem: λαβαίνω "obtain, get" (for which, however, παίρνω is more common), καταλαβαίνω "understand," ξαναλαβαίνω "acquire again," λαθαίνω "am concealed, escape notice," λαχαίνω "obtain by lot," μαθαίνω "learn, teach," πηγαίνω (and παγαίνω) "go," παθαίνω "suffer, endure," τυχαίνω "hit (get) by accident," άποτυχαίνω "have ill-luck," έπιτυχαίνω "am lucky."

Forms like καταλαμβάνω and μανθάνω belong to the literary language; only αιστάνομαι has survived unaltered (but άσταινόμει = *αισταινόμαι in Velv.).

(β) with -ν- also in the aorist stem: ανασαινώ "breathe," βαθουλαίνω "hollow, excavate," ζεσταίνω "make warm," μακραίνω "am prolix," μαραίνω "wither" (trans.), ξεθυμαίνω "give vent to (anger), subside," ξεραίνω "dry," πικραίνω "embitter," μεγαλαίνω "magnify," πλουταίνω "become rich," φτωχαίνω "become poor."

6. Vowel + νω.

πιάνω "seize, catch," φτάνω "arrive, attain," προφτάνω "overtake," φκειάνω φτειάνω "make," χάνω "lose," άμαρτάνω "commit sin," βυζάνω "suckle," δαγκάνω "bite."

δένω "bind," πλένω "wash," στένω (σταινώ) "place," κατασχένω "seize, appropriate," άβγαταίνω "multiply," α(ύ)ξαινώ "increase," (ξανα)βλασταίνω "shoot forth," κερδαίνω "gain," σωπαίνω "keep silent," χορταίνω "satisfy."

άφήνω "leave, allow," γδύνω "put off," ντύνω "put on," δίνω (also δίδω) "give," κλείνω "shut," λύνω "loose," πίνω

"drink," *ρύνω* "pour in," *σβήνω* (spelled also *σβύνω*) "extinguish," *χύνω* "pour."

Verbs in *-ώνω* are quite numerous: *ζώνω* "gird," *στρώνω* "spread (out)," *χώνω* "penetrate," *ὀμώνω* "swear," *ἀπλώνω* "extend," *γλυτώνω* "release, rescue," *διορθώνω* "mend," "improve," *κρυώνω* "freeze," *λγώνω* "dissolve," *μαλώνω* "wrangle," *πλερώνω* "pay," *σηκώνω* "raise," *σκοτώνω* "slay," *φορτώνω* "burden, load," *βουλώνω* "seal, lock up."

1. Some verbs fluctuate between the present suffix *-άνω*, *-αίνω* (*-έω*) and *-ήνω* (*-ύνω*); thus, *βυζαίνω* and *βυζάνω* "suckle," *στήνω* and *στένω* "put," *ψήνω* and *ψένω* "roast," *ξύνω* and *ξένω* "scrape," *πλύνω* and *πλένω* "wash." Occasionally also *δώνω* is employed for *δίνω* (in the region of the Aegean).

2. In the Cyprian dialect and wherever twin consonants are in vogue (§ 36) the suffix *-νω* becomes *-ννω*: *πίννω* "drink," *πιάννω* "seize," *χάννω* "lose," *ξεχάννω* "forget," *πηαίννω* (*πααίννω*) "go," *σηκάννω* "lift," *φανερώννω* "reveal."

3. The class in vowel + *νω* has supplanted many of the a. Gk. *verba pura* together with verbs in *-μι* (*-νυμι*) and the old contract verbs in *-όω*. The *verba pura* which have not taken this or another present suffix (like *κλείνω*, *λούζω* or *λύνω*, *παλεύω* = *παλαίω* "wrestle," *φταίγω*, etc.) have wholly or partly passed over into the conjugation of the contracted or semi-contracted verbs, *v. II*.

Interchange among various present forms for the same verb takes place not only within the same class but even between different classes; cf. e.g. the collateral forms *συνάζω* and *συνάγω*, *πρήσκω* and *πρήζω*, *τινάζω* and *τινάγω*, *κερδαίνω*, *κερδεύω* and *κερδίζω*, *σιάνω* and *σιάζω*, (*ἐ*)*μπερδεύω* "entangle" beside *δένω* "bind," *νοιώνω* beside *νοιώθω*, *χορταίνω* and *χορτάζω*, *λύνω* and *λούζω*, *παγαίνω* and *πάνω*, (*ἐ*)*ξοδεύω* and *ξοδιάζω*, *μαζεύω* and *μαζώνω*, *ρίπτω* and *ρίχτω*, *θέτω*, in Asia Minor *θήκω* *θέχτω* and *τέκνω*, *βρίσκω* *βρίστω* *βρίχνω* *εύρηκω*, etc.

II. Contracted verbs: the stem vowel had already in ancient Greek mostly become blended with the present endings.

(a) In *-ῶ*: *ἀγαπῶ* "love," *ἀπολῶ* "let off," *κυλῶ* "roll," *μεθῶ* "am drunken," *μηνῶ* "announce," *ρουφῶ* "suck in," *φιλῶ* "kiss," *βολεῖ* "it is possible," *παρηγορῶ* "console," *πονῶ* "am grieved," *παραπονούμαι* "lament," *φορῶ* "wear (a garment)"; *γελῶ* "laugh," *πετῶ* "fly."

(b) In *-νῶ*: *ἀπολνῶ* "let off," *γερνῶ* "grow old," *γυρνῶ* "turn back," *κερνῶ* "pour in, give a drink," *κρεμνῶ* "hang,"

ξερνῶ "vomit," ξεχνῶ "forget," περνῶ "pass by," χαλνῶ "spoil," φυρνῶ (also φυρῶ) "lessen," σφαλνῶ "close, lock," καλνῶ "call."

(c) Half-contracted: ἀκούω "hear," καίω "burn," κλαίω "weep," κλειώ "shut" (beside κλείνω), κρουώ "knock, strike against," φταίω "am to blame," πλέω "sail."

For the peculiarities of the contracted verbs (e.g. the analytical forms in -άω for -ῶ) in the present system, see below, § 237 ff. Subdivision *a* contains the a. Gk. contract verbs in -άω, -έω; *b* is a new formation (intermixture of verbs in -ῶ and -νω); *c* contains remains of the *verba pura*, for which also other forms (see above) are in use. Some of the *verba pura* have been converted completely into contracted verbs (of subdivision *a*) (cf. κυλῶ = a. Gk. κυλίω, ἀπολῶ = ἀπολύω, μῆνῶ = μηνύω, μεθῶ = μεθύω); to the semi-contracted belong also some forms of the verbs λέ(γ)ω, πά(γ)ω, τρώ(γ)ω; cf. § 251 f.

The contracted verbs have also quite frequently secondary forms like the barytones, just as *vice versa* the barytones take secondary forms similar to the contracted. The interchange is specially frequent between -άζω or -ίζω and -ῶ: e.g. βαστάζω and βαστῶ "stop," διψάζω and διψῶ "thirst," ξητῶ = ἐξετάζω, elimonizo (= ἀλησμονῶ) "forget" (Otranto), πεινάζω and πεινῶ "hunger," κρεμάζω, κρεμῶ and κρεμνῶ "hang," σκάζω and σκῶ "burst asunder," βογγίζω and βογγῶ "groan, roar," ξεσκίζω and ξεσκῶ "cleave," συλλογιζομαι and συλλογοῦμαι (συλλογεῖμαι) "consider," χαιρετίζω and χαιρετῶ "greet," ψηφίζω and ψηφῶ "value, esteem," ἀρπάζω, ἀρπάχνω and ἀρπῶ "plunder"; ξύνω (ξένω), ξύζω (Pontus) and ξῶ "scrape"; ἀβγατῶ and ἀβγαταίνω "increase," ἀρχίζω (also ἀρχεύω), ἀρχινῶ, ἀρχινίζω (and ἀρχιρίζω) "begin"; ξεχνῶ and ξεχάνω, θαρρῶ "think" and θαρρεύω "take courage," φιλῶ "kiss" and φιλεύω "welcome, regale," βαρίσκω, βαρῶ, βαραίνω "strike," βόσκω, βοσκίζω and βοσκάω "feed."

1. The verbs φωνάζω (ξεφωνίζω "cry out"), πειράζω "tease," ζωγραφίζω "paint," have generally supplanted the corresponding ancient contracted verbs. Similarly, in Asia Minor (Pontus and Cappadocia) μεθύζω = μεθῶ, σείζω = σείω "shake," ξύζω = ξύνω. In the Peloponnesus, on the other hand, verbs like φυλά(γ)ω have passed over into the conjugation of contracted verbs (*v.* also § 239).

2. The interchange and variety of present systems assume much larger proportions in the different dialects than could be brought out in the above survey.

THE AORIST STEM.

(a) *Aorist Active.*

§ 200. The aorist active of a verb—so far as it is in use—is formed either with or without σ . Aorists are thus divided into sigmatic and non-sigmatic. The $-\sigma$ - merges with the original stem ending into σ , ξ or ψ , so that all sigmatic aorist stems must end in one of these three sounds. The non-sigmatic aorist stems differ from the present stem (1) in the loss of the present formative suffix ($\pi\alpha\theta\text{-}\alpha\iota\omega$: $\acute{\epsilon}\pi\alpha\theta\text{-}\alpha$, $\phi\acute{\epsilon}\rho\text{-}\nu\omega$: $\acute{\epsilon}\phi\epsilon\rho\text{-}\alpha$), or (2) by vowel change in the stem ($\phi\epsilon\acute{\upsilon}\gamma\omega$: $\acute{\epsilon}\phi\upsilon\gamma\alpha$, $\mu\acute{\epsilon}\nu\omega$: $\acute{\epsilon}\mu\epsilon\iota\nu\alpha$, $\xi\epsilon\rho\alpha\acute{\iota}\nu\omega$: $\acute{\epsilon}\xi\acute{\epsilon}\rho\alpha\nu\alpha$), or (3) by the combination of both characteristics ($\sigma\tau\acute{\epsilon}\lambda\omega$: $\acute{\epsilon}\sigma\tau\epsilon\iota\lambda\alpha$). Deponents have an aorist passive. For other less common formations, see below.

§ 201. The large majority of modern Greek verbs form their aorist with a σ . This holds, with few exceptions, of the present systems under I. 1, 2, 3, 4 (partly), 6, and II. The blending of the σ with the radical consonant produces the following aorist forms:

I. Barytones.

1. (α and υ) $-\psi$ - in place of the final radical of the present; thus, $\acute{\epsilon}\lambda\alpha(\mu)\psi\alpha$, $\acute{\alpha}\lambda\epsilon\iota\psi\alpha$, $\acute{\epsilon}\gamma\rho\alpha\psi\alpha$, $\acute{\epsilon}\pi\alpha\psi\alpha$, $\acute{\epsilon}\kappa\omicron\psi\alpha$, $\acute{\epsilon}\kappa\rho\upsilon\psi\alpha$, $\acute{\epsilon}\pi\text{-}\sigma\tau\epsilon\psi\alpha$, $\acute{\epsilon}\tau\omicron\upsilon\rho\kappa\epsilon\psi\alpha$, $\acute{\epsilon}\chi\omicron\rho\epsilon\psi\alpha$; $\acute{\alpha}\nu\alpha\psi\alpha$, $\acute{\epsilon}\sigma\kappa\alpha\psi\alpha$, etc.; $\zeta\epsilon\acute{\upsilon}\gamma\omega$ gives $\acute{\epsilon}\zeta\epsilon\psi\alpha$, and $\pi\rho\acute{\epsilon}\pi\epsilon\iota$ irregularly $\acute{\epsilon}\pi\rho\acute{\epsilon}\pi\iota\sigma\epsilon$. The verbs $\beta\lambda\acute{\epsilon}\pi\omega$, $\pi\acute{\epsilon}\phi\tau\omega$ and $\phi\epsilon\acute{\upsilon}\gamma\omega$ belong to a different aorist system; v. § 203, 2, 4, 5.

The spelling $\acute{\epsilon}\delta\omicron\upsilon\lambda\epsilon\nu\sigma\alpha$ for $-\psi\alpha$ does not represent the real pronunciation, but arises from the literary language.

2. (α and υ) $-\xi$ - in place of the present final: $\acute{\epsilon}\pi\lambda\epsilon\xi\alpha$, $\acute{\alpha}\nu\omicron\iota\xi\alpha$, $\acute{\epsilon}\phi\acute{\upsilon}\lambda\alpha\xi\alpha$, $\acute{\epsilon}\beta\rho\epsilon\xi\alpha$, $\acute{\epsilon}\pi\rho\acute{\omicron}\sigma\epsilon\xi\alpha$, $\acute{\epsilon}\tau\rho\epsilon\xi\alpha$, $\acute{\epsilon}\psi\alpha\xi\alpha$; $\acute{\alpha}\delta\rho\alpha\xi\alpha$, $\acute{\epsilon}\delta\epsilon\iota\xi\alpha$, $\acute{\epsilon}\rho\rho\iota\xi\alpha$, $\acute{\epsilon}\delta\iota\omega\xi\alpha$, etc. Notice especially $\acute{\epsilon}\sigma\phi\iota\xi\alpha$ from $\sigma\phi\acute{\iota}\gamma\gamma\omega$, $\acute{\epsilon}\phi\epsilon\xi\alpha$ from $\phi\acute{\epsilon}\gamma\gamma\omega$; for $\phi\epsilon\acute{\upsilon}\gamma\omega$, v. § 203, 2; for $\zeta\epsilon\acute{\upsilon}\gamma\omega$, v. 1. On $\acute{\epsilon}\rho\chi\omicron\mu\alpha\iota$, v. § 203, 5; $\acute{\epsilon}\chi\omega$ has no aorist, v. § 224, 1. On $\iota\pi\acute{\omicron}\sigma\chi\omicron\mu\alpha\iota$, v. § 205, I. 2.

3. (α) usually σ , though many verbs in $-\zeta\omega$ give also ξ : $\acute{\epsilon}\theta\epsilon\sigma\alpha$, $\acute{\alpha}\lambda\epsilon\sigma\alpha$, $\acute{\epsilon}\gamma\nu\epsilon\sigma\alpha$, $\acute{\epsilon}\nu\omicron\iota\omega\sigma\alpha$, $\acute{\epsilon}\pi\lambda\alpha\sigma\alpha$, $\acute{\alpha}\rho\epsilon\sigma\alpha$ (also $\acute{\alpha}\rho\epsilon\xi\alpha$).

Verbs in $-\zeta\omega$: $\acute{\epsilon}\pi\alpha\iota\xi\alpha$, $\acute{\epsilon}\sigma\kappa\omicron\upsilon\xi\alpha$, $\acute{\epsilon}\pi\eta\xi\alpha$, but $\acute{\epsilon}\lambda\omicron\upsilon\sigma\alpha$.

Verbs in $-\acute{\alpha}\zeta\omega$ (α) with aor. $-\sigma\alpha$: $\acute{\epsilon}\beta\rho\alpha\sigma\acute{\alpha}$, $\acute{\epsilon}\delta\iota\acute{\alpha}\beta\alpha\sigma\alpha$

(ἀνέβασα, κατέβασα, ἔμπασα), ἐξετάζω "prove," ἐξέτασα, καταδικάζω "condemn," καταδίκασα, ἔσκασα, ἀγόρασα, διασκέδασα, ἐθάμασα, ἐμοίρασα, ἐσκέπασα, ἀγκάλιασα, ἐκόπιασα and the majority in -ιάζω. (β) with aor. -ξα, the most commonly in use are: ἔκραξα, ἔταξα (ἐπρόσταξα), ἐφραξα, ἄλλαξα, ἄρπαξα, ἐβάσταξα, ἐβούλιαξα, ἐκύνταξα, ἐνύσταξα, ἐσπούδαξα, ἐπείραξα, ἐστέναξα, ἐσφαξα, ἐτρόμαξα, ἐφώναξα.

1. Many verbs show both forms; as, ἐξέταξα and ἐξέτασα, ἐκύνταξα and -σα, ἔμοιασα and ἔμοιαξα (μοιάζω "resemble").

Verbs in -ίζω (-ύζω) usually have -σα: ἔχτισα, ἔσκισα, ἐκάθισα or (usually) ἔκατσα, ἀντίκρυσσα, ἄρχισα, ἐγνώρισσα, ἐγύρισσα, ἐδάκρυσσα, ὄρισσα (ῶρισσα), ἐστόλισσα, ἐτσάκισσα, ἐχάρισσα, ἐβίβλισσα.

2. Here, too, some verbs take -ξα beside -σα: βρίζω "insult," ἔβριξα, ἀγγίζω "touch," ἄγγιξα, σφαλίζω "lock," ἐσφάλιξα, σφουγγίζω "dry off," ἐσφούγγιξα, σφυρίζω "whistle," ἐσφύριξα. Especially in dialect -αξα and -ιξα have been carried far beyond their original a. Gk. usage.

3. In North. Gk. dialects notice the expulsion of the unstressed ι; as, γύρσιν = ἐγύρισεν, γουνάτσιν = ἐγονάτισεν. In ἔκατσα = ἐκάθισα the expulsion of the ι is quite usual.

4. Verbs in -ίζω give -εσα; as, φορέζω ἐφόρεσα; on ἀρίζω, see above.

3. (b) either like α (σκιζνω) or like the corresponding verbs of the following system.

4. Here belong πρήσκω ἔπρηξα, βαρίσκω (βαρέσκω) ἐβάρισα and ἐβάρεσα; ἐβόσκισα (pres. βόσκω and βοσκίζω) and ἐχάσκισα (from χάσκω) are irregular.

5. (a) Only the loan-words given in § 199, I. 5. a, n. 3 form sigmatic aorists: ἀρριβάρισα, ξεμπαρκάρισα, σερβίρισα, and the solitary θέλω "wish, will," ἠθέλησα.

(b) likewise belongs to a different aorist system (§ 203).

6. Vowel + σ; thus, -ασα, -εσα, -ισα, -ωσα, -ουσα:

ἐπιασα, ἐφτασα, ἐφκειασα, ἔχασα, ἐβύζασα, ἐδάγκασα, and ἀμάρτησα from ἀμαρτάνω.

ἐδεσα, ἔστεσα or ἔστησα, ἐκέρδεσα and ἐκέρδισα. Other verbs of this class in -αίνω (-ένω) give only -ισα; as, ἐπλυσα, ἄ(ν)ξησα, (ξαν)βλάστησα; σωπαίνω and χορταίνω have also ἐσώπασα and ἐχόρτασα (in form aorists from σωπάζω and χορτάζω).

1. For the fluctuation among e, a, and i, cf. also that among -ένο, -άνο, -ίνο in the present system, § 199, I. 6, n. 1.

2. The verbs ἀμαρτάνω, αὐξάινω, βλασταίνω, κερδαίνω belong in their origin properly to 5. b. Occasionally also πηγαίνω (παγαίνω) gives an aorist ἐπάγησα (in place of the more common ἐπήγα, § 203, 1).

ἄφησα (see also § 202), ἔγδυσα, ἔκλεισα, ἔλυσα, ἔσβησά, ἔχυσα, ἔψησα; δίνω (δώνω): ἔδωσα or (in dialect) ἤδωσα (on which see also § 202). For πίνω, cf. § 199, 1.

ἔζωσα, ἔστρωσα, ἔχωσα, ἄπλωσα, ἐγλύττωσα, etc.

3. In the -νω system also -ξα forms are sometimes to be found beside the usual -σα; as, ἐβύξα, ἐμάζωξα (fr. μαζώνω), ἡμεγάλωξα (μεγαλώνω), ἔφταξα (φτάνω). μαζώνω—in addition to ἐμάζωξα—has also an aorist ἔμασα, a present to which (δ)μάζω occurs in dialect (Cappadocia).

II. Contracted verbs.

These have without exception sigmatic aorists; that is, *i-*, *e-*, *a + σ*.

(a) Usually in -ισα (-ησα): ἀγάπησα, ἀπαντῶ "meet," ἀπάντησα, ἀποχτῶ "acquire," ἀπόχτησα, γλιστρῶ "slide," ἐγλίστησα, ἐρωτῶ "ask," ἐρώτησα, ζῶ "live," ἔζησα; ζητῶ "seek," "ask," ἐζήτησα, περπατῶ "go walking," ἐπερπάτησα, φιλῶ ἐφίλησα, etc. Notice the spelling ἀπόλυσα, ἐμέθυσα because originally ἀπολύω, μεθύω; ἐμήνυσα, ἐκύλισα because originally μνηνύω, κυλίω.

-εσα is rare: βαρῶ "strike" ἐβάρεσα, βολεῖ "it is possible" ἐβόλεσε, μπορῶ "am able" ἐμπόρεσα, παινῶ "praise" (ἐ)παίνεσα, παρακαλῶ (περικαλῶ) "request" παρακάλεσα (also παρεκάλεσα), παρηγορῶ "console" παρηγόρεσα, πονῶ "am grieved" ἐπόνεσα, φορῶ ἐφόρεσα, πλανῶ "deceive" ἐπλάνεσα, συμπονῶ "sympathise" συμπόνεσα, συχωρῶ "forgive" συχώρεσα, φελῶ "am useful" φέλεσα, χωρῶ "hold (of space)" ἐχώρεσα.

-ασα is likewise rare: γελῶ ἐγέλασα, διψῶ "thirst" ἐδίψασα, πεινῶ "am hungry" ἐπείνασα, πετῶ "flee away" ἐπέτασα (and ἐπέταξα).

1. For the Pontic ἐπέντεσα = ἀπάντησα, ἐτρύπεσα = ἐτρύπησα, cf. § 6, n. 2.

2. In North. Gk. unstressed *i* drops out; thus, ἀγάπιν = ἀγάπησε, γένντιν = ἐγέννησε (γεννῶ "bear, give birth"), (Lesbos) ἡδόρσα = ἡμπόρσα (for usual ἐμπόρεσα) etc. (cf. above). Through the accent of the sing. being generalised plural forms resulted like ζάλσαμ (Capp.) = (ἐ)ζάλισαμε for (ἐ)ζάλισαμε.

(b) Commonly -ασα: as περνῶ ἐπέρασα also ἐγέρασα,

ἐκέρασα, ἐκρέμασα, ἐξέρασα, ἐξέχασα, σκολνῶ (also σκολῶ)
ἐσκόλασα, ἐφύρασα, ἐχάλασα.

-ισα: ἀπόλυσα, ἐγύρισα, ἐσφάλισα.

-εσα: ἐκάλεσα.

(c) ἄκουσα, ἔκλεισα, ἔκρουσα; φταί(γ)ω ἔφταισα and ἔφ-
ταιξα, πλέ(γ)ω ἔπλεξα. ἔκαψα (καίω, usually κάβω, etc.) and
ἔκλαψα (κλαίγω) are quite irregular.

Analogous to the interchange between contracted verbs and other present systems, especially those in -ζω (-άζω, -ίζω), we find in the aorist also sometimes -αξα and -ηξα instead of -ασα and -ησα; thus, apart from ἐπέταξα: e.g. ἀπαντῶ ἀπάντηξα, ἀρωτῶ "ask," ἀρώτηξα (TEXTS I. d. 5), βαστῶ "carry," ἐβάσταξα, βογγῶ "groan," ἐβούγγηξα, ρουφῶ "suck in," ἐρούφηξα, σκονιντῶ "push against," ἐσκούνταξα, τραβῶ "draw," ἐτράβηξα, φυσῶ "blow," ἐφύσηξα, σφαλνῶ "close," ἐσφάλισα, etc. The number of such forms may be easily enlarged from the different dialects.

§ 202. Three verbs form aorists in -κ- in addition to the σ- aorist forms: ἔδωκα (in dialect ἦδωκα) beside ἔδωσα from δίνω (δίδω, δώνω), ἔθεκα beside the more common ἔθεσα from θέτω, ἀφήκα and ἄφηκα (North. Gk. ἀφ'κα) or ἦφηκα, rarely ἄφησα, from ἀφήνω.

1. The three κ-Aorists are a. Gk. In some dialects (Aegina, Athens, Cyme in Euboea, Scyros, Maina, Epirus, and elsewhere) the aorists in -κα- spread to such an extent as to supplant the -σα- form: ἐγτύπηκα, ἐγέλακα, ἄκουκα, ἐπιακα, ἐκάθικα, ἐφκειακα, (ἐ)γύρικα, (ἐ)ζύμωκα, etc. On εὔρηκα, cf. § 208.

2. Notice Pontic ἐντῶκα "I struck" from (ἐ)ντούννω, (ἐ)ποῖκα "I made, did" from φτάω.

§ 203. The non-sigmatic aorists fall into three groups according to § 200, together with a few isolated formations. The non-sigmatic aorist formation is, with few exceptions, confined to the present system of barytones under class 5. τρέμω (I. 5) has no aorist.

1. The aorist stem differs from the present in the loss of the present suffix:

Loss of -ίσκω (I. 4): εὐρίσκω "find": ἡῦρα (beside εὐρήκα, v. § 207 f.).

Loss of -νω (I. 5. a): κάμνω (κάμω, κάνω) "do, make": ἔκαμα, φέρνω "bring": ἔφερα. πίνω "drink": ἤπια (ἐπια).

Loss of -αίνω (I. 5. b): λαβαίνω "receive," κατα-, ξανα-, περι-λαβαίνω: ἔλαβα, (ἐ)κατάλαβα, (ἐ)ξανάλαβα, (ἐ)περίλαβα. λαθαίνω "I am concealed, escape notice": ἔλαθα.

λαχαίνω "obtain by lot": ἔλαχα.

μαθαίνω "learn": ἔμαθα (which serves also as aorist to ξεύρω "I know").

παθαίνω "endure": ἔπαθα.

πηγαίνω "go": ἐπήγα (accent !); cf. also ἐπάγησα, § 201, 6, n. 2, and ἐπάγηκα, § 207.

τυχαίνω "chance" (ἀπο-, ἐπι-τυχαίνω "am unlucky, am lucky"): ἔτυχα.

2. The aorist stem differs by radical vowel change:

(I. 2. a) φεύγω "flee": ἔφυγα.

(I. 5. a) μένω (or μνήσκω, μνέσκω, I. 4) "remain" (ἀπο-, περι-, προσ-μένω): ἔμεινα.

(ἀ)ποθαίνω, (ἀ)πεθαίνω "die": ἀπόθανα, ἀπέθανα, ἐπέθανα.

ξαίνω "card-wool": ἔξανα.

The vowel difference between aorist and present is not always clearly expressed if the present has two forms:

(I. 5. a) γένομαι and usually γίνομαι "become," ἔγινε and also ἔγενε (cf., further, § 207).

Note the Cappad. ἔννε (with both consonants pronounced) from ἔγινε.

κρίνω and κρένω "judge, speak," ἔκρινα.

(I. 6) πλένω and πλύνω "wash": (in dialect, in Amorgos) ἔπλυνα, but commonly ἔπλυσα. Cf. also βραδύνει "it is growing evening": (ἐ)βράδυνε.

Besides μένω: ἔμεινα there exists also a present μέινω.

Here belong also all verbs in -αίνω (I. 5. b) which have not been given already under 1. The *e* in some converts to *a*, in some to *i*.

-αίνω: -αν-α:

ἀνασαίνω "breathe": ἀνάσανα.

βαθουλαίνω "hollow out": (ἐ)βαθούλانا.

γυαίνω "heal": ἔγμανα.

ζεσταίνω "heat": ἔζεστανα.

μαραίνω "make to wither": ἐμάρανα.

μοιραίνω "appoint one's destiny": ἐμοίρανα.

ξεθυμαίνω "give vent to my rage, compose myself": ἔξεθύμανα.

ξεραίνω "dry": ἐξέρανα.

πικραίνω "embitter": ἐπίκρανα.

τρελλαίνω "drive crazy": ἐτρέλλανα.

ξαναφαίνω "I appear again" follows the model of these: ξανάφανα (but more usually ξαναφαίνομαι: ξαναφάνηκα).

-αίνω (-ένω): -ην-α:

χοντραίνω "become thick": έχόντρηνα.

μακραίνω "am diffuse": ἐμάκρηνα.

πλουταίνω (πλουτένω) "become rich": ἐπλούτηνα.

τραναίνω (τρανένω) "become great": ἐτράνηνα (Pontus).

φτωχαίνω (φτωχένω) "become poor": ἐφτώχηνα.

3. Where the aorist stem differs both in the dropping of the present suffix (-νω) and in radical vowel change (all in I. 5. a):

γέρνω "bow": ἔγειρα; ἀναγέρνω "search all over": ἀνάγειρα.

δέρνω "whip, beat": ἔδειρα.

γδέρνω "flay": ἔγδειρα and ἔγδαρα.

παίρνω "take": ἐπήρα (accent!) and (less commonly) ἔπηρα.

παραγγέλνω "order": παράγγειλα.

σέρνω "draw": ἔσυρα.

σπέρνω "sow": ἔσπειρα (pres. also σπείρω).

στέλνω (στέρνω) "send": ἔστειλα.

ψέλνω "sing": ἔψαλα (pres. also ψάλλω). Likewise βέλνω, though more commonly βάλλω (βγάλλω, προβάλλω): ἔβαλα (ἔβγαλα, for which also ἔβγανα).

Even in βάλλω ἔβαλα, ψάλλω ἔψαλα, σφάλλω "am mistaken" ἡσφαλα the aorist and the present stem become absolutely identical. The two forms are distinguished only in those dialects which pronounce double consonants (§ 36).

4. The aorist formation (I. 1. b) of ἔπεσα from πέφτω "fall" stands solitary; it serves also as the aorist to κείτομαι.

5. A number of aorists that belong here take presents from a quite different root (defective verbs), viz.:

βλέπω "see": εἶδα (ἔδω, TEXTS I. d. 5).

ἔρχομαι "come": ἦρθα (ἦρτα, also in the Aegean ἦρχα, in Pontic ἔρθα, in Capp. ἦλτα).

λέγω "say, speak": εἶπα.

But διαλέγω "choose": διάλεξα.

τρώγω "eat": ἔφαγα.

Note also in Pontic the aorists ἐσέγκα "I brought, led in," and ἐξέγκα "I took out" = a. Gk. εἰσ-, ἐξ-ήνευκα (-ήνευκα) from -φέρω = m. Gk. φέρνω.

For the formally middle aorist active of *-βαίνω*, see below, § 207.

§ 204. *The historic relation of the aorist and the present stem.* The m. Gk. aorist active corresponds exactly to its a. Gk. predecessor. M. Gk. on the whole reflects the a. Gk. phenomena in the subdivision of the different aorist systems (sigmatic, aorist of liquid verbs, and strong aorist). Only in a few cases the sigmatic aorist has encroached upon the territory of the non-sigmatic; thus, *ἐκέρδεσα* fr. *κερδαίνω*, *ἐσύνεξα* fr. *συνάγω* (*συνάξω*), *ἐπρόσεξα* fr. *προσέχω*, *ἀμάρτησα* fr. *ἀμαρτάνω* (*ἡμαρτο* = a. Gk. *ἡμαρτον* has become stereotyped to mean "pardon, beg your pardon"). The two a. Gk. groups of the non-sigmatic aorist—the a. Gk. strong aorist and the aorist of liquid verbs—cannot any longer be sharply discriminated from the m. Gk. standpoint; thus, *ἀπέθανα* fr. *ἀποθαίνω* is formally identical with *ἐξέστανα* fr. *ζεσταίνω*, although the former belongs historically to the "strong" aorists, the latter to the liquid aorists. Conversely, *ψάλλω*: *ἔψαλα* is formally identical with *βάλλω* *ἔβαλα*, although the former originally came under the type of *ἔστειλα*. Consequently further interchange of the two forms is not surprising: beside *παραγγέλλω* *παράγγεila* one may also employ *παράγγελα* on the analogy of *κάμνω* *ἔκαμα*. The origin of the new creation *φέρειν* *ἔφερα* (for *φέρω* *ἤνεγκα*) is to be attributed to such models.

While in general the ancient aorist has maintained its place, the present stem has been quite frequently remodelled, and that on the basis of the aorist. Thus the type *μένω* *ἔμεινα*, *στέλλω* *ἔστειλα* set the model for *κρένω* (*κρίνω*) *ἔκρινα*, *πλένω* (*πλύνω*) *ἔπλυνα*, *σπέρνω* *ἔσπειρα*, *σέρνω* *ἔσυρα*, etc. The most numerous examples are found in verbs with a sigmatic aorist: the phonetic identity among *ἐπιस्था*: *ἐπίστανα*: *ἔκοθα*: *ἔλειψα*: *ἔκαψα*: *ἔγραψα*: *ἔκλειψα* gave rise to such analogous series as *τρίβω*: *πιστεύω*: *κόβω* (a. Gk. *κόπτω*): *ἀλείβω* (a. Gk. *ἀλείφω*): *κάβω* (a. Gk. *καίω*) or *κόφτω*: *γράφω*: *κάφτω* or *ἀλείφω*: *γράφω*: *κλέφω* (a. Gk. *κλέπτω*). *ἔκραξα*: *ἄρπαξα*: *ἔταξα*: *ἐτάραξα*, etc., produced the series *κράζω*: *ἀρπάζω*: *τάζω*: *ταράζω* (for a. Gk. *τάσσω*, *ταράσσω*). As *-ισα* may be aorist to verbs in *-ίζω* or verbs in *-ῶ*, so *βογγίζω* and *βογγῶ* or even *ξεσκῶ* for *ξεσκίζω*. *ἐγέλασα* from *γελῶ*, etc., set the analogy for *ἔσκασα*: *σκῶ* (beside *σκάζω*, a. Gk.).

Sometimes the present system was still further affected by the form of the aorist stem; thus, *παθαίνω* for *πάσχω* from *ἐπαθα* on analogy of *μαθαίνω*: *ἔμαθα*. The a. Gk. *ἐξέυρον* came to be regarded as an imperf. and a new present (*ἐ*)*ξεύρω* was formed (which then received *ἔμαθα* as complementary aorist). In several dialects (Aegean Sea and Pontus) from *ἔστειλα*, *ἔμεινα* there arose a *στείλω*, *μείνω* for *στέλλω* (*στέλλω*) *μένω* like *σπείρω* (*σπέρνω*) from *ἔσπειρα*.

The imperfects *ὑπῆγα*, *ἐπῆγα* (*ὑπάγω*) and *ἔφερα* were conceived as aorists (thus exactly the contrary of what took place with *ἐξέυρον*) and took presents *πηγαίνω* and *φέρνω* according to existing models. Certain present suffixes (e.g. *-νω*, *-αίνω*, *-ίζω*, *-[ι]άζω*) are especially productive, as may be seen in the crop of new verbs.

The confusion reigning in the present sometimes affected also the

aorist: *τάζω* (a. Gk. *τάσσω*): *ἔταξα, ταράζω* (*ταράσσω*): *ἐτάραξα*, etc., caused *ἐξετάζω*: *ἐξέταξα, σπουδάζω*: *ἐσπούδαξα*. *Πήζω* (*πήγνυμι*): *ἔπηξα*, etc., carried *ἐγγίζω*: *ἔγγιξα*, etc., along. And, finally, *-ῶ* and *-ίζω, -άζω* and *-άνω* being frequently interchangeable, there arose types like *ρουφῶ ἐρούφηξα, ἀπαντῶ ἀπάντηξα, βυζάνω ἐβύζαξα*, which here and there spread apace.

Thus the m. Gk. present and aorist systems are manifestly the evolution of older forms aided by the action of widely ramified analogies with the aorist as a fixed centre. Still greater variety obtains if all the different dialect forms were taken into account. It is enough to have discussed the principle in some examples, as with this principle there is no difficulty in the majority of cases in explaining the deviations of the modern forms from those of ancient Greek.

(b) *The Aorist Passive and kindred Formations.*

§ 205. The aorist passive (indicative) is regularly formed by attaching *-θη-κα* (1st pers. sing.) or less commonly *-ηκα* to the original verbal stem, that is, that stem which forms the basis of the *σ*-aorist. If a spirant (*σ, φ, χ*) precedes the *-θηκα*, then *-θηκα* converts into *-τηκα* (according to § 18), although the spelling with *θ* is often retained (§ 18, n. 1). The following examples show how from the several present systems the corresponding aorist passive in *-θηκα* is formed (for verbs with aorist in *-ηκα*, v. § 207):

I. 1. The final radical *φ*, and so *-φτηκα*:

ἐβάφτηκα, (ἐ)στρίφτηκα, ἐκαύτηκα, ἐκόφτηκα, ἐπαύτηκα, ἐκρύφτηκα (less commonly irreg. *κρ[ο]υβήθηκα*), *ἐγεύτηκα, ἐπαντρεύτηκα* (*παντρεύω* "marry"); *ἐσκέφτηκα*. On *βλέπω*, v. § 206; on *γράφω, θάβω, θρέφω, κάβω, ντρέπομαι, στρέφω, τρίβω*, v. § 207.

παντρεύειν, in Velv., etc., is a phonetic transformation of *παντρεύ-τ(η)κε* according to § 7, n. 1, or § 37 n.

2. Final radical *χ*, and so *-χτηκα*:

ἐπλέχτηκα, ἐσφίχτηκα, ἀνοίχτηκα, ἐφυλάχτηκα, ἐδέχτηκα, ἐβρέχτηκα; ἐδείχτηκα, ἐδιώχτηκα, ἐρρίχτηκα (ἐρρίφτηκα).—ὑπόσχομαι (ὑπόσκομαι): ὑποσχέθηκα "promise" is irregular. On *λέγω*, cf. § 206; on *βρέχω, πνίγω*, § 207.

3. Final radical *σ*, and so *-στηκα*:

ἐκλώστηκα, ἐπλίστηκα, ἐλούστηκα, ἐβράστηκα, ἀγοράστηκα, ἐξετάστηκα, σκεπάστηκα, (ἐ)τοιμάστηκα, στοχάστηκα, ἀγκαλιάστηκα, χρειάστηκα.

Verbs with aorist in *-ξα* form the aorist passive in *-χτηκα*:

ἐπαίχθηκα (παίζω), κράχθηκα, ἐτάχθηκα, ἐφράχθηκα, ἀρπάχθηκα, ἐβαστάχθηκα, ἐπειράχθηκα, ἐτρομάχθηκα; ἐσκιάχθηκα beside ἐσκιάσθηκα (σκιάζομαι "fear"). On σφάζω, v. § 207.

κατανύσσομαι: κατανύχθηκα.

ἐχτίσθηκα, ἐσκίσθηκα, ἐγνωρίσθηκα, ἐσκορπίσθηκα, ἐστολίσθηκα, ἐξαλίσθηκα (ζαλίζομαι "become dizzy"), ὀρκίσθηκα (ὀρκίζομαι "swear"), ἐφταρμίσθηκα (φταρμίζομαι "sneeze").

1. -ίχθηκα is rare; as, ἐσφαλίχθηκα (σφαλίζω "lock").
2. Without -σ- only in σαπίζω "putrefy": ἐσαπήθηκα (beside the more usual ἐσάπισα with the same value).
3. θέτω takes aorist passive ἐτέθηκα (rare); δίδω: ἐδόθηκα.

4. βρίσκω (βρίστω): εὐρέθηκα; the form (ἐ)βαρέθηκα belongs formally to βαρίσκω, βαρέσκω, but according to its meaning to the middle βαρεῖμαι "am weary of"; πρήσκομαι: ἐπρήσθηκα, βόσκω: ἐβοσκήθηκα.

5. When an aorist in -θηκα is found the forms are:

(a) (ἀ)ποκρίθηκα (ἀποκρίνομαι "answer"), ἐβάλθηκα (ἐβάρθηκα), ἐψάλθηκα (ἐψάρθηκα, ἐψάρτηκα), ἐσύρθηκα, ἐφέρθηκα.

1. ξεμπαρκαρίσθηκα from ξεμπαρκάρω.

The vowel of the present (e) is changed to a in:

(ἐ)δάρθηκα, (ἐ)γδάρθηκα, ἐπάρθηκα (serves also to λαβαίνω), ἐσπάρθηκα, ἐστάλθηκα.

2. κάμνω "make" appropriates the aorist passive from φτειάνω (ἐφτειάσθηκα). On North. Gk. πάρκα = πάρθηκα, cf. § 37 n.

(b) (a) αἰστάνομαι: αἰστάνθηκα (used as scarcely different from λαχθήκα, or like μαθεύτηκα from μαθαίνω from a different present stem).

(β) ἐξεστάθηκα, ἐμαράθηκα, ἐξεράθηκα, ἐσιχάθηκα, ἐτρελλάθηκα.

6. Partly in -θηκα, partly -σθηκα:

-θηκα (with vowel modification in some cases): χάνω: ἐχάθηκα, δένω: ἐδέθηκα, πλένω (πλύνω): ἐπλύθηκα, κερδαίνω: ἐκερδέθηκα, ἀξαινώ: ἀξήθηκα; ἀφήνω: ἀφέθηκα and ἀφήθηκα, γδύνω (ντύνω): ἐγδύθηκα (ἐντύθηκα), δίνω (διώνω): ἐδόθηκα, λύνω: ἐλύθηκα, χύνω: ἐχύθηκα, ψήνω (ψένω): ἐψήθηκα, στήνω "place": ἐστήθηκα (ἐστάθηκα, which belongs to the same verb, serves as aorist to στέκω "stand"),

στρώνω: ἐστρώθηκα, σώνω "attain, finish": ἐσώθηκα, χώνω: ἐχώθηκα; also ἀπλώθηκα, μαζώθηκα, ἐπλερώθηκα, σκοτώθηκα, ἐφορτώθηκα, etc.

-στηκα: δαγκάνω: δαγκάστηκα, πιάνω: ἐπιάστηκα, φτειάνω: ἐφτειάστηκα, further ἐσωπάστηκα, χορτάστηκα; κλείνω: ἐκλείστηκα, ξύνω: ἐξύστηκα, σβήνω: ἐσβήστηκα, ζώνω: ἐζώστηκα.

-χτηκα rare: βυζάχτηκα from βυζάνω.

II. -θηκα (-στηκα) is attached to the radical vowel (there are here no -ηκα forms).

(α) -ή-θηκα: ἀγαπήθηκα, γεννήθηκα ("I was born"), ἐκοιμήθηκα (κοιμouμαι "sleep"), ἐζητήθηκα, ἐφιλήθηκα, εὐκή-θηκα (εὐκοῦμαι "bless"), ἐφοβήθηκα (φοβοῦμαι "fear").

-έ-θηκα: καταφρονέθηκα (καταφρονῶ "despise"), παινέ-θηκα, ἐπλανέθηκα, παραπονέθηκα, συμπονέθηκα, συχωρέθηκα, ἐφορέθηκα.

-στηκα is rare: ἐγελάστηκα, ἀρνήστηκα beside ἀρνήθηκα (ἀρνούμαι "I deny"), καυκήστηκα (καυκοῦμαι "I boast"), καταρήστηκα (καταρεῖμαι "curse"), ἐκαλέστηκα (fr. καλῶ and καλνῶ), παρακαλέστηκα. πετῶ takes πετάχτηκα.

(β) Mostly -στηκα: ἐκεράστηκα, ἐκρεμάστηκα, ἐξεχάστηκα, ἐχαλάστηκα, ἐσφαλίστηκα, (ἐ)καλέστηκα (παρα-).

So also Pontic ἐπελύστα = ἀπολύθηκα.

(γ) ἀκούστηκα, ἐκλείστηκα, ἐκρούστηκα, ἐκλαύτηκα.

The two forms -ήθηκα and -ήστηκα correspond to the double forms in -ῶ and -ζω. The aorist pass. -χτηκα from the -ξα form is less common; apart from the usual ἐπετάχτηκα notice also ἐμαζώχτηκα (beside ἐμαζώθηκα already cited, or also ἐμαζεύτηκα from μαζεύω) and τραβῶ "draw," ἐτραβήχτηκα.

§ 206. A separate stem increased by ω is employed as the basis of the aor. pass. in the following verbs:

βλέπω "see": ἰδῶθηκα (διῶθηκα).

λέγω "say": beside ἐλέχτηκα also εἰπῶθηκα.

πίνω "drink": (ἐ)πιῶθηκα.

τρώγω "eat" (aor.) ἔφαγα: (ἐ)φαγῶθηκε.

§ 207. The aorist formed with -ηκα (without θ) is found in the following verbs:

(I. 1) γράφω "write": ἐγράφηκα, but usually ἐγράφητηκα.

θάβω "bury": ἐτάφηκα, but usually ἐθάφτηκα.

- θρέφω "nourish": ἐτράφηκα, ἐθράφηκα.
 κάβω (καύτω) "burn": ἐκάηκα (beside ἐκαύτηκα).
 κλέφτω "steal": ἐκλάπηκα (and ἐκλέφτηκα).
 κόβω (κόφτω) "cut": ἐκόπηκα.
 ντρέπομαι "am ashamed": (ἐ)ντράπηκα.
 στρέφω "turn": ἐστράφηκα (καταστρέφω "destroy": καταστράφηκα).
 τρίβω "rub": ἐτριβήκα (and ἐτριφτήκα).
 (II. 2) βρέχω "wet": ἐβράχηκα (and ἐβρέχτηκα).
 πνίγω "drown" (trans.): ἐπνίγηκα (and ἐπνίχτηκα).
 (II. 3) σφάζω "slay": ἐσφάγηκα (and ἐσφάχτηκα).
 (II. 5) φαίνομαι "appear": ἐφάνηκα.
 χαίρομαι (χαίρω) "rejoice": ἐχάρηκα.
 γίνομαι "become": ἐγίνηκα (North. Gk. ἐγίν'κα) and ἐγένηκα (beside ἔγινα, see above).

The verb -βαίνω (only in compounds, see p. 133) forms its aorist active with violent modification of the stem—likewise in -ηκα:

- ἀνε-, κατε-, δια-βαίνω "I go up, down, past": ἀνέβηκα, κατέβηκα, διάβηκα (North. Gk. κατήβηκα, διάβηκα, v. TEXTS III. 12).
 βγαίνω "go out": (ἐ)βγήκα.
 μπαίνω "go in": (ἐ)μπήκα.
 σεβαίνω (in dialect) "go in": (εἰ)σέβηκα.

On some other forms of -βαίνω, cf. § 208.

συνέβηκε "it happened" belongs to συμβαίνει (borrowed from the literary language, instead of which the ordinary people use γίνεται). The model of ἀνεβαίνω: ἀνέβηκα, etc., gave rise to a πάγηκα from παγαίνω; cf. πάγκανε, i.e. ἐπάγηκαν, TEXTS III. 10.

The word in general use εὔρηκα or (ἐ)βρήκα beside ἤνυρα from εὐρίσκω *formally* belongs under this category (cf. § 208).

§ 208. *Historical note.* The m. Gk. aorist passive (together with ἀνέβηκα, etc.) corresponds to the a. Gk. aorist in -θη-ν or -η-ν, the stem formation being based entirely on a. Gk. (cf. especially the vowel system of ἐστάλθηκα, ἐγδάρθηκα). Innovations on analogy took place only in a few cases: e.g. in the formation of ἐβάλθηκε for a. Gk. ἐβλήθη after the model of the rest of the stem βαλ-. Moreover, the relation between the formation in -θη-ν and in -ην has altered only slightly in favour of the former, cf. ἐστάλθηκα, ἐγδάρθηκα = a. Gk. ἐστάλην, ἐδάρην; to which are to be added some new formations which lack any corresponding a. Gk. form: e.g. ἐγίνηκα and the aorists in -ώθηκα cited in § 206.

The enlargement of the -θη- by the addition of -κα (which is

inflected exactly like a -σα- aorist) is practically but not absolutely universal. The unenlarged form is also found particularly in the 3rd sing.: e.g. *εὔρεθη, ἀποκρίθη, ἡχάρη* (Ios), *τοῦ (κακο)φάνη, κατέβη, ἐδιάη* beside *ἐδιάησέ* (Maina) = *ἐδιάβηκε*; the unenlarged form is usual in Pontus and Cappadocia; cf. in TEXTS III. 13, 14, *ἐπελύστα* "I was left behind, remained behind," *ἐσκώθεν* "he rose," *φοβήθαμ* "we feared," *ἐσκώθαν* "they rose," *ἐκλειδώθαν* "they were locked in," *ἐχάραν* "they rejoiced," *ἐξέβεν* "he went out," *ἐδέβεν* "he went away" (similarly in Syra, TEXTS I. d. 5, *ἦμπε*; Chios, TEXTS III. 9, *ἦμπεν* = *ἐμπήκε*), *ἐβγαμ(εν)*, *ἐβγαν* "we, they went out." Besides the formation in -θη-κα there is another -θη-να; thus in Aegina *ἐλυπήθηνα, ἐδέθηνα, ἐυκήθηνα* beside -θηκα; cf. also the inflection of the aorist passive in § 221. Finally, an enlargement in -σα is found, v. TEXTS III. 2, n. 22.

The form *εὔρηκα* comes formally under the type of aorist in -ηκα; it is identical with the a. Gk. perfect active of the same form, and is therefore the *only certain remnant of the ancient perfect*.

(c) *The Perfect Participle Passive and kindred Forms.*

§ 209. Immediately connected with the aorist passive is the passive participle of the past tense, a form considerably more in use than the aorist passive. Besides the usual form in -μένος there is also a less used form in -τός (§ 212).

§ 210. The ending -μένος is regularly attached to the same root as -θηκα. The connection of this ending with the verb stem results in the following forms:

I. 1. -(μ)μένος:

βαμμένος, γραμμένος, στριμμένος, στρέμμενος; θαμμένος (θάβω "bury"), *θλιμμένος* "afflicted" (*θλίβω*), *κομμένος, τριμμένος, κρυμμένος; μαζε(μ)μένος, ἐμπιστε(μ)μένος* ("trusted"), *ἐρωτε(μ)μένος* "beloved," *φυτε(μ)μένος, ἀναμμένος, κλεμμένος, ραμμένος*, etc.

κάβω has besides the normal participle *κα(μ)μένος* also another *καημένος* (from *ἐκάηκα*), used in the figurative sense "poor, unhappy"; but even *κα(μ)μένος* may take this sense.

πέφτω: πεσμένος. On *βλέπω*, v. § 211.

2. -(γ)μένος:

πλε(γ)μένος, ἀνοι(γ)μένος, πνυ(γ)μένος, τυλι(γ)μένος, βρε(γ)μένος; δειγμένος, διωγμένος; ρίχτω (ρίφτω): ριμμένος (like 1) or even *ριχμένος*, so also *σπρώχνω: σπρωχμένος.* On *ἐρχομαι, λέγω, τρώγω*, v. § 211.

The phonetic combination -γμ- is retained only in North. Gk., elsewhere γ before μ disappears (cf. § 24).

3. Usually -σμένος :

θεςμένος, ἄλεσμένος, κλωσμένος (ἄρεσμένος).

λούζω : λουσμένος, παίζω : παιγμένος or παισμένος.

βρασμένος, ἀγορασμένος, (ἐ)ξετασμένος, θαμασμένος, σκεπασμένος, σπουδασμένος, τρομασμένος, ἀγκαλιασμένος, ἀραχιασμένος "filled with cobwebs," βουλιασμένος (in spite of ἐβούλιαξα).

Corresponding to the aorist forms in -ξα and -χτηκα some participles end in -(γ)μένος : πη(γ)μένος (from πήζω), τα(γ)μένος, φρα(γ)μένος, ἀραγμένος (ἀράζω "land," from a ship), ἀρπαγμένος, κατασπαργμένος ("torn, rent," metaph.), πειραγμένος, ρημαγμένος "isolated" (beside ρημασμένος), also τρομαγμένος, βουλιαγμένος.

χτισμένος, σκισμένος, καθισμένος, γυρισμένος, δακρυσμένος, εὖ-, δυστυχισμένος "happy, unhappy," ζαλισμένος, ὀρισμένος, σκορπισμένος, τσακισμένος, ἀκουμπισμένος, etc.

σφαλιγμένος beside σφαλισμέν s.

4. (ἐ)βρίσκω : βρεμένος and βρημένος, πρήσκω : πρησμένος. βόσκω : βοσκισμένος, βαρίσκω : βαρισμένος.

5. -μένος.

(α) κρίνω : κριμένος, γιαίνω : γιαμένος, ξαίνω : ξαμένος, πεθαίνω : (ἀ)πεθαμμένος, βάλλω : βαλμένος, ψάλλω : ψαλμένος.

ἀνε-, κατε-βάζω, ἐμπάζω : ἀνε-, κατε-βασμένος, (ἐ)μπασμένος.

στέλνω : σταλμένος.

ξεμπαρκάρω : ξεμπαρκαρισμένος, σερβίρω : σερβιρισμένος (πικαριμένος, TEXTS I. d. 5 = πικαρισμένος "embittered").

(γ)δέρνω : (γ)δάρμενος, παίρνω : παρμένος, γέρνω : γειρμένος (also γερμένος), σπέρνω : σπαρμένος, σέρνω : συρμένος, φέρνω : φερμένος. On γίνομαι, κάμνω, v. § 211.

(b) (α) λαθαίνω : λαθαιμένος, λαχαίνω : λαχαιμένος; μαθαίνω : μαθημένος, πηγαίνω : πηγαιμένος. On παθαίνω as also on πηγαίνω, v. § 211.

(β) ζεσταίνω : ζεσταμένος, similarly μαραμένος, ξεραμένος, πικραμένος, σιχαμένος.

6. -μένος and -σμένος.

-μένος : χαμένος; ἀμαρτημένος; δεμένος, πλυμένος, κερδεμένος (and κερδημένος, κερδισμένος), ἄξημένος, ἀφημένος, ντυμένος, δομένος, λυμένος, στημένος (and στεμένος), χυμένος, ψημένος; στρωμένος, χωμένος, ἀπλωμένος, κρυωμένος, μαζωμένος, πλερωμένος σκοτωμένος, etc.

σμένος: πιασμένος, φτασμένος, φτειασμένος; βυζασμένος (less commonly βυζαγμένος), δαγκασμένος (also δαγκαμένος); χορτασμένος; κλεισμένος, ξυσμένος (and ξυμένος), σβησμένος (and σβημένος), ζωσμένος; also δοσμένος beside δομένος (from δίνω, δώνω).

II. (α) Usually -μένος:

-η-μένος: αγαπημένος, ευκαριστημένος ("satisfied," from ευκαριστώ), αρρωστημένος "sick," etc.

-ε-μένος: πονεμένος "troubled" (παρα-), συχωρεμένος, φορεμένος.

-σμένος: καλεσμένος; γελασμένος, διψασμένος, πειρασμένος.

μεθῶ: μεθυσμένος, ψοφῶ "die": ψοφισμένος.

πετῶ: πετα(γ)μένος.

Cf. also ἀκουμπισμένος fr. ἀκουμπῶ and ἀκουμπίζω and κοιμισμένος "sleeping," from κοιμῶμαι, together with other verbs in -ῶ = -άζω, and -ίζω (cited p. 137 f.).

(β) Usually -σμένος:

κερασμένος, κρεμασμένος, ξερασμένος, ξεχα(σ)μένος ("forgetful"), περασμένος, χαλασμένος; γυρισμένος (cf. also γυρίζω), σφαλισμένος (cf. also σφαλίζω); καλεσμένος.

But ἀπολυμένος (from λύνω).

(γ) -σμένος and -μένος:

ἀκουσμένος, κρουσμένος, κλεισμένος (cf. κλείνω); κλαίω: κλαμένος "bathed in tears" (cf. καίω, κάβω: καμένος).

§ 211. The following are the participles corresponding to the aorist formation given in § 206:

βλέπω: ἰδωμένος (δωμένος).

ἔρχομαι: ἐρχωμένος.

λέγω: εἰπωμένος (and λε[γ]μένος).

τρώγω: φαγωμένος.

πίνω: πιωμένος "drunken."

γίνομαι: γινωμένος.

κάμνω: καμωμένος.

παθαίνω: παθωμένος.

πηγαίνω: παγωμένος (usually πηγαιμένος).

1. καμώνομαι, καμώθηκα means "act as if, pretend." Similarly, γεννημένος (fr. γεννῶ) represents the aor. pass. participle of γίνομαι.

2. ὑπόσχομαι: ὑποσχεμένος.

3. What has been said about the aorist passive [§ 208] applies practically to the relation between the m. Gk. and the a. Gk. parti-

ciple formation. The passive participle is (with the same limitations that apply to the aorist passive) the continuation of the same a. Gk. form, *i.e.* the ancient perfect participle passive.

§ 212. The verbal adjectives in -τός belong by their formation to the aorist passive and participle (-τος instead of -θηκα or -μένος respectively). They are found, however, to only a few verbs, and have become for the most part pure adjectives. *Cf. e.g.* ἀνοιχτός "open," βολετός "possible," ζηλευτός "enviable," κλειστός "shut," πλουμιστός "adorned," σβηστός "extinguished," σκυφτός "bent," σφαλιχτός "enclosed," σφιχτός "fixed," ἀγέλαστος "without laughter," ἀπάτητος "untrodden," ἀπρόσεχτος "inattentive," ἀτίμητος "inestimable," ἀχώριστος "inseparable"; πρωτόβγαλτος "brought out for the first time, *débutant*."

From these forms inherited from the a. Gk. must be distinguished those (few) formations in -άτος (Lat. *-atus*) which are used as adjectives or sometimes even in the function of a participle: γεμάτος "filled, full," πεμπάτος "sent" (fr. πέμπω), τρεχάτος "running, precipitate," φευγάτος "flown" (φεύγω); the last three verbs are defective in the participle in -μένος. (*Cf.* § 227, n. 2). The suffix -άτος is appropriated also for derivatives from substantives: *e.g.* ἀφράτος "fresh" (from ἀφρός "foam"), μυρουδάτος "perfumed, fragrant" (from μυρουδιά "perfume"), χιονάτος "white as snow" (from χιόνι "snow"). It has even produced another suffix in -άτικός, the usage of which may be seen in examples like πρωτοχρονιάτικος "relating to, of the New Year," χειμωνιάτικος "wintry."

CONJUGATION OF VERBS.

I. BARYTONES.

Paradigm: δένω "I bind."

SIMPLE TENSES.

ACTIVE.

§ 213.

Present.

Indicative.

δένω "I bind"

δένεις "thou bindest"

δένει etc.

δένουμε, δένουμε

δένετε

δένουν, δένουνε

Subjunctive.

νὰ δένω "that I may bind"

νὰ δένης etc.

νὰ δένη

νὰ δένωμε, δένουμε

νὰ δένετε

νὰ δένουν(ε).

1. Indicative and subjunctive differ merely in historic orthography: both forms may be spelled quite alike.

2. In the North. Gk. territory the paradigm runs: δένου, δέν's, δέν' or δέν', δένουμι, δένιτι, δέν'ν(ε); cf. e.g. the Pontic forms στρώνν = στρώνουν, θέλλνε = θέλουν, etc., or also Velv. τσακών = τσακώνουν.

3. Sometimes also outside the North. Gk. territory (e.g. in the Peloponnesus) the 1st sing. ends in -ou instead of -ω.

4. The -s has dropped off in *pézzi* and so forth in Bova = παίζεις (v. § 29 n.).

5. In Cyprus, Crete, the Maina, Aegean and Lower Italy, the 3rd pl. takes also the forms δένουνι (Crete), δένουνα (cf. τρέχνα, πέφνα, TEXTS III. 12 = τρέχουνα, πέφτουνα), or according to the ancient way δένουσι, δένουσιν(ε).

§ 214.

Imperfect.

ἔδενα "I bound, was binding"

ἔδενες etc.

ἔδενε

ἔδέναμε

ἔδένατε or ἔδένετε

ἔδεσαν, ἐδέσαν(ε).

Aorist.

Indicative.

ἔδεσα "I bound"

ἔδεσες

ἔδεσε

ἐδέσαμε

ἐδέσετε (also ἐδέσατε)

ἔδεσαν, ἐδέσανε

Subjunctive.

νὰ δέσω "that I might bind"

νὰ δέσης

νὰ δέση

νὰ δέσωμε, δέσουμε

νὰ δέσετε

νὰ δέσουν(ε).

Similarly also the non-sigmatic aorist:

κατάλαβα "I understood"

κατάλαβες

κατάλαβε

καταλάβαμε

καταλάβετε (also -ατε)

κατάλαβαν, καταλάβαν(ε)

νὰ καταλάβω

νὰ καταλάβης

νὰ καταλάβη

νὰ καταλάβωμε (-ουμε)

νὰ καταλάβετε

νὰ καταλάβουν(ε).

So also ἔστειλα "I sent" νὰ στείλω, ἔφαγα "I ate" νὰ φάγω, etc.

1. On the augment, v. § 182 f. The position of the accent is sometimes the same throughout; that is, ἐκάμα, ἐφάγα, etc., may also be employed (but seldom) after analogy of ἐκάμαμε, ἐφάγαμε or (North. Gk.) ἔφαγάμε, etc., after ἔφαγα (cf. § 38 n.), which explains forms like ζάλσαμ (§ 201, II. a. n. 2).

2. The imperfect and both aorists have therefore taken identical inflection. The aor. subj. is inflected like the pres. indic.

3. The North. Gk. forms result from the phenomena given § 7, n. 1. Cf. e.g. from Velvendos: *ἐπιρνις* = *ἐπαιρνες*, *δούλιβιν* = *ἐδούλευεν*, *γύρσιν* = *ἐγύρισεν*(ν), *πάϊνιν* = *ἐπάγειν*, *δούλιψάμι* = *ἐδουλίψαμε*, *τὸ 'φαγάμι* = *τὸ ἐφάγαμε*; *νὰ φκιάσου* = *νὰ φκιάσω*, *νὰ πάρς* = *νὰ πάρης*, *νὰ δείξ* = *νὰ δείξης*, *νὰ πιθάν* = *νὰ πεθάνῃ*, *νὰ πχιάσουμι* = *νὰ πιάσωμε*, *νὰ κριμάσιν* = *νὰ κρεμάσουν*. On *νὰ σ'χουρέης* = *συχωρέσης* *νὰ πλερώης* = *πλερώσης*, etc., with expulsion of the σ, cf. § 29 n.

4. In many dialects (e.g. Pontus, Macedonia, Naxos, Epirus) the 3rd sing. ends in *-εν* (thus *ἔδενεν*, *ἔδεσεν*) or in *-ενε* (e.g. in Naxos, Cythnos): *ἤκουενε* = *ἄκουε*, *ἤπαιζενε* = *ἐπαιζε*, *ἤβούλωσενε* = *ἐβούλωσε*. This *-νε* has occasionally (particularly in Naxos) been carried over also to other personal endings, e.g. to the 2nd pl.; cf. *ἀκούτενε* = *ἀκούτε*, *θέτενε* = *θέτε* (to *θέλω*). The 1st and 2nd pl. end also in *-αμαν*, *-εταν* (*-αταν*), the 3rd pl. in *-ανι* and *-ασί(νε)* (*ἔδένανι*, *ἔδέασι*), the last in the same dialects that give *-ουσι*. Note further *ἐπεφτάνα*, Texts III. 12. In Cappadocia (Texts III. 14. b) the 1st pl. ends in *-αμ* or *-αμι*: e.g. *ἤλεγαμ*, *ζάλσαμ*, *πόρκαμ* (n. 6), *εἴπαμι*, and the 2nd pl. in *-εστι*: e.g. *ἤλεγεστι*.

5. The *-κα*-aorist is inflected exactly like the *-σα*-aorist: *ἄφηκα* *ἄφηκες*, etc. *ἐκάθιτσε*, etc. (Texts III. 14) = *ἐκάθικε*; cf. § 17. The subjunctive of *ἄφηκα*, *ἔδωκα* is usually *ν' ἀφήσω*, *νὰ δώσω*, i.e. after the manner of the sigmatic aorist; likewise *ἄκουκα* — *ν' ἀκούσω*, *ἐγέλακα* — *νὰ γελάσω*, *ἐφκειακα* — *νὰ φκειάσω*, etc., though side by side with these are found also *νὰ δώκω* (Naxos, Epirus, Aegina, Cappadocia), *ν' ἀφήκω* (Velv.), *ν' ἀφήκῃ* (Naxos), *νὰ φκειάκω*, etc. (Epirus). Likewise (in Asia Minor) *νὰ πκῶ*, *νὰ πκῆς* (= *ποικῶ* for *ποίκω*) from (ἐ)ποῖκα (§ 202, n. 2) and *νὰ εὔρηκω* (3rd sing. *νὰ εὔρηκ*, Texts III. 13. c) from *εὔρηκα* (or *ἡῦρα* or *εῦρα*).

6. There are some peculiar imperfect forms in Cappadocia, thus in Pharasa imperfects in *-(ι)γκά*, or *-κα*: e.g. *φέριγκα* = *ἔφερα*, *πνώγκα* "I slept" from *πνώνω*, *πόρκα* "I was able" from *μπορῶ*, *κατζέφκα* "I conversed" from *κατζεύω*; in Sili in *-ισκα*, *-ινόσκα*, and *-ινόντζισκα*: e.g. *ἡσιλίσκα* or *σελίνόσκα* = *ἦθελα*, *παγαυννινόντζισκα* = *ἐπάγαينا*.

§ 215. In some verbs the subjunctive of the non-sigmatic aorist differs from the indicative in the radical vowel (cf. § 203):

ἐπῆρα "I took": *νὰ πάρω*

ἐπῆγα "I went": *νὰ πάγω*

ἦρθα "I came": *νὰ ἔρθω*

(*ἔγινα* "I became": *νὰ γένω*, usually *νὰ γίνω*).

1. The reason for this—except in the case of *ἔγινα*—is the retention of the ancient augment (*ἵπ-ηγον*, *ἐπ-ῆρα*) in the indicative.

A few dissyllabic aorists take final accent in the subjunctive:

εἶπα "I said":

νὰ εἶπῶ

νὰ εἶποῦμε

νὰ εἶπῆς

νὰ εἶπῆτε

νὰ εἶπῃ

νὰ εἶποῦνε

or νὰ 'πῶ, etc. (beside νὰ εἶπω).

Likewise εἶδα "I saw": νὰ ἰδῶ, νὰ 'δῶ and νὰ διῶ (διῆς, and so on), ξαναεἶδα (ξανείδα) "I saw again": νὰ ξαναἰδῶ.

ἦρθα (ἦρχα) "I came": νὰ 'ρθῶ, νὰ 'ρτῶ (νὰ ἐλθῶ) beside νὰ 'ρθω, νὰ ἔρθω (νὰ ἔλθω, νὰ ἔρχω, νὰ 'ρχω).

ἦύρα "I found": νὰ βρῶ beside νὰ εὔρω.

ἤπια "I drank": νὰ πιῶ.

έγινα "I became": νὰ γενῶ beside νὰ γένω (and νὰ γίνω).

2. On νὰ ἐρθοῦ, νὰ 'ποῦ (TEXTS III. 3), cf. § 213, n. 3.

§ 216. Imperative.

Present.

(ἄς, νὰ δένω "let me bind")

δένε "bind thou"

ἄς (or νὰ) δένη

etc.

ἄς (νὰ) δένουμε (δένουμε)

"

δένετε

"

ἄς (νὰ) δένουν(ε)

"

Aorist.

(ἄς, νὰ δέσω)

(ἄς, νὰ μείνω)

(ἄς, νὰ φάγω)

δέσε

μείνε

φάγε

ἄς δέση

ἄς μείνη

ἄς φάγη

ἄς δέσουμε (δέσουμε)

ἄς μείνουμε

ἄς φάγωμε

δέσετε

μείνετε

φάγετε

ἄς δέσουν

ἄς μείνουν

ἄς φάγουν.

In polysyllabic words the accent of the 2nd sing. withdraws unto the third last syllable; as, πῆγγαινε "go thou," κάθισε (or κάτσε) "sit down."

Only the 2nd sing. and pl. correspond to the ancient forms, with this difference, however, that the terminations of the present (-ε, -ετε) have been carried over also to the aorist. The Pontic forms like γράψον, πούσον (ποίησον), and such forms from the Terra d' Otranto as κράτισο (κράτησον), πιστέψο (πίστευσον), correspond exactly to an a. Gk. γράψον, etc. The other forms of the imperative are constructed with the aid of the particle ἄς (negative ἄς μὴ) or νὰ (νὰ μὴ) and the subjunctive, cf. § 193 f.

§ 217. The initial ϵ of the 2nd pl. termination is quite frequently dropped: $\acute{\alpha}\kappa\upsilon\sigma\tau\epsilon$ "hear," $\acute{\alpha}\phi\eta\sigma\tau\epsilon$ (sometimes $\acute{\alpha}\phi\eta\tau\epsilon$ or $\acute{\alpha}\sigma\tau\epsilon$) "let, allow," $\gamma\rho\acute{\alpha}\nu\eta\tau\epsilon$, $\kappa\acute{\omicron}\nu\psi\tau\epsilon$ (and $\kappa\acute{\omicron}\phi\tau\epsilon$), $\lambda\acute{\upsilon}\sigma\tau\epsilon$ "loose," $\acute{\omicron}\rho\acute{\iota}\sigma\tau\epsilon$ "command," $\rho\acute{\iota}\xi\tau\epsilon$, $\beta\acute{\alpha}\lambda\tau\epsilon$ "put," "lay," $\rho\omega\tau\eta\sigma\tau\epsilon$ "ask," $\pi\acute{\alpha}\rho\tau\epsilon$ "take" ($\pi\acute{\alpha}\iota\rho\upsilon\omega$), $\sigma\acute{\upsilon}\rho\tau\epsilon$ "draw," $\phi\acute{\epsilon}\rho\tau\epsilon$ "bring." Even the termination ϵ of the 2nd sing. is occasionally dropped, particularly if a conjunctive pronoun of the 3rd pers. follows: $\acute{\alpha}\phi\eta\sigma'$ $\tau\omicron$ (also $\acute{\alpha}\phi$ $\tau\omicron$ from $\acute{\alpha}\phi\varsigma$ $\tau\omicron$, cf. $\acute{\alpha}\phi\sigma\epsilon = \acute{\alpha}\phi\eta\sigma\epsilon$, or $\acute{\alpha}\varsigma$ $\tau\omicron$ from $\acute{\alpha}\sigma\epsilon$, TEXTS I. a. 9), $\kappa\acute{\omicron}\nu\psi'$ $\tau\omicron$ ($\kappa\acute{\omicron}\phi'$ $\tau\omicron$), $\phi\kappa\epsilon\mu\acute{\alpha}\sigma'$ $\tau\omicron\upsilon$ (Velv.) "do it," $\beta\acute{\alpha}\lambda'$ $\tau\omicron$, $\phi\acute{\epsilon}\rho'$ $\tau\alpha$. $\delta\acute{\omicron}\varsigma$ "give thou" (as in a. Gk.) is quite common (beside $\delta\acute{\omega}\sigma\epsilon$) pl. $\delta\acute{\omega}\sigma\tau\epsilon$, $\theta\acute{\epsilon}\varsigma$ "put, place" pl. $\theta\acute{\epsilon}\sigma\tau\epsilon$.

1. Occasionally $\delta\acute{\omicron}$ $\mu\omicron\nu$ for $\delta\acute{\omicron}\varsigma$ $\mu\omicron\nu$; $\delta\acute{\omicron}\varsigma$ and $\theta\acute{\epsilon}\varsigma$ are, of course, the a. Gk. forms, but, as $\delta\acute{\omega}\sigma\epsilon$, $\delta\acute{\omega}\sigma\tau\epsilon$, and $\theta\acute{\epsilon}\sigma\tau\epsilon$ show, may be treated exactly like the above cited forms.

2. The employment of $\acute{\alpha}\kappa\upsilon\sigma\tau\epsilon$ and so forth for the subjunctive, i.e. $\nu\acute{\alpha}$ (fut. $\theta\acute{\alpha}$) $\acute{\alpha}\kappa\upsilon\sigma\tau\epsilon$ for $\nu\acute{\alpha}$ ($\theta\acute{\alpha}$) $\acute{\alpha}\kappa\upsilon\sigma\tau\epsilon\tau\epsilon$ (cf. TEXTS II. b. 6), etc., is rare.

§ 218. The following imperative forms of the 2nd sing. and pl. belong with the aorists cited in § 215 :

$\acute{\epsilon}\pi\eta\rho\alpha$: $\pi\acute{\alpha}\rho\epsilon$, $\pi\acute{\alpha}\rho\tau\epsilon$.

$\acute{\epsilon}\pi\eta\gamma\alpha$: either $\nu\acute{\alpha}$ $\pi\acute{\alpha}\varsigma$, $\nu\acute{\alpha}$ $\pi\acute{\alpha}\tau\epsilon$ (i.e. subj.) or $\acute{\alpha}\mu\epsilon$, $\acute{\alpha}\mu\epsilon\tau\epsilon$.

$\eta\rho\theta\alpha$: $\acute{\epsilon}\lambda\alpha$ (in dialect $\nu\acute{\epsilon}\lambda\alpha$, TEXTS III. 15, $\text{Lad}\acute{\alpha}$), $\acute{\epsilon}\lambda\hat{\alpha}\tau\epsilon$ (in dialect also $\acute{\epsilon}\lambda\hat{\alpha}\sigma\tau\epsilon$).

$\acute{\epsilon}\gamma\iota\nu\alpha$: $\gamma\acute{\iota}\nu\epsilon$, usually $\nu\acute{\alpha}$ $\gamma\acute{\iota}\nu\eta\varsigma$, $\nu\acute{\alpha}$ $\gamma\acute{\iota}\nu\epsilon\tau\epsilon$.

$\acute{\epsilon}\iota\pi\alpha$: $\acute{\epsilon}\iota\pi\acute{\epsilon}$, $\acute{\iota}\pi\acute{\epsilon}$, $\pi\acute{\epsilon}\varsigma$, pl. $\acute{\epsilon}\iota\pi\acute{\epsilon}\tau\epsilon$, $\pi\acute{\epsilon}\tau\epsilon$, $\pi\acute{\epsilon}\sigma\tau\epsilon$ (and $\pi\eta\tau\epsilon$).

$\acute{\epsilon}\iota\delta\alpha$: $\acute{\iota}\delta\acute{\epsilon}$, $\delta\acute{\epsilon}$, ($\acute{\iota}$) $\delta\acute{\epsilon}\varsigma$, pl. $\acute{\iota}\delta\acute{\epsilon}\tau\epsilon$, $\delta\acute{\epsilon}\tau\epsilon$, ($\acute{\iota}$) $\delta\acute{\epsilon}\sigma\tau\epsilon$.

$\eta\upsilon\rho\alpha$: $\acute{\epsilon}\upsilon\acute{\rho}\acute{\epsilon}$, $\beta\rho\acute{\epsilon}$, $\beta\rho\acute{\epsilon}\varsigma$, pl. $\beta\rho\acute{\epsilon}\tau\epsilon$, $\beta\rho\eta\tau\epsilon$.

$\eta\pi\iota\alpha$: $\pi\acute{\iota}\acute{\epsilon}(\varsigma)$, pl. $\pi\acute{\iota}\acute{\epsilon}\tau\epsilon$.

1. The imperat. to $\acute{\epsilon}\mu\alpha\theta\alpha$ ($\mu\alpha\theta\alpha\acute{\iota}\nu\omega$) is $\mu\acute{\alpha}\theta\epsilon$; $\mu\alpha\theta\acute{\epsilon}$ or $\mu\alpha\theta\acute{\epsilon}\varsigma$ is, however, used in a parenthetical way, "that is to say," "then" (cf. § 259).

2. On analogy of $\acute{\epsilon}\lambda\alpha$ $\acute{\epsilon}\lambda\hat{\alpha}\tau\epsilon$ a few other imperatives in $-\alpha$, $-\hat{\alpha}\tau\epsilon$ have been formed: $\sigma\tau\acute{\epsilon}\kappa\alpha$ $\sigma\tau\epsilon\kappa\hat{\alpha}\tau\epsilon$ (beside $\sigma\tau\acute{\epsilon}\kappa\omicron\nu$) from $\sigma\tau\acute{\epsilon}\kappa\omicron\mu\alpha\iota$ "stand" (aor. $\sigma\tau\acute{\alpha}\sigma\omicron\nu$ $\sigma\tau\alpha\theta\eta\tau\epsilon$, v. below), $\tau\rho\acute{\epsilon}\chi\alpha$ $\tau\rho\epsilon\chi\hat{\alpha}\tau\epsilon$ from $\tau\rho\acute{\epsilon}\chi\omega$ "run" (aor. $\tau\rho\acute{\epsilon}\xi\epsilon$ $\tau\rho\acute{\epsilon}\xi\epsilon\tau\epsilon$), $\phi\acute{\epsilon}\upsilon\gamma\alpha$ $\phi\epsilon\upsilon\gamma\hat{\alpha}\tau\epsilon$ from $\phi\epsilon\upsilon\gamma\omega$ "flee, go away" (aor. $\phi\acute{\upsilon}\gamma\epsilon$ $\phi\acute{\upsilon}\gamma\epsilon\tau\epsilon$): the forms of the compounds of $\beta\alpha\acute{\iota}\nu\omega$ (§ 207), which belong to another class of aorist, also come under this category: $\acute{\alpha}\nu\acute{\epsilon}\beta\alpha$ $\acute{\alpha}\nu\epsilon\beta\hat{\alpha}\tau\epsilon$ (less commonly $\acute{\alpha}\nu\epsilon\beta\hat{\alpha}\sigma\tau\epsilon$), $\acute{\epsilon}\beta\gamma\alpha$ $\acute{\epsilon}\beta\gamma\hat{\alpha}\tau\epsilon$, $\delta\acute{\iota}\alpha\beta\alpha$ $\delta\iota\alpha\beta\hat{\alpha}\tau\epsilon$, $\acute{\epsilon}\mu\pi\alpha$ $\acute{\epsilon}\mu\pi\hat{\alpha}\tau\epsilon$ (beside plurals $\acute{\alpha}\nu\epsilon\beta\eta\tau\epsilon$, $\beta\gamma\eta\tau\epsilon$, $\delta\iota\alpha\beta\eta\tau\epsilon$, etc.). Even the particle $\nu\acute{\alpha}$ "there is (are), behold" takes, according to such models, a plural $\nu\acute{\alpha}\tau\epsilon$. A $-\varsigma$ has attached to the final of the sing. in the forms $\acute{\epsilon}\mu\pi\alpha\varsigma$, $\phi\acute{\epsilon}\upsilon\gamma\alpha\varsigma$, TEXTS I. d. 5 (Syra), pl. $\phi\acute{\iota}\beta\gamma\hat{\alpha}\sigma\tau\epsilon$, i.e. $\phi\epsilon\upsilon\gamma\hat{\alpha}\sigma\tau\epsilon$, TEXTS III. 11 (Velvendos).

3. The imperative $\acute{\alpha}\mu\epsilon\ \acute{\alpha}\mu\epsilon\tau\epsilon$ is properly a stereotyped form of $\acute{\alpha}(\gamma\omega)\mu\epsilon$. So likewise $\pi\acute{\alpha}\mu\epsilon$ "let us go, now then" takes a pl. $\pi\acute{\alpha}\mu\epsilon\tau\epsilon$.

PASSIVE.¹§ 219. *Present.*

Indicative.	Subjunctive.
$\delta\acute{\epsilon}\nu\omicron\mu\alpha\iota$ ($\delta\acute{\epsilon}\nu\omicron\mu\alpha\iota$) "I am bound"	$\nu\acute{\alpha}\ \delta\acute{\epsilon}\nu\omega\mu\alpha\iota$
$\delta\acute{\epsilon}\nu\epsilon\sigma\alpha\iota$	etc.
$\delta\acute{\epsilon}\nu\epsilon\tau\alpha\iota$	like the indic.
$\delta\acute{\epsilon}\nu\omicron\mu\alpha\sigma\tau\epsilon$ ($\delta\epsilon\nu\acute{\omicron}\mu\alpha\sigma\tau\epsilon$, $-\mu\epsilon\sigma\tau\epsilon$)	
$\delta\acute{\epsilon}\nu\epsilon\sigma\tau\epsilon$	
$\delta\acute{\epsilon}\nu\omicron\upsilon\tau\alpha\iota$.	

The North. Gk. forms $\delta\acute{\epsilon}\nu\omicron\mu\iota$, $\delta\acute{\epsilon}\nu\iota\sigma\iota$, etc., arise from § 7, n. 1. In Southern Gk. $\delta\acute{\epsilon}\nu\omicron\mu\alpha\iota$ is less in use than $\delta\acute{\epsilon}\nu\omega\mu\alpha\iota$. In Saranda Klisiés $\gamma\acute{\iota}\nu\tau\alpha\iota$, etc., occurs for $\gamma\acute{\iota}\nu\epsilon\tau\alpha\iota$, TEXTS III. 12.

§ 220. *Imperfect.*

$\acute{\epsilon}\delta\acute{\epsilon}\nu\omicron\mu\omicron\upsilon(\nu)$, $\acute{\epsilon}\delta\epsilon\nu\acute{\omicron}\mu\omicron\upsilon(\epsilon)$
 $\acute{\epsilon}\delta\acute{\epsilon}\nu\omicron\sigma\upsilon(\nu)$, $\acute{\epsilon}\delta\epsilon\nu\acute{\omicron}\sigma\upsilon(\epsilon)$
 $\acute{\epsilon}\delta\acute{\epsilon}\nu\omicron\upsilon\tau\alpha(\nu)$, $\acute{\epsilon}\delta\epsilon\nu\acute{\omicron}\tau\omicron\upsilon(\epsilon)$, $\acute{\epsilon}\delta\epsilon\nu\acute{\omicron}\tau\alpha\upsilon(\epsilon)$
 $\acute{\epsilon}\delta\epsilon\nu\acute{\omicron}\mu\alpha\sigma\tau\epsilon$ ($-\mu\epsilon\sigma\tau\epsilon$, $-\mu\epsilon\sigma\tau\alpha$), $\acute{\epsilon}\delta\epsilon\nu\acute{\omicron}\mu\alpha\sigma\tau\epsilon$
 $\acute{\epsilon}\delta\epsilon\nu\acute{\omicron}\sigma\alpha\sigma\tau\epsilon$, $\acute{\epsilon}\delta\epsilon\nu\acute{\omicron}\sigma\alpha\sigma\tau\epsilon$, $\acute{\epsilon}\delta\epsilon\nu\acute{\omicron}\sigma\tau\epsilon$
 $\acute{\epsilon}\delta\acute{\epsilon}\nu\omicron\upsilon\tau\alpha(\nu)$, $\acute{\epsilon}\delta\epsilon\nu\acute{\omicron}\upsilon\tau\alpha\upsilon(\epsilon)$, $\acute{\epsilon}\delta\epsilon\nu\acute{\omicron}\upsilon\tau\omicron\upsilon\sigma\alpha\upsilon$.

1. In addition to these forms there are also numerous further variations, *e.g.* :

1st sing. $\acute{\epsilon}\delta\acute{\epsilon}\nu\omicron\mu\eta$ (Karpathos), $\acute{\epsilon}\delta\acute{\epsilon}\nu\omicron\mu\omicron\upsilon$, $\acute{\epsilon}\delta\epsilon\nu\acute{\omicron}\mu\omicron\upsilon(\epsilon)$, $\acute{\epsilon}\delta\acute{\epsilon}\nu\omicron\mu\omicron\upsilon\upsilon\epsilon$, $\acute{\epsilon}\delta\acute{\epsilon}\nu\omicron\mu\alpha\upsilon(\epsilon)$.

2nd sing. $\acute{\epsilon}\delta\acute{\epsilon}\nu\epsilon\sigma\upsilon\upsilon$ (Cyprus), $\acute{\epsilon}\delta\epsilon\nu\acute{\omicron}\sigma\upsilon\upsilon(\epsilon)$, $\acute{\epsilon}\delta\acute{\epsilon}\nu\omicron\sigma\upsilon\upsilon\epsilon$.

3rd sing. $\acute{\epsilon}\delta\acute{\epsilon}\nu\epsilon\tau\omicron(\nu)$ (*e.g.* in Calymnos), $\acute{\epsilon}\delta\acute{\epsilon}\nu\epsilon\tau\omicron\upsilon$, $\acute{\epsilon}\delta\acute{\epsilon}\nu\omicron\tau\alpha(\nu)$, $\acute{\epsilon}\delta\acute{\epsilon}\nu\omicron\tau\omicron\upsilon$, $\acute{\epsilon}\delta\acute{\epsilon}\nu\omicron\tau\alpha\upsilon\epsilon$, $\acute{\epsilon}\delta\epsilon\nu\acute{\omicron}\upsilon\tau\alpha\upsilon(\epsilon)$ (also $\acute{\epsilon}\delta\acute{\epsilon}\nu\omicron\upsilon\tau\alpha\upsilon\epsilon$, Naxos).

Instead of the final ϵ sometimes also α is found ($\acute{\epsilon}\delta\acute{\epsilon}\nu\omicron\mu\omicron\upsilon\alpha$ and so on).

1st pl. $\acute{\epsilon}\delta\epsilon\nu\acute{\omicron}\mu\alpha\sigma\tau\epsilon\upsilon$, $\acute{\epsilon}\delta\acute{\epsilon}\nu\omicron\mu\epsilon\sigma\tau\alpha\upsilon\epsilon$, $\acute{\epsilon}\delta\acute{\epsilon}\nu\omicron\mu\alpha\sigma\tau\alpha\upsilon$, ($\acute{\epsilon}$) $\acute{\epsilon}\delta\acute{\epsilon}\nu\omicron\mu\alpha\sigma\tau\omicron\upsilon$.

2nd pl. $\acute{\epsilon}\delta\acute{\epsilon}\nu\epsilon\sigma\tau\epsilon$ (*e.g.* in Calymnos), $\acute{\epsilon}\delta\acute{\epsilon}\nu\omicron\sigma\tau\alpha\upsilon$, $\acute{\epsilon}\delta\acute{\epsilon}\nu\omicron\sigma\alpha\sigma\tau\epsilon\upsilon$, $\acute{\epsilon}\delta\acute{\epsilon}\nu\omicron\sigma\alpha\sigma\tau\alpha\upsilon$, $\acute{\epsilon}\delta\acute{\epsilon}\nu\omicron\sigma\alpha\sigma\tau\omicron\upsilon$. (Spellings with $\sigma\theta$ for $\sigma\tau$, as in $\acute{\epsilon}\delta\acute{\epsilon}\nu\omicron\sigma\theta\alpha\upsilon$, are due to the literary language.)

3rd pl. $\acute{\epsilon}\delta\acute{\epsilon}\nu\omicron\upsilon\tau\omicron$ (*e.g.* Calymnos) $\acute{\epsilon}\delta\acute{\epsilon}\nu\omicron\upsilon\tau\alpha\upsilon$, $\acute{\epsilon}\delta\acute{\epsilon}\nu\omicron\upsilon\tau\alpha\sigma\iota\upsilon$. Notice also $\acute{\epsilon}\nu\tau\alpha\upsilon$ = $\acute{\epsilon}\gamma\acute{\iota}\nu\omicron\upsilon\upsilon\tau\alpha\upsilon$ (TEXTS III. 13. c) and $\theta\alpha\mu\acute{\alpha}\lambda\acute{\iota}\delta\alpha\upsilon\alpha$ (from $-\lambda\omicron\upsilon\upsilon\tau\alpha\upsilon$), TEXTS III. 12.

2. The various forms have arisen from the a. Gk. (the forms of which are still well maintained in dialect, *v. n. 1*) through the mutual action of the different persons on one another and by the action of the active upon the passive.

¹ So also the deponents like $\epsilon\rho\chi\omicron\mu\alpha\iota$, etc., § 177, 1.

§ 221. *Aorist.*

Indicative.	Subjunctive.
ἔδέθηκα "I was bound"	νὰ δεθῶ
ἔδέθηκες	νὰ δεθῇς
ἔδέθηκε	νὰ δεθῇ
ἔδεθήκαμε	νὰ δεθοῦμε
ἔδεθήκατε	νὰ δεθῆτε
ἔδεθκαν, ἔδεθήκαν(ε)	νὰ δεθοῦν, δεθοῦνε.

Similarly: ἐφάνηκα νὰ φανῶ, ἀνέ- κατέ-βηκα ν' ἀνεβῶ νὰ κατεβῶ, ἐμπήκα νὰ μπῶ (less commonly νὰ ἔμπω; νὰ ἴμπω), ἐβγῆκα νὰ ἴβγῶ. The subjunctive endings take the place of -ηκα.

1. North. Gk. ἐδέθκα, ἐλευτερώθκα, παντρεύκα (= παντρεύτηκα), (ἀ)κούσκα (= ἀκούστηκα), φκήσκα (= εὐκή[σ]τηκα), etc.: in the plural the accent remains on the same syllable as in the singular; thus, e.g. χάθκαμι = χάθηκάμε for χαθήκαμε, χάθκιτι = χάθηκῆτε for χαθήκατε.

2. The 3rd sing. also in -εν: e.g. σκίστηκεν, παντρεύκιν (Velv.).—ἐδέθησσε for ἐδέθηκε, etc., according to § 17.—The 2nd plural occasionally runs also ἐδεθήκατε instead of -ετε (cf. the active), the 3rd pl. also -ασι (ἐδεθήκασι) instead of -αν, likewise as the active; cf. § 214, n. 4.

3. The subjunctive corresponds exactly to the a. Gk. form. On the addition of -κα in the indic., v. § 208: it appears in dialect also in the subj. in νὰ βήκω (TEXTS III. 12) = νὰ μπῶ (fr. ἐμπήκα, § 207); cf. on this point § 214, n. 5. The form ἐδέθηνα (Aegina) inflects like ἐδέθηκα. On unenlarged formations, cf. § 208.

§ 222. *Imperative.*

	Present.
δένου "be thou bound"	
ἄς δένεται	etc.
ἄς δενώμαστε	"
δένεστε	"
ἄς δένονται	"

Aorist.

δέσου	ντράψου "be ashamed"
ἄς δεθῇ	ἄς ντραπῇ
ἄς δεθοῦμε	ἄς ντραποῦμε
δεθῆτε	ντραπῆτε
ἄς δεθοῦν(ε)	ἄς ντραποῦνε.

Before -σου of the 2nd sing. aorist imperat. the same stem form is used as before -σ- of the aorist act. (γέψου from

γενύομαι, στοχάσου from στοχάζομαι). Final accent in the 2nd sing. with -ου instead of -σου occurs in: φαίνομαι ἐφάνηκα "appear," φανοῦ (beside φάνου), χαίρομαι ἐχάρηκα "rejoice," χαροῦ (beside χάρου). γίνομαι "become" takes γένου and γίνου (and even γίνε).

1. As in the imperat. active, νά may be used instead of ἄς. The imperat. passive is not common, apart from that of middle verbs like γενόμαι, συλλογίζομαι, χαίρομαι. The most commonly used imperative is στάσου (North. Gk. στάσ'), pl. σταθῆτε "stop" (fr. στέκομαι ἐστάθηκα).

2. On the 2nd sing. and pl. aor. imperat. of ἀνεβαίνω, etc., v. § 218, n. 2. The other persons (ἄς ἀνεβῆ, etc.), and ἀνεβῆτε, etc., beside ἀνεβᾶτε, formally come under this head.

3. σήκω or σήκου "rise (up)" beside σηκώσου σηκωθῆτε fr. σηκώνω is used almost like a participle.

4. In Cyprus (and kindred dialects) the 2nd sing. imperat. (while maintaining the tense characteristics) ends in -θου (-του); as, λυπήθου = λυπήσου "regret," στάθου = στάσου, στοχάσθου = στοχάσου. Cf., further, Pontic χάρ (TEXTS III. 14. a), i.e. χάρου (subj. νὰ χατῶ) for χάσου (fr. ἐχάθηκα). In Saranda Klisiés (v. TEXTS III. 12) the imperat. ends in -τσε; as, λούθτσε, κοιμήθτσε (from *λούθησε, etc., in active sense).

COMPOUND TENSES.

§ 223. The auxiliary verbs ἔχω "I have," εἶμαι "I am," θέλω "I will," and the particle θά (θενά, θανά, θελά) are employed to form the compound verbal forms (futures, perfect, pluperfect, future perfect, and conditional).

§ 224. *Conjugation of the Auxiliary Verbs.*

1. ἔχω is found only in the present, imperfect (εἶχα), future (θά 'χω = θὰ ἔχω), and first conditional (θὰ εἶχα). The conjugation is quite regular. Usually the circumlocution with νά is employed for the 2nd person imperative. The aorist is sometimes supplied by that of λαβαίνω (ἐλαβα).

2. εἶμαι "I am."

Present.

Indicative.	Subjunctive.
εἶμαι	νὰ εἶμαι (νὰ 'μαι)
εἶσαι	νὰ εἶσαι (νὰ 'σαι)
εἶναι (εἶνε)	νὰ εἶναι (νὰ 'ναι)
εἶμαστε, εἶμεστα	νὰ εἶμαστε, εἶμεστα (νὰ 'μαστε)
εἴστε	νὰ εἴστε (νὰ 'στε)
εἶν(αι)	νὰ εἶν(αι) (νὰ 'ναι).

1. The subjunctive is also written *νὰ ἤμαι*, etc. (3rd sing. *νὰ ἦναι*).
2. The older forms of the 3rd pers. still survive in some dialects (e.g. Maina, Pontus, Cyprus). The intermediate step between *ἔναι* and *εἶναι*, namely *ἔναι*, is met with TEXTS III. 14. a. Moreover, *εἶν* and even *εἷ* (Chios) are found.

Imperfect.

ἤμουν(α)
ἤσουν(α)
ἤτον(ε), ἤταν(ε)
ἤμαστε, ἤμεστα
ἤσαστε, ἤστε
ἤταν(ε), ἤσανε.

3. The following additional forms occur: 1st sing. *ἤμουνε, ἤμουνι, ἤμαν(ε)*. 2nd sing. *ἤσουνε, ἤσουνι, ἤσανε*. 3rd sing. *ἤτο, ἤτουν, ἤτονι*, (Lesbos, Saranda Klisiés) *ἤδαν*. 1st pl. *ἤμεθα, ἤμασταν, ἤμαστον*. 2nd pl. *ἤσταν, ἤσασταν, ἤσαστον*. 3rd pl. *ἤντουσαν, ἤντούσανε*. Forms like 1st sing. *ἤμ* or *ἤμνα*, 2nd sing. *ἤς* or *ἤсна*, arise in North. Gk. dialects. The forms *ἤμην, ἤσο* belong to the literary language.

Imperative.

νὰ εἶσαι (or *νά 'σαι*), also *εἶσου*
ἄς εἶναι
ἄς εἶμαστε
(νὰ) εἴστε
ἄς εἶναι.

4. *ἔστωσαν* (TEXTS I. a. 21) "let them be" is a word from the ecclesiastical language.

The future present and conditional are regularly *θὰ εἶμαι*, *θά 'μαι* (*θανά 'μαι*) and *θὰ ἤμουν(ε), ἤθελ' εἶμαι* respectively: on their formation, v. §§ 225 f., 230. The defective forms may be supplied by the corresponding forms of *στέκω* "stand" (aor. *ἐστάθηκα*, etc.).

3. *θέλω* "I will."

Present.

θέλω
θέλεις, θές
θέλει, θέ
θέλο(ν)με, θέμε
θέλετε, θέτε
θέλουν(ε), θένε.

1. The abbreviated forms are less in use than the full forms. Notice, further, *θί* = *θέλει(s)* TEXTS III. 9 (Chios).

Imperfect.

ἤθελα
 ἤθελες
 ἤθελε
 ἤθέλαμε
 ἤθέλετε (ἤθέλατε)
 ἤθελαν, (ἤθέλανε.

Aorist.

ἤθελησα, etc.

Imperative.

The 2nd pers. is little in use, otherwise regularly (ἄς θέλῃ, ἄς θελήσῃ). Also the other parts of this verb are regularly formed so far as they are at all in use.

2. The particle *θά* and the forms closely akin with it (§ 225) were phonetically evolved only partly out of *θέλω* and *νά* "that": *θέ(λει) νά* to *θενά* (*θελά*), *θανά*, *θά*. On the forms *δά*, *χά*, *ᾶ*, *έννά*, *ν*. § 20, n. 2.

3. Sometimes other verbal forms (partly stereotyped and of the nature of particles) are employed to express a definite modality; thus, e.g. *σόζι* (*σόνι*) pl. *σόζουνε* in Otranto to denote "can" (*σόζι fonsi* "he could cry," *σόζουνε yelási* "they could laugh") or *πά* (a stereotyped *πάει*) *νά* "am about to, going to" (*νά πά νά σοῦ τή φέρω* "I am going to fetch her to thee"), or *λάχ* in Pontus to denote a wish (*λάχ έχω* = a. Gk. *ἐχοιμι*).

ACTIVE.

§ 225. The *Future* is a combination of *θά* (or in dialect *δά*, *χά*, *ᾶ*), or dialectically or archaically *θενά* (less commonly *θανά*, *θελά*, Cyprian *έννά*), with I. the present subjunctive or II. aorist subjunctive. The first (I.) is the present future, the second (II.) the aoristic future. On the usage of both forms, *v*. § 191.

I.

θα ¹ *δένω*
θα *δένης*
θα *δένη*
θα *δένωμε*
θα *δένετε*
θα *δένουν(ε)*

II.

θα ¹ *δέσω*
θα *δέσης*
θα *δέση*
θα *δέσωμε*
θα *δέσετε*
θα *δέσουνε*.

If the verb begins with a vowel the final -a of the particle blends

¹ Or one of the equivalent forms *θενά*, etc.

with the following initial, *v.* § 11. Analogous to *νάν* and *νά* (§ 34, n. 2), sometimes also *θάν* is used beside *θά*.

§ 226. In addition to the forms given the following circumlocutions for the future also are found:

(1) *θέλω γράφω* (*γράψω*), *θέλεις γράφης* (*γράψης*), etc.

(2) *θέλω γράφει* (*γράψει*), *θέλεις γράφει* (*γράψει*), etc.

(3) *θέλει γράφω* (*γράψω*), *θέλει γράφης* (*γράψης*), etc., before a vowel *θέλ' ἔχω*, and so on.

(4) *νὰ* (also *θὰ*) *γράφω* (*γράψω*) *θέλω*, *νὰ γράφης* (*γράψης*) *θέλεις* or *θές*, etc.

These forms, however, are not extensively in use.

Notice TEXTS III. 1 (Bova) the future formed with *ἔχω*: *ἐλϋγι να ἐρτι* "he will come."

§ 227. The *Perfect* and *Pluperfect* are formed with the help of *ἔχω* and the passive participle, or with *ἔχω* and an (invariable) root form similar to the 3rd sing. aorist subjunctive:

Perfect.

ἔχω δεμένο "I have bound"
ἔχεις δεμένο
ἔχει δεμένο

ἔχομε δεμένο
ἔχετε δεμένο
ἔχουν δεμένο

Or:
ἔχω δέσει (*δέση*)
ἔχεις δέσει
ἔχει δέσει
ἔχομε δέσει
ἔχετε δέσει
ἔχουν δέσει.

Pluperfect.

εἶχα δεμένο "I had bound"
εἶχες δεμένο
εἶχε δεμένο
εἶχαμε δεμένο
εἶχετε δεμένο
εἶχαν(ε) δεμένο.

Or:
εἶχα δέσει
εἶχες δέσει, etc.

The second method is limited in popular usage to localities, though a favourite with the authors and poets. The differ-

ence which exists in German between, *e.g.*, "ich *bin* gegangen" and "ich *habe* gebunden," or in French, "je *suis* arrivé" and "j'*ai* trouvé," applies in modern Greek only to the first but not to the second method; thus, *εἶμαι φτασμένος* "I am (have) arrived" (usually aorist *ἔφτασα*), *μεσάνυχτα εἶναι περασμένα* "midnight is past," etc.; but for other forms only *ἔχω* (*εἶχα*) *πάγει* "I have (had) gone," *ἔχω φτάσει* "I have arrived," etc.¹

δεμένα is also used in place of the form *δεμένο*. If the accusative of a conjunctive pronoun precedes, the participle agrees with it in gender and number; thus, *τὴν ἔχω ἰδωμένην* "I have seen her," *τοὺς ἔχω ἰδωμένους* "I have seen them." Sometimes, however, the participle remains invariable; *cf.* *τὴν ἔχω ἰδωμένα*, TEXTS III. 4.

1. *δέσει* resembles only on the surface the 3rd sing. subj. This form conceals the remnant or the transformation of the ancient infinitive in *-ειν* (*δέσειν* for *δέσαι* after the present). The preterite sense of *ἔχω* with the infin. is of quite recent date, and was evolved out of the scheme *εἶχα* + infin. after the latter had taken on pluperfect meaning.

2. Occasionally (particularly in Zaconian) instead of the participle in *-μένο* the verbal adjective in *-τός* is employed: *ἔχω ἀκουστά* "I have heard," *ἔχει σφαλιχτὴ τὴ γυναῖκα του* "he has closed in his wife" ("keeps his wife closed in") (TEXTS I. d. 5). Sometimes even a real adjective serves in this function: *ἔχω πεμπάτο* "I have sent," *εἶναι φευγάτος* "he is fled" (*cf.* § 212).

§ 228. The *Future Perfect* is a combination of the future of *ἔχω* and the same form which serves also in the perfect and pluperfect:

θα ἔχω δεμένο or *θα ἔχω δέσει* "I shall have bound": *θα ἔχω* is conjugated quite regularly.

In place of *θα ἔχω* the other future combinations are also possible.

§ 229. The tense forms given in § 227 f. are not frequently used, since the aorist can represent also perfect and pluperfect (and even future perfect), *v.* §§ 189, 192. The simple vernacular has little need for these forms, which define more accurately the temporal course of an action. The use of the perfect *ἔχω δέσει* is least common, the aor.

¹ [In English the auxiliary *have* is universally employed to form the perfect and pluperf., but the auxiliary *be* may be employed with some intransitive verbs (of motion), "I *am* come" or "I *have* come."]

indic. quite frequently having the force of our perfect (§ 189, 2); cf. e.g. δὲν ἔχουμε πολυσυννηθίσει (TEXTS II. 7) "we have (not yet) accustomed ourselves." The pluperfect εἶχα δέσει is employed to throw into relief the completion of one action in contrast to another past event, or when the expression of the past idea is required to understand clearly the connection: τὸν εἶχανε φέρει μιὰ μέρα, τὴν ὥρα ποῦ ἔβγαине ἡ βασιλοπούλα (II. b. 4) "they had brought him one day at the hour when the princess used to go out," θυμήθηκε κείνο ποῦ εἶχε τάξει (I. d. 1) "he remembered what he had promised," οἱ μοῖρες τὴν εἶχανε προικίσει μ' ὅλες τις ὁμορφιές (II. b. 4) "the fairies had endowed her with every beauty." The pluperfect is, further, the correct usage when an action of the previous *past* is to be depicted in its course (a function for which the aorist is manifestly unsuitable); e.g. ὅλα τὰ βάσανα ποῦ εἶχε τραβήξει ὡς τότε, ἦταν τιποτένια μπρὸς . . . (II. b. 4) "all the trials which he had *until then* endured were as nothing compared with . . ."

The form ἔχω (εἶχα) δεμένο denotes only by way of exception a simple action of the past, but emphasises rather the circumstantial result of an action. Thus, while ἔχω γράφει τὸ γράμμα is akin to ἔγραψα, the sense of τὸ ἔχω γραμμένο τὸ γράμμα is something like "I have the letter written; here it is." Cf., further, τό 'χα μερωμένο (τὸ πουλάκι) (III. 15) "I have (the bird) tamed," i.e. "I have in it a tamed creature," τοῦ πλὶ σ ζῇ, τό 'χου κρυμμένου (III. 11) "thy bird lives, I have it concealed (in a hiding-place)," στὸν ὤμο εἶχε κρεμασμένο ἓνα σακκούλι (II. b. 3) "on his shoulder he had a bag hung." In most cases the participle is little more than an adjectival determination (complement) of the object.

The same applies to the perfect passive εἰμαι δεμένος and the pluperfect ἦμουν δεμένος (§ 232): e.g. ἦταν γραμμένα στὸ σπαθί "it was (could be read) written on the sword."

§ 230. The various forms of the *Conditional* are formed either (1) with *θά* and the imperfect (or pluperfect), or (2) with the imperfect of *θέλω* and an (invariable) basal form in *-ει*, like the 3rd sing. pres. or aor. subjunctive (the *time* in question deciding whether present or aorist stem).

Present Conditional.

θα ἔδεναι "I should bind"	θα ἐδέναμε
θα ἔδενες	θα ἐδένετε
θα ἔδενε	θα ἔδεναν.

Or: ἤθελα δέσει (αἰ. δένει) "I should bind."

ἤθελες δέσει (δένει)
 ἤθελε δέσει (δένει)
 (ἡ)θέλαμε δέσει (δένει)
 (ἡ)θέλετε δέσει (δένει)
 (ἡ)θέλανε δέσει (δένει).

1. The following combinations are also possible:

(1) ἤθελα δένω (δέσω), ἤθελες δένης (δέσης), and so on.

(2) ἤθελε δένω (δέσω), ἤθελε δένης (δένης), and so on.

(3) θα ἤθελα (νὰ) δένω (δέσω), θα ἤθελες (νὰ) δένης (δέσης), and so on.

(4) θα ἤθελα δένει (δέσει), θα ἤθελες δένει (δέσει), and so on.

(5) θα ἤθελε (νὰ) δένω (δέσω), θα ἤθελε (νὰ) δένης (δέσης), and so on.

The schemes (3), (4), and (5) emphasise the idea of contingency.

(6) ἤθελα ἔδεναι, ἤθελες ἔδενες or θελὰ (ἐ)δεναι, θελὰ (ἐ)δενες, and so on.

(7) ἤθελ' ἔδεναι, ἤθελ' ἔδεναι, and so on.

2. On the sense of θα ἔδεσα, θα ἔδεσες, cf. § 195.

Past Conditional.

θα ἔδεναι, etc.

Or: θα¹ εἶχα δεμένο or δέσει "I should have bound"

θα εἶχες δεμένο or δέσει

θα εἶχε δεμένο or δέσει

θα εἶχαμε δεμένο or δέσει

θα εἶχετε δεμένο or δέσει

θα εἶχανε δεμένο or δέσει.

3. Instead of θα εἶχα the various combinations of the present conditional may be used, δεμένο or δέσει remaining: ἤθελα ἔχει δεμένο (δέσει), ἤθελα ἔχω δεμένο (δέσει), etc.

On the usage of the Conditional, cf. § 277, 4.

PASSIVE.

§ 231. *Future.*

I.

θα¹ δένωμαι

θα δένεσαι

II.

θα δεθῶ

θα δεθῇς

¹ Or one of the equivalent forms *θενά*, etc., § 225.

θα δένεται	θα δεθῇ
θα δενώμαστε	θα δεθοῦμε
θα δένεστε	θα δεθῆτε
θα δένονται	θα δεθοῦνε.

Corresponding to the future active schemes given in § 226 the following are possible for the passive :

- (1) θέλω δένωμαι (δεθῶ), θέλεις δένεσαι (δεθῆς), etc.
- (2) θέλω δεθεῖ, θέλεις δεθεῖ.
- (3) θέλει δένωμαι (δεθῶ), θέλει δένεσαι (δεθῆς)
- (4) νὰ δένωμαι (δεθῶ) θέλω.

§ 232. The *Perfect*, *Pluperfect*, and *Future Perfect* are formed (1) with εἶμαι and the passive participle (declined like an adjective), or (2) with ἔχω and a form like the 3rd sing. aor. passive subjunctive.

Perfect

εἶμαι δεμένος (δεμένη, δεμένο) "I am (have been) bound"
 εἶσαι δεμένος
 εἶναι δεμένος
 εἶμαστε δεμένοι (δεμένες, δεμένα)
 εἴστε δεμένοι
 εἶναι δεμένοι.

Or: ἔχω δεθεῖ (δεθῇ)
 ἔχεις δεθεῖ
 ἔχει δεθεῖ
 ἔχομε δεθεῖ
 ἔχετε δεθεῖ
 ἔχουν(ε) δεθεῖ.

Pluperfect.

ἦμουν(α) δεμένος "I was (had been) bound"
 ἦσουν(α) δεμένος
 ἦτανε δεμένος
 ἦμαστε δεμένοι
 ἦσατε δεμένοι
 ἦτανε δεμένοι.

Or: εἶχα δεθεῖ
 εἶχες δεθεῖ, etc.

Future Perfect.

θα (or *θενά*, etc.) *είμαι δεμένος* "I shall have been bound."

θα *είσαι δεμένος*, etc.

Or: θα *ἔχω δεθεῖ*, θα *ἔχης δεθεῖ*, etc.

δεθεῖ is the transformation of the ancient infinitive *δεθῆναι*. This scheme is, like that of the active, limited to certain localities.

§ 233. *Conditional Present.*

θα¹ *ἐδένομουν*² "I should be bound"

θα *ἐδένουσιν*

θα *ἐδέδουνταν*

θα *ἐδενούμαστε*

θα *ἐδενούσαστε*

θα *ἐδέδουνταν*.

Or: *ἤθελα δεθεῖ*

ἤθελες δεθεῖ

ἤθελε δεθεῖ

(*ῆ*)*θέλαμε δεθεῖ*

(*ῆ*)*θέλετε δεθεῖ*

(*ῆ*)*θέλανε δεθεῖ*.

1. As in the active, the following additional combinations are possible:

(1) *ἤθελα δένωμαι* (*δεθῶ*), *ἤθελες δένεσαι* (*δεθῆς*), etc.

(2) *ἤθελε δένωμαι* (*δεθῶ*), *ἤθελες δένεσαι* (*δεθῆς*), etc.

(3) θα *ἤθελα* (*νὰ*) *δένωμαι* (*δεθῶ*), θα *ἤθελες* (*νὰ*) *δένεσαι* (*δεθῶ*), etc.

(4) θα *ἤθελα δεθεῖ*, θα *ἤθελες δεθεῖ*, etc.

(5) θα *ἤθελε* (*νὰ*) *δένωμαι* (*δεθῶ*), θα *ἤθελε* (*νὰ*) *δένεσαι* (*δεθῆς*), etc.

(6) *ἤθελ' ἐδένομουν*, *ἤθελ' ἐδέδουνταν*, etc., or *θελὰ δένωμουν*, *θελὰ δένουσαν*, etc.

2. On the meaning of θα *ἐδέθηκα*, cf. § 195.

Conditional Past.

θα *ἐδένομουν*

Or: θα *ἤμουν*(α) *δεμένος* "I should be (have been) bound"

θα *ἤσουν*(α) *δεμένος*

θα *ἤτανε* *δεμένος*

θα *ἤμαστε* *δεμένοι*

θα *ἤσαστε* *δεμένοι*

θα *ἤτανε* *δεμένοι*.

Or: θα *εἶχα δεθεῖ*

θα *εἶχες δεθεῖ*, etc.

¹ Or one of the equivalent forms *θενά*, and so on, § 225.

² Or one of the other imperfect forms, § 220.

3. Once more the various other combinations may be inserted for *θα ἤμωνα* and *θα εἶχα*.

THE PARTICIPLES.

§ 234. Modern Greek has the following participle system:

(1) Active present participle in *-οντας*: *δένοντας* "binding" (indeclinable).

(2) Past participle passive in *-μένος*: *δεμένος* "bound," on the formation of which *v. § 209 ff.* Sometimes also in the same sense a participle in *-τός*, *v. § 212*.

This participle in the case of intransitive verbs has an *active* value; as, *φτασμένος* "arrived," *ἀνθισμένος* "flowering," and even *φαγωμένος* "having eaten, satisfied" (*εἶμαστε φαγωμένοι* "we have eaten, are satisfied").

(3) A number of middle (or passive) present participles in *-ούμενος* or *-άμενος*, of which those more commonly used are:

- A. *καθούμενος* "sitting" (*κάθομαι*)
κειτούμενος "lying, bed-ridden" (*κείτομαι*)
τὸ μελλούμενο "the future" (*μέλλει*)
πετούμενος "flying" (*πετώ*), *νεύτ.* "bird"
τὸ πρεπούμενο "what is proper" (*πρέπει*)
τρεχούμενος "running, current" (*τρέχω*); *τὰ τρεχούμενα* "what has taken place, event" (a. Gk. *τὰ γεγονότα*)
χαρούμενος "joyful" (*χαίρω*)
χρειαζούμενος "necessary," "needful" (*χρειάζομαι*).
- B. *γενάμενος* "becoming" (*γένομαι*)
έρχάμενος "coming" (*έρχομαι*)
κειτάμενος beside *κειτούμενος*
λεγάμενος "what is (being) referred to," "aforesaid" (*λέγω*)
πετάμενος beside *πετούμενος* "flying"
πηγαινάμενος "going" (*πηγαίνω*)
στεκάμενος "standing, stagnant" (of water); *τὰ στεκάμενα* "chattels" (*στέκα*)
τρεμáμενος "trembling" (*τρέμω*)
τρεχάμενος "running, flowing," particularly *n.* "running water" beside *τρεχούμενος*
χαιράμενος "enjoying (a husband)," *i.e.* not a widow.

1. The participles in *-ούμενος* were taken from the contracted verbs, those in *-άμενος* from ancient models like (i) *στάμενος*, *δεξάμενος*. Some a. Gk. participles in *-ούμενος* have completely lost their original meaning; as, *ὁ ἡγούμενος* "the abbot," *τὰ λαλούμενα* "the musical instruments."

2. There are only solitary occurrences of other participial formations; thus the Greek of Lower Italy still retains a participle from the aor. active, the pres. *λύνοντα* (-ας) giving an aor. *λύσοντα*, *γέροντα* giving *γείροντα*. Others again are retained only as adjectives or as substantives: e.g. *ἡ ἐλεούσα* "the compassionate" (sc. *Παναγία* "mother of God"); *ὁ παρών* (ν) "present" (indeclinable) is taken from the literary language.

§ 235. The participle constructions are very limited compared with ancient Greek. The most common is the participle in *-μένος* (2), which is employed as an adjective, and sometimes even takes the place of a (relative) dependent clause; cf. e.g. III. 8. 1.

1. An absolute construction occurs in TEXTS I. a. 8: *τὸν περικαλῶ τὰ χέρια σταυρωμένα* "I beseech him with folded hands (the hands folded)."

The participle in *-ούμενος* or *-άμενος* (3) stands either attributive, as *τὰ πετάμενα πουλιά* "the flying birds," *ὁ λεγόμενος Ψυχαρισμός* "the so-called P.," or converts to a substantive (see above), or is confined to fixed expressions, like *στὰ καλὰ καθούμενα* "at random."

2. In the employment of the vernacular for literary purposes an effort is made to extend this principle or to introduce the literary form (in *-όμενος*) into the vernacular usage (e.g. *τὰ γραφόμενά του* "his writings," TEXTS II. b. 7, or *λεγόμενος* = *λεγόμενος*).

§ 236. The participle in *-οντας* (§ 234, 1) is never employed attributively, but serves (like the French *en* with pres. participle) as an absolute form, and mostly to complement, illustrate, or explain the verbal action: e.g. *βλέποντας δὲν βλέπουν* "seeing (with their eyes) they do not see," *τοὺς εἶπε λέγοντας* "he spoke to them saying," *κλαίοντας λέει* "weeping he says," *ὁ Χάρος πετεῖται τὸ δρεπάνι κρατώντας στὸ χέρι* "Death hastes, holding the sickle in his hand"; notice *θέλοντας μὴ θέλοντας* "whether (he) will or not." Further, it may express the contemporaneous occurrence of two actions; as, *αὐτὸ ἀκούοντας ἔγινε ἄφαντος* "hearing (as he heard) this he became invisible." Constructions like *δοντας*

δίχως ρίζα ξεράθηκαν (Pallis) "being without root they withered," are rare.

1. The participle does not of necessity relate to the subject; cf. κλαδεύοντας . . . τὸν κέντρωσε . . . ἐν ἀγκαθᾶκι "stripping (as he stripped) (the bushes) a thorn pricked him," καρτεροῦν τὴν ἄνοιξι . . . ἢ ἀκούσουν τὰ Βλαχόπουλα λαλῶντας τὰς φλογέρες (ΤΕΧΝΗΣ I. a. 5) "they waited for the spring in order to hear the shepherd children playing (when they played) the flute."

2. A nominative absolute construction is rare. The writer Ἐφταλιώτης, who throughout his historic prose (Ἱστορία τῆς Ρωμοσύνης, 1901) manifests a certain propensity for participial constructions, and introduces into the vernacular after the model of the pres. participle in -οντας aorist forms like θαρέψαντας, μαθόντας (cf. § 234, n. 2), φοβηθέντας, writes also, e.g., γίνεται μεγάλο συνέδριο στὸ παλάτι, παρόντας κι ὁ πατριάρχης κι ὅλοι οἱ προύχοντες "a great assembly is held in the palace, at which the patriarch and all the dignitaries were present."

II. CONTRACTED VERBS.

§ 237. To the contracted verbs belong all verbs in -ῶ, that is, all those which bear the accent on the final in the 1st. sing. pres. Also the "semi-contracted" verbs given under present system II. c follow the contracted verbs in some forms. The contracted verbs are divided into two classes, the characteristic of which is found in the 2nd sing. pres. (1) in -ῶ, -ᾶς, and (2) in -ῷ, -εῖς.

Both classes correspond to the a. Gk verbs in -άω and -έω. Some are new-comers: e.g. εὐκοῦμαι for εὐχομαι (εὐκήθηκα), together with such as σκῶ, ἀρπῶ for σκάζω, ἀρπάζω, etc., v. p. 136 f. The two classes of a. Gk. verbs in -άω and -έω merge in many points in their conjugation, the verbs in -άω having appropriated forms of the -έω conjugation (cf. ρωτοῦμε, ρωτοῦνε, ἐρωτοῦσα, ἐρώτουνα, etc.). The ancient -όω verbs have converted into barytones in -ώνω, v. § 199, I. 6, n. 3.

The first class in -ῶ, -ᾶς is considerably more common than the second, v. § 250.

Contracted verbs differ from the conjugation of barytones only in the present (including imperative and pres. participle) and the imperfect, all the other forms being identical with those of the barytones (taking into account the stem formation of the aorists act. and pass. and the passive participle given under § 201, II. and § 210, II.).

FIRST CLASS.

Paradigm : ρωτῶ "I ask."

ACTIVE.

§ 238.

Present.

Indicative.

ρωτῶ

ρωτᾶς

ρωτᾷ

ρωτοῦμε

ρωτᾶτε

ρωτοῦν(ε)

Subjunctive.

νὰ ρωτῶ

νὰ ρωτᾶς

νὰ ρωτᾷ

νὰ ρωτοῦμε

νὰ ρωτᾶτε

νὰ ρωτοῦν(ε).

ρωτοῦσι like δένουσι, § 213, n. 5.

Imperfect.

(ἐ)ρωτοῦσα

(ἐ)ρωτοῦσες

(ἐ)ρωτοῦσε

(ἐ)ρωτούσαμε

(ἐ)ρωτούσετε (ἐρωτούσατε)

(ἐ)ρωτούσαν(ε).

(ἐ)ρωτούσασι like ἔδεναν, § 214, n. 4.

§ 239. On the Greek mainland (*e.g.* in Epirus, Central Greece), in the Greek of Lower Italy and that of the Ionic Islands and in the Peloponnesus, the following scheme of conjugation is found :

Present.

ρωτάω

ρωτάεις

ρωτάει

ρωτᾶμε

ρωτᾶτε

ρωτᾶν(ε) ρωτᾶσι.

Imperfect.

ἐρώτα(γ)α

ἐρώτα(γ)ες

ἐρώτα(γ)ε

ἐρωτά(γ)αμε (ἐρωτᾶμε)

ἐρωτά(γ)ατε (ἐρωτᾶτε)

ἐρώτα(γ)αν (ἐρωτᾶνε).

The so-called "analysed" (called also incorrectly "uncontracted") forms are most in vogue in the Peloponnesus. They are new formations on the basis of the a. Gk. contracted forms which survive in the regular inflection of the present (apart from the

infection by the *-έω*-conjugation). The analytic forms arose through the addition of *-ει* and *-ε* to the 3rd sing. pres. *ἔρωτᾷ*, and imperf. *ἔρώτα* on analogy of the barytones (*ρωτᾷ-ει*, *ἔρώτα-ε*), and these forms consequently reacted by analogy on the 1st and 2nd sing. The characteristic vowel *-α-* was finally carried over also to the 1st and 3rd pl. The *-γ-* in *ἔρώταγα* is secondary (to avoid hiatus). Such *-γ-* forms were then placed on a par with *φυλάγω* *ἐφύλαγα*, etc. The regular imperf. *ἔρωτούσα* is also a new formation, suggested by the 3rd pl. of the *έω* verbs. A more faithful continuation of the a. Gk. imperfect is found, e.g., in the Aegean, in the inflection of the sing. :

<i>ἔρωτουν(α)</i>	<i>(ἔρωτούσαμε</i>
<i>ἔρώτας</i>	<i>ἔρωτούσετε</i>
<i>ἔρώτα(νε)</i>	<i>ἔρωτούσαν).</i>

§ 240.

Imperative.

ρώτα (*ρώτα[γ]ε*)
ἄς ρωτᾷ (*ἄς ρωτάξῃ*)
ρωτᾶτε
ἄς ρωτοῦνε (*ἄς ρωτᾶν*).

PASSIVE.

§ 241.

Present.

Indicative.

ρωτοῦμαι (also *ρωτᾶμαι*)
ρωτᾶσαι
ρωτᾶται
ρωτούμεστα (*ρωτάμεστα*)
ρωτᾶστε
ρωτοῦνται (*ρωτᾶνται*).

Subjunctive.

νὰ ρωτοῦμαι, etc.*Imperfect.*

(ἐ)ρωτούμουν(α)
(ἐ)ρωτούσουν(α)
(ἐ)ρωτούνταν(ε)
(ἐ)ρωτούμασθε, *(ἐ)ρωτούμεστα(ν)*
(ἐ)ρωτούσασθε, *(ἐ)ρωτούστε*
(ἐ)ρωτούνταν(ε).

Besides forms like the following :

<i>ἔρωτώμανε</i>	<i>ἔρωτώμασθε</i> , <i>ἔρωτώμασταν(ε)</i>
<i>ἔρωτώσανε</i>	<i>ἔρωτᾶσθε</i> , <i>ἔρωτώσασθε</i> , <i>ἔρωτούσταν</i>
<i>ἔρωτάτον(ε)</i> , <i>ἔρωτῶταν(ε)</i> , <i>ἔρωτῶνταν</i> .	<i>ἔρωτῶντουσαν</i> , <i>ἔρωτῶντησαν</i> ...

§ 242. Beside the conjugation given above, many verbs take also the following :

Present.

ἀγαπεύομαι (rarely ἀγαπείμαι)
 ἀγαπεύσαι
 ἀγαπεύεται
 ἀγαπεύμεστα
 ἀγαπεύστε
 ἀγαπεύονται.

Imperfect.

ἀγαπεύουν(α) (ἀγαπεῖων[α])
 ἀγαπεύουν(α)
 ἀγαπεῖτον, ἀγαπεύοντανε (ἀγαπεῖ[ν]ταν[ε])
 ἀγαπεύμεστα, ἀγαπεύμαστε (ἀγαπεῖμαστε)
 ἀγαπεύστε, ἀγαπεύσατε, ἀγαπεύστε (ἀγαπεύστε)
 ἀγαπεύονταν(ε) (ἀγαπεῖωντουσαν).

These forms are found (commonly along with the first scheme of conjugation) mostly in those verbs which have both active and passive forms; as, ἀγαπῶ "love," βουτῶ "dive," βαστῶ "hold," γελῶ "laugh," πουλῶ "sell," τιμῶ "honour," τραβῶ "draw," χαλῶ "destroy," etc. The deponent verbs show a preference for the first form (in -οῦμαι or -ᾶμαι); thus, θυμῶμαι "remember," κοιμῶμαι "sleep," λυποῦμαι "regret," φοβοῦμαι "fear"; though also γκρεμεῖται "he collapses," καταρεῖται "he curses," καυκεῖμαι "I boast" beside κανκοῦμαι.

Both the first and also particularly the second scheme of conjugation have arisen from an intermixture of the ancient verbs in -άω with those in -έω, on which see below.

§ 243.

Imperative.

ρωτοῦ (ἀγαπεῖοῦ)	ρωτᾶστε (ἀγαπεύστε)
ᾶς ρωτᾶται	ᾶς ρωτοῦνται.

The passive or middle imperative forms are rare (e.g. κοιμοῦ "sleep"), being replaced by νά with the 2nd pers. of subjunctive.

§ 244. The other forms of contracted verbs not belonging to the present system have no peculiarities :

Aorist.

Act. ἐρώτησα, subj. νὰ ρωτήσω, imperat. ρώτησε.

Pass. ἐρωτήθηκα, νὰ ρωτηθῶ, ρωτήσου.

COMPOUND TENSES.

ACTIVE.

Future: (I) θὰ ρωτῶ, (II) θὰ ρωτήσω (or one of the other variations).

Perfect: ἔχω ρωτημένο, ἔχω ρωτήσει.

Pluperfect: εἶχα ρωτημένο or εἶχα ρωτήσει.

Future perfect: θὰ ἔχω ρωτημένο or θὰ ἔχω ρωτήσει.

Conditional: θὰ ῥωτοῦσα, ἤθελα ρωτᾶ or ἤθελα ρωτήσει (or one of the other variations); θὰ εἶχα ρωτημένο or ρωτήσει.

PASSIVE.

Future: (I) θὰ ρωτοῦμαι, (II) θὰ ρωτηθῶ.

Perfect: εἶμαι ρωτημένος, ἔχω ρωτηθεῖ.

Pluperfect: ἤμουν ρωτημένος, εἶχα ρωτηθεῖ.

Future perfect: θὰ εἶμαι ρωτημένος or θὰ ἔχω ρωτησεῖ.

Conditional: θὰ ῥωτοῦμουν, ἤθελα ρωτηθεῖ (or one of the other variations); θὰ ἤμουν(α) ρωτημένος, θὰ εἶχα ρωτηθεῖ.

PARTICIPLES.

ρωτῶντας, ρωτημένος: cf. also § 234, 3.

SECOND CLASS.

Paradigm: πατῶ "I walk."

ACTIVE.

§ 245.

Present.

Indicative.

πατῶ "I walk"

πατεῖς

πατεῖ

πατοῦμε

πατεῖτε

πατοῦν(ε) (πατοῦσι)

Subjunctive.

νὰ πατῶ

νὰ πατῇς

νὰ πατῇ

νὰ πατοῦμε

νὰ πατῇτε

νὰ πατοῦν(ε).

Imperfect.

έπατούσα
 έπατούσες
 έπατούσε
 έπατούσαμε
 έπατούσατε
 έπατούσαν(ε) (έπατούσασι).

Besides this the following scheme of the imperf. is found (particularly on the islands of the Aegean, Crete, and Cyprus):

έπάτεια (έπάτειουν)	έπατούσαμε(ν)
έπάτερες	έπατούσατε
έπάτεμε	έπατούσαν (έπάτελαν).

1. Notice also (after ρ) ήμπόριγα or (ή)μπόρεγα, έφόριγα, έθώριγα (έθώριγες έθώριγε) beside έθώρεια, έφόρεια, ήμπόρεια, etc.

2. On forms like έπάθεια έπάθειες, cf. § 16, n. 3.

3. These forms originated in a manner similar to the "analysed" in -άω: the ending -ε attached to the 3rd sing. έπάτει following the model of the other verbs, and then created analogous forms for the 1st and 2nd persons. πουλειούσα (TEXTS III. 12) is a cross between the type έπατούσα and έπάτεια. The present reflects correctly the a. Gk. scheme. The corresponding a. Gk. inflection of the imperfect still survives in different places (e.g. in Cyprus and the Aegean), έπάτουν(α) έπάτεις έπάτει (έπάτεν or έπάτενε) έπατούμε έπατείτε έπατούσαν. The form έπάτουνα was transferred also to the first class (cf. § 239 n.).

§ 246.

Imperative.

πάτει and πάτεμε
 άς πατῆ
 πατείτε
 άς πατούν(ε).

PASSIVE.

§ 247.

Present.

Indicative.

Subjunctive.

πατούμαι	πατειούμαι (πατειέμαι)	νὰ πατούμαι
πατεύσαι	πατεέσαι	etc.
πατείται	πατειέται	and so on like indic.
πατούμεστα	πατειούμεστα	
πατείστε	πατεέστε	
πατούνται	πατειούνται.	

Imperfect.

ἐπατούμουν(α)	ἐπατειούμουν(α)
ἐπατούσουν(α)	ἐπατειούσουν(α)
ἐπατούνταν(ε)	ἐπατέετον, ἐπατειούνταν(ε)
ἐπατούμαστε	ἐπατειούμεστα
ἐπατούσαστε	ἐπατέεστε
ἐπατούνταν(ε)	ἐπατειούνταν(ε).

1. Also other variant endings as in the paradigm, § 220.

The second scheme of conjugation is more in use than the first, although the first is more nearly akin to a. Gk. Deponents have become mostly exactly identical in their inflection with that of the first class (§ 241); *θυμούμαι*, *λυπούμαι*, *φοβούμαι* belong under the first class according to their origin, but follow the second in their inflection. On the other hand always *βαθειύμαι* or *βαρειέμαι* "I am weary."

2. Cf. also *συλλογείμαι*, *συλλογέσαι* (TEXTS I. a. 14, Velv. *συλλουέσι*) beside the 1st person *συλλο(γ)οῦμαι* "I think."

§ 248.

Imperative.

πατειοῦ (νὰ πατειέσαι)
ᾄς πατήται, ᾄς πατειέται
πατειέστε (νὰ πατειέστε)
ᾄς πατοῦνται, ᾄς πατειοῦνται.

§ 249. All the other parts are formed according to the same rules as in Class I. (§ 244). Notice particularly the participle *πατώντας* like *ρωτώντας*.

§ 250. The list of verbs which follow Class I. or II. respectively cannot be definitely fixed, as the same verb frequently gives double forms for the same part. In general the second class of contracted verbs is much less prominent than the first; only *ἄργῳ* "am late," *ἐμπορῳ* "am able," *θαρρῳ* "believe" (but *θαρρεῖν* "I am brave"), *ζῶ* (also *ζέω*) "live," *φιλῶ* "kiss" (but *φιλεύω* "greet kindly, regale"), are universally (or practically universally) conjugated like *πατῶ*.

1. From *ζῶ* note the spellings *ζῆς*, *ζῆ*, *ζῆτε* (further, regularly *ζοῦμε*, *ζοῦν[ε]*, *ἐξοῦσα*). This verb has become identical with *πατῶ* in the pronunciation of its endings, only orthography still maintaining the a. Gk. peculiarity of the verb.

All the rest of the contracted verbs may be conjugated after Class I. This is quite usual in the Peloponnesus and

in Northern Gk. (cf. § 7, n. 1), while in the Aegean region (except the Northern part) Class II. is more plentifully represented, though still less prominent than Class I. Thus in m. Gk., e.g., the following a. Gk. verbs in -έω are regularly conjugated like Class I. (-ῶ, -ᾶς): ἀκολουθῶ "follow," ζητῶ "request," βοηθῶ "help," κεντῶ "prick," κυνηγῶ "hunt," μετρῶ "measure, number," πολεμῶ "make an effort, struggle," προσκυνῶ "greet respectfully," χαιρετῶ "greet," χτυπῶ "strike."

The following verbs usually (especially in the region of the Aegean) inflect after Class II. (-ῶ, -εῖς): βαρῶ "strike," θωρῶ "see, consider," καρτερῶ "await," κελαῖδῶ "warble," κρατῶ "hold," λαλῶ "speak," λησμονῶ "forget," μιλῶ "speak," παρηγορῶ "console," παρακαλῶ (περικαλῶ) "request," περπατῶ "go walking," πονεῖ "it pains," συχωρῶ "pardon," φορῶ "wear" (a garment), χρωστῶ "owe"; but also μιλῶ μιλᾶς, καρτερῶ καρτερᾶς, κρατῶ κρατᾶς, χρωστῶ χρωστᾶς, ἀλησμοναῖω, καταφρονᾶω, συχωράω, etc. Notice βαστεῖ, TEXTS III. 6 (Calymnos), for the regular βαστᾶ.

2. Also mostly all the verbs in original -έω, which are borrowed from the literary language, follow Class II.; as, κατοικῶ "dwell" (vernacular μένω, κάθομαι), προξενῶ "cause," προσκαλῶ "invite," ὑπηρετῶ "serve" (δουλεύω), and others.

3. The secondary contracted verbs ξῶ "I scrape" (beside the usual ξύνω), φτῶ (usually φτύνω) "expectorate," σβῶ (σβήνω) "extinguish," and similar verbs, p. 136, inflect like Class II.; but also ἀπολῶ (a. Gk. λύω): ἀπολάει, μεθῶ: μεθεῖς and μεθᾶς, μηνῶ: μηνᾶς.

Semi-contracted Verbs.

§ 251. A few verbs with a vocalic final in the stem blend this final in some cases with the ending:

- (1) ἀκούω "I hear" ἀκούμε (ἀκούμε)
ἀκούς (ἀκούς) ἀκούτε
(ἀκούει) ἀκούνε.

Imperative ἄκου ἀκούτε.

(Imperfect ἄκου[γ]α, etc.)

Similarly κρούω "beat."

- (2) κλαίω "I weep" κλαίμε (κλαίμε)
κλαῖς (κλαῖς) κλαίτε
κλαίει (less commonly κλαί) κλαίν(ε) (κλαίσι).
(Imperfect ἔκλαι [γ]α, etc.)

Similarly φταίω "I am guilty."

These forms appear also uncontracted with a γ inserted (*cf.* § 23), *ἀκούγω, κρούγω, κλαίγω, φταίγω*.

§ 252. Through the dropping of a γ (§ 22) in some verbs, vowel sounds come together and are contracted:

(1) *πάω* usually instead of *πάγω πάγεις*, etc., "I go" (alongside *πηγαίνω*, to which it serves as aorist stem; *cf.* §§ 186, 204) with the following forms:

<i>πά(γ)ω</i>	—
<i>πάεις</i>	<i>πάς (πᾶς)</i>
<i>πάει</i>	<i>πά (πᾶ)</i>
	<i>πάμε (πᾶμε)</i>
	<i>πάτε</i>
	<i>πάν(ε).</i>

Subj. *νὰ πάω νὰ πάς*, and so forth, future *θὰ πάω θὰ πάς*, etc. On *ᾶμε*, *v.* § 218, n. 3.

Likewise *νὰ (θὰ) φάω* beside *φάγω*, etc. (aor. subj. of *τρώγω* "I eat"):

<i>νὰ φάς (φᾶς)</i>
<i>νὰ φάη</i>
<i>νὰ φάμε (φᾶμε)</i>
<i>νὰ φάτε</i>
<i>νὰ φάν(ε).</i>

The aor. indic. runs regularly *ἔφα(γ)α ἔφα(γ)ες ἔφα(γ)ε ἔφά(γ)αμε ἔφάγετε ἔφα(γ)αν*.

Also the Pontic verb *φτάω* "I make," *φτάς*, etc.

- (2) *τρώ(γ)ω* "I eat"
τρώεις τρώς (τῶς)
τρώει (less commonly *τρώ*)
τρώ(γ)ομε τρώμε (τῶμε)
τρώ(γ)ετε τρώτε
τρώ(γ)ουν(ε) τρώνε
 (Imperfect *ἔτρω[γ]α ἔτρω[γ]ες*, and so forth).

- (3) *λέ(γ)ω* "I say"
λέεις λές
λέει (less commonly *λέ*)
λέ(γ)ομε λέμε

λέ(γ)ετε λέτε

λέ(γ)ουνε λέν(ε) (λέουσι λέσι)

(Imperfect ἔλε[γ]α or ἤλε[γ]α, ἔλε[γ]ες, etc.).

1. Also θέλω θές follows this model, § 224, 3, and even ξίρω ξίς. Likewise ρέω "flow" sometimes gives a 3rd pl. ρένε.

2. Cf., further, from Chios (TEXTS III. 9) the 3rd sing. *lē* and *lī* (in unaccented position) and 3rd pl. *l'ún*.

PART THIRD.

SYNTAX.

PRINCIPAL SENTENCES.

(a) FORM AND CONTENT.

§ 253. Sentences *without verbal predicate* are not uncommon; they either express a maxim with epigrammatic brevity or serve to portray an event or circumstance vividly and picturesquely. *Cf.* *μῆς στιγμῆς ὑπομονὴ δέκα χρόνων ρεχάτι* "one moment's patience (means) ten years' rest," *αὐτὴ κατσούφα* (TEXTS III. 12) "she (continued) peevish," *αὐτὸς οὐ λόγους ἀπὸ χεῖλ' σὶ χεῖλ' καὶ ζῶ βασίλῃ τοῦ 'φτί* (III. 11) "this word (passed) from lip to lip and (reached) the king's ear," *παντοῦ τρομάρα καὶ σφαγὴ, ἐδῶ φυγὴ, ἐκεῖ πληγὴ* "everywhere (raged) consternation and carnage, here flight and there wounds"; *cf.* also TEXTS I. a. 19. With imperative force *κάτω φέσια καὶ καπέλα* "down (with) fez and hat."

Even a single member of a sentence may form a sentence by itself: the greatest animation of expression is secured by a series of such simple sentences in asyndeton: *ἄργανα, τούμπανα, χαρὲς μεγάλες* "organs (played), timbals (sounded), great joy (prevailed)"; *τὰ πολλὰ πολλὰ κουμάντα, τὸ καράβι μὲ τὴν πάντα* "too many commands (make) the boat ride on one side"; *μεροδούλι μεροφάγι* "day's work, day's food," *i.e.* "living from hand to mouth." Notice also *πρῶτο φιλί—'ναστέναξε*, etc., TEXTS I. a. 14. Abbreviated sentences are, of course, specially liked in exclamations; *v.* § 256.

§ 254. Sentences *without a subject* or *impersonal* sentences like *βρέχει* "it rains," *χιονίζει* "it snows," *κάνει ἄσκημο καιρό*

λέ(γ)ετε λέτε

λέ(γ)ουνε λέν(ε) (λέουσι λέσι)

(Imperfect ἔλε[γ]α or ἤλε[γ]α, ἔλε[γ]ες, etc.).

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"il fait mauvais temps," call for no special remark. The indefinite subject "one," "they," "people" [Ger. *man*, French *on*] is expressed (1) by *κανείς* (*κανένας*) "one, some one," as *τὸν εἶδε κανένας* "somebody has (they have) seen him"; (2) by the 2nd pers. sing., as *λές* "you might say," etc. (cf. § 195); (3) by the 1st or 3rd pl., as *γλήγορα λησμονοῦμε τοὺς πεθαμμένους* "people soon forget the dead," *λένε* "they say," *οἱ δὲ, μοῦ εἶπαν* "it has been (they have) told me," *ἐσκότωσαν τὸν κλέφτη* "they slew the Kleft"; (4) by the passive voice (rare), as *οἱ πεθαμμένοι γλήγορα λησμονεῖονται* "the dead are soon forgotten."

§ 255. *Interrogative sentences.* A question to which the answer may be either *yes* or *no* (Lat. *ne*) is marked by the tone of the voice, and requires no special interrogative word, not even a special arrangement of the words, though that member of the sentence to which the question relates (and so mostly the predicate) *may* be thrown to either extremity of the sentence: *ἦρθε ὁ φίλος σου*; or *ὁ φίλος σου ἦρθε*; "has your friend arrived?" *τὸ βλέπεις κεῖνο τὸ βουνό*; "do you see yon mountain?" *εἰν' ἡ θυγατέρα σου τέτοια ὁμορφῆ*; or *εἶναι τέτοια ὁμορφῆ ἡ τσιούπρα σου*; (TEXTS I. d. 1) "is thy daughter so fair?" *μεθυσμένος εἶσαι ἢ* (also *γιά*) *τρελλός*; "are you drunk or crazy?" *ἔνα* (sc. *φιλι*) *σοῦ 'δωκε ἢ μὴ σοῦ 'δωκε πολλά*; (I. a. 21) "did he give you one (kiss) or several?"

1. On the other hand, through contact with Turkish in Cappadocia (Sili) and elsewhere (as in Adrianople), the Turkish interrogative particle *mi* is employed: e.g. *χαστάζι μι ἦσου*; "were you sick?"

A question expecting an affirmative answer (cf. Lat. *nonne*) is introduced by *δέν*; as, *δὲν εἰν' ὁμορφο τὸ ρόδο*; "is the rose not beautiful? the rose is beautiful, is it not?" Such questions have sometimes the force of a mild (polite) request, particularly in the idiom *δὲ μοῦ λές*; "you tell me, do you not?" i.e. "tell me, please."

2. The idea of doubt (and also of refusal) may be expressed by *τάχα* (*τάχατις*), *ἴσως* (*ἀνίσως*), *μὴν*(α), *μήπως*, *μήγαρι*(ς), etc., *ἀρά* (*ἄραγε*[ς]), *μὴν πὰ*(ς) (i.e. *πάγει*[ς]) *καί*, *μὴν πὰ*(ς) *νά*, *μπανά*; as, *τάχα δὲν καταλαβαίνεις*; "perhaps you don't understand?" *μὴν ἔταξες τίποτε*; "did you perhaps promise something?" *μὴ δὲν τό 'ξερες*; "and did you not know it then?" *μήγα τὰ φαγιά μας δὲ σὰς ἄρσαν*;

"can it be that our fare has not pleased you?" μήπως or μηγάρι(s) σοῦ εἶπα; "have I perhaps told you?" i.e. "I have not, of course, told you," ἀρὰ δὲν τοὺν ἀλ'πᾶσι; (III. 11) "can it be that thou deplorest him not?" μὴνὰ φίλησες τὴν κόρη; (III. 5) "then did you kiss the girl?"

On the *modus potentialis* in questions, v. §§ 191, 1 and 195.

Questions *why? what?* (supplementary questions) are introduced by interrogative pronouns (§ 151 f.) or interrogative adverbs (γιατί; "why?" ποῦ, πότε, etc., § 126, ποῦ τάχα; "where then?"); the particle σὰν before the interrogative word has the force of "well, exactly"; as, σὰν τί μέ θέλεις; "well, what do you wish of me?" σὰν πῶς τοῦ λέ' ἡ λόγους; (TEXTS III. 11) "how then runs the proverb?"

§ 256. *Exclamatory sentences* have a partiality for the form of *abbreviated sentences* of predication, command, or interrogation: γιατρός καλός! γιατρικὰ καλά! "good physician! good physic!" and other ordinary exclamations: τί καλά! "how fine!" τί ζωὴ χαρούμενη! "what an enjoyable life!" The exclamatory nature of the sentence may be emphasised by ποῦ; as, τώρα δὲ ποῦ ἔφυγε! "just this moment gone!" ἤσυχα ποῦ εἶναι τὰ βουνά, ἤσυχοι ποῦ εἶν' οἱ κάμποι! "how still are the mountains, how still the plains!" τί βάσανο ποῦ εἶναι! "what a sorrow it is!"

Cf. also salutations and benedictions: καλὴ μέρα "good-day," καλὴ νύκτα "good-night," καλὴ σπέρα "good evening," ὦρα καλὴ (σου) "welcome!" καλὴ ἀντάμωσι "au revoir," σὺ καλὸ "adieu," καλὸ ταξίδι, καλὸ κατευόδιο "bon voyage," γειά σου "(to your) health," καλὴ ὄρεξι "good appetite," περαστικά "speedy recovery," σκάσε "go to the deuce."

§ 257. *Abbreviated exclamations, commands, and vocatives* have occasionally converted to *interjections*; cf. ποῦ! "how!" (ἐ)μπρός! "forward!" πίσω! "back!" στάσου! "stop!" διάβολε!¹ τί διάβολο! "the devil!" Θέ μου! "my God!" Παναγιά μου! "holy Mother of God!" προσοχή! "attention!" καρδιά! "courage!" ψέματα! "cheat!" ἀλήθεια! "truly!" σῶπα! "quiet!"

Genuine (old) interjections are: (calling) ἔ! οὐ! ντέ! "forward!" (surprise) ἄ! οὐ! πῶ, πῶ! ὦ, ὦ! (doubt) μπά! (lament and pain) ἄχ! ὦχ! ἄϊ! ὦϊ! (ὠϊμένα "alas for me!") βᾶϊ, βᾶϊ! βάχ! (anger, refusal, horror) οὐ! φτοῦ! οὐφ! σουτ!

¹ Also in several mutilated forms like, e.g., διάρτρε, διάτρε.

(joy) ὦχ! (laughter) χά, χά, χά! Notice also the onomatopoeic forms κράκ! πούφ! πάφ! μπούμ! μπάμ!

From the standpoint of the m. Gk. vernacular also words like ζήτω! εὐγε! ἐβίβα! "up!" μπράβο! (frequently employed as a sign of consent, generally with a pronoun μπράβο σου, μπράβο σας) or βάρδα! "attention!" are treated as pure interjections, because such words—borrowed from the literary language or from the Italian—have for the m. Gk. vernacular lost all sense of connection. The same may be said of such interjections as owe their origin to the violent mutilation of words which had an independent meaning; as, ἀλλοί! ἀλλοί-μονο! "alas!" μπρέ! "hallo!" beside μωρέ! (μωρή! sometimes used to address a woman). Here also we may reckon the ironical expression σπολλάτη "much obliged" = εἰς πολλὰ ἔτη. The serious expression of good wishes (congratulation on special occasions) is εἰς ἔτη πολλά! "(may you live) many years."

(b) CONNECTION OF SENTENCES.

§ 258. Sentences may be connected without any kind of connective word; in this way sometimes a special effect (vividness, grandeur) is obtained; cf. e.g. TEXTS I. a. 11. 22–23 or νὰ μὴ δείξ πουθενά χάθκαμι (III. 11) "show it to nobody, (if you do) we are lost." The repetition of a verb in asyndeton heightens the pictorialness of the course of an action; as, πίνει, πίνει "he drinks (and) drinks" (cf. also § 188, 2 n.). The repetition of another member of the sentence produces the same effect; as, μαῦρος ἦταν, κατάμαυρος, μαῦρο καὶ τ' ἄλογό του (I. a. 8), "black was he, all black, black too (was) his steed."

Occasionally in the progress of a vivid narrative a question or an exclamation does duty for a connective: e.g. οὐ παραγίός, τί εἶπεν μὲ τοῦ νοῦ τ; (III. 11) = "the adopted son said . . .," similarly ἔ, τί εἶπιν κὲ αὐτός (ib.), or ποῦ αὐτός! τοῦ πλὶ . . . κρύβ* (ib.), "and he, he conceals the hen." Hence γιατί and τί "why?" often have the force of "for, then"; γιατί in this sense may precede even an interrogative sentence; cf. γιατί εἶμαι ἄξια 'γώ; (III. 4) "for am I worthy?"

§ 259. If sentences thrown together in asyndeton stand in close logical dependence on each other, one part of the entire series may be reduced to an accessory sentence or even to an adverbial qualification or take the force of a particle: e.g. ἔχουνε δὲν ἔχουνε παράδες, τὸ ἴδιο τοὺς κάνει "whether they have money or not is all the same to them,"

θές δὲ θές, θὰ μὲ πλερώσῃς “whether you will or not you shall pay me,” ὥς εἶναι, τὸ πλερώνω “let it be (as far as I am concerned), I pay for it,” ἦτανε ἕνας βασιλέας “Ἔπνος τ’ ὀνομά του “there was a king named Sleep,” λοιπόν, εἶχε δὲν εἶχε, εὐτός ἀνεβαίνει (TEXTS I. d. 5) “well, at all events, he goes up,” τρέχα ρώτα, τό ’μαθέ= “by running and asking he learned it.” Likewise ἄψε σβῆσε “light, extinguish” = “without much ado, in a trice” (οἱ γαμπροὶ δὲ γίνονται ἄ. σβ. “sons-in-law do not come without much ado”), μαθέ(ς) (§ 218, n. 1) “that is (to say), then” (μαθέ[ς], δὲ μὲ πιστεύεις “that is to say, you don’t believe me,” δὲν ἦταν κὶ μικρὸς μαθέ “he was, then, not young”), θέλεις — θέλεις (θέλτς — θέλτς, Velv.) “whether . . . or.”

On the expression ἀρουν ἀρουν= “with all haste,” cf. TEXTS III. 11 footnote. The following examples show how completely an independent sentence may be obscured (e.g. made into a substantive): τὸ πρᾶμα δὲν εἶναι παῖξε γέλασε “the matter is not for amusement and laughter,” τό ’λαβε μὲ τὸ γράψε γράψε “he obtained it after much writing,” imperat. τὸ ἔμπα= “the entrance.”

§ 260. Co-ordination of sentences is effected by the following conjunctions:

(a) Copulative: καί (before vowels κὶ) “and, also,” καί . . . καί “both . . . and,” “as well as”; cf. § 261.

καί is also the ordinary conjunction with which single words are connected. Sometimes it simply throws into prominence a single member of the sentence; cf. ξέρω κ’ ἐγώ; “am I to know it?” τί ἤλγιν κὶ αὐτός; (TEXTS III. 11) “and what did he say?” πᾶν κὶ καὶ βῆκα (III. 12) “there above (and) I entered,” σὲ τί ἀράδα εἴμεστ’ ἐμεῖς, καὶ νὰ μᾶς δώσ’ ὁ βασιλιάς τὴ θυγατέρα του; (I. d. 2) “in what position are we that the king should give us his daughter?” Cf. also the expressions τώρα καὶ μισὴ ὥρα “half an hour ago” and καὶ καλὰ “right now, exactly,” “just” (also ironically); as, θέλει καὶ καλὰ καὶ σώνει= “he will, come what may (just now), finish it” (lit. “and finishes”), δὰ τοὺ ’βροῖν κὶ καλὰ! δὲν τό ’φαγάμ κὶ καλὰ ἐμεῖς ἰψές; (III. 11) “they will find it indeed! did we not eat it only just yesterday?”

οὔτε (μήτε, οὐδέ, μηδέ, or μουνδέ),¹ οὔτε (and so forth) κᾶν “neither, nor, not even”; as, οὔτε (κᾶν) ἐμίλησε “he did not even speak,” μηδὲ τὸν εἶδα “neither did I see him,” μηδὲ τίποτε “nor anything, nothing at all”; οὔτε—οὔτε (μήτε—μήτε, οὐδέ—οὐδέ, μηδέ—μηδέ)¹ “neither . . . nor,” cf. § 285; πότε—πότε “now . . . then” “at one time . . . anon.”

¹ Without any difference even in affirmative sentences.

(b) Disjunctive: *ἢ* (*γῆ*), also *γιά* "or," *ἢ—ἢ* (*γιά—γιά*) "either . . . or"; *θέλεις—θέλεις*, v. § 259.

The particle is dropped with numerals; as, *πέντ' ἔξι* "five (or) six."

(c) Adversative: *μά* (in dialect *ἀμά* or *ἀμμά*, *ἀμή*, *ἀμέ*, Chios *μμέ*, Lesbos *ἄμ*), or *ἀλλά* "but, yet, but yet," *μόνε* (*μόν*, in dialect also *μό*) "only, however," after neg. sentence (or neg. member of a sentence) "but"; *παρά* "but" after a negative, also "not . . . but": e.g. *παρά ὁ Γιάννης, ἄς ἔρθῃ αὐτός* "(not) J., but let him come himself" (*cf.*, further, § 158 n.); *ὅμως, ὡς τόσο* "nevertheless, however," not first in a sentence: e.g. *ἐδ' ὅμως ἄρματα λαλοῦν* "here, however, arms talk," or *καὶ ὅμως* "and yet," *καὶ ὡς τόσο* "and yet, still."

(d) Causal: *γιαυτό, γιά τοῦτο* "therefore": on *γιατί* (*τί*), v. § 258.

(e) Inferential: *λοιπόν* (*τὸ λοιπόν*) "now, well, then," either at the beginning of or later in the sentence; *ἀμέ* "but, so, indeed," stands first; as, *ἀμέ τί θέλεις*; "what, then, do you want?"

Of course, in addition to the above, adverbs are employed as connectives between sentences; as, *τώρα* "now," *τότε(s)* "then," *ἔπειτα, ὕστερα* "thereupon," *ἔτσι* "so," "thus." In Pontic (TEXTS III. 13. c) note the enclitic particle *πὰ* which stands second, *ἀὲς πα ποῖκα* "so then I did it."

§ 261. The modern Greek vernacular shows a decided preference for paratactic construction, so that principal sentences with *ἄς* (§ 278, 3) and *ἔτσι* (§ 273) serve practically the function of dependent sentences. *Καί*, by far the most common conjunction, serves to connect any kind of sentences into a series (even in combinations like *καὶ τότε, καὶ πάλι*, etc.); and it may, according to the logical sequence of the thought, carry the meaning of "but," "for," "or," "and so"; *cf.* *ὄχτ' ἀδερφοὶ δὲ θέλουνε καὶ ὁ Κωσταντῖνος θέλει* "eight brothers do not wish it, but K. wishes it," *φοβοῦμαι σ', ἀδερφάκι μου, καὶ λιβανιὲς μυρίζεις* "I fear thee, my brother, for (because) thou smellest of incense," *ἀνοιξε, κ' ἐγώ 'μ' ὁ Κωσταντῆς* "open, for I am K."

The additional thought given by *καί* is frequently, according to the sense, subordinated like an accessory sentence to the preceding. Very frequently an object clause with *νά*

or ποῦ, *e.g.*, after verbs of *perceiving, hearing, seeing, etc.*, is displaced by this favourite parataxis; as, ἀκούν πουλιά καὶ λέγε "they hear birds saying (and they say)," ἤκουσα καὶ σὲ μίλωνε ἢ κερά σου "I heard how thy mother scolded thee," μέ γείπε καὶ τὸ δσειρίσα (III. 12) "he said to me to take the lice off him [and I did so]," βλέπει τὸ φτωχὸ κ' ἔρχεται "he sees the poor man coming," τὸν εἶδα κ' ἐπήγαινε "I saw him going," θωρῶ τὸ πρόσωπό σου κ' ἔγινε σὰν τὴ φωτιά "I see how thy face became like fire": *cf.*, further, βρίσκει την κ' ἐχτενίζονταν "he finds her as she was combing herself," νά τον καὶ κατέβαινε "behold how he descended," δὲ ξέρουν οἱ γιανοὶ κὶ ἀπὲ τὸ βασιλόπουλο γιανορέται (TEXTS I. d. 1) "the physicians do not know by what means the royal child is cured," τοὺς βάνει κάθε νύχτα καὶ ὀργάνουν τὰ χωράφια του (TEXTS I. c. 6) "he makes them every night till (and they till) his acres," τοὺς ἀφήνει καὶ τοὺς πιάνουν τὰ λαγωνικά (*ib.*) "he allows the hounds to catch them," γιαντὸ ἐμπόρεσε κ' ἔφκειασε τόσα κάστρα "therefore he was able to build (and he built) so many castles."

1. The following show other kinds of subordination: ἔχω γυναῖκα παρὰ καὶ χήρα δὲν τῆς πρέπει "I have a very young wife (and) widowhood becomes her not," εἶναι τόσο κουτὸς καὶ δὲν τὸ καταλαβαίνει "he is so stupid that (and) he does not grasp it," ἠντάμωνε τὸ φίλον του καὶ δὲν τοῦ ἔλεγε παρὰ μινὰ "καλὴ μέρα" (TEXTS I. d. 5) "(when) he met his friend he said nothing but a 'good-day.'"

2. The preference for parataxis has occasionally caused an originally subordinate conjunction to be treated as paratactic and consequently to be pressed into co-ordinating service: *e.g.* ἐπειδὴ almost = "for," ὥς (TEXTS I. a. 21) "and thus," ὅτι (I. d. 6) "just now."

3. M. Gk. has lost the classical Gk. wealth of connective and other particles which lend nicety and precision of thought. Only καί (οὔτε, οὐδέ), ἦ, and the less commonly used conjunctions ἀλλά, πλὴν, ὅμως have been retained. The loss of γάρ, ἄρα has been compensated by new formations; but the a. Gk. τέ, δέ, μέν—δέ, μέντοι, μὴν, οὖν (γούν), ἔτι, δὴ, γέ, πέρ have left no successors.

SUBORDINATE SENTENCES.

Preliminary Remarks.

§ 262. The propensity for parataxis has considerably reduced the a. Gk. wealth of dependent constructions. Long and complicated periods are, of course, still possible from the resources of the language, but are, as we should expect, of rare occurrence in the texts of the vernacular. Examples of rather long periods are found in TEXTS I.

d. 1 (κι αὐτὴ τὰ πῆρε καὶ πῆγε καὶ κλείστηκε, etc., including also an indirect discourse of some length), II. b. 1 (*Ἄν ἤξεραν . . . , etc., in paragraph before the last), II. b. 2 (*Ὁ δάσκαλος ἀφῆκε . . . etc., in fourth paragraph from the end). The a. Gk. conjunctions ἐπεὶ, ὁπότε (ὁπότεν), ἄχρις and μέχρις, εἰ, ἐφ' ᾧ have entirely disappeared; ὡς survives still only in σάν (§§ 263, n. 1. 272, 281) and in καθὼς (§§ 273, 281). On ὅπως, cf. § 281; on ὅτι, §§ 267, n. 2. 270, 273; on διότι, § 276, n. 1; μολοντί, § 278, 2: ὥστε serves an entirely different purpose from a. Gk. (§ 275). The a. Gk. ἵνα (m. Gk. νά) alone has extended far beyond its original proper territory, a fact to be attributed chiefly to the loss of the infinitive (cf. §§ 263, n. 3. 266 f., 277, 4, n. 1. 278, 1 n., 279 n.-282, 1). Moreover, the following have been maintained (partly with phonetic transformation): ὅτε and ὅταν (§ 272), ἅμα, ἐνῶ ἐνόςω (§ 273), ἀφοῦ (§§ 273, 276), πρίν (§ 274), ἕως in ὡς ποῦ (§ 275), ἐπειδὴ (§ 276), εἰάν (§§ 277-278, 1), εἴτε—εἵτε (§ 277, 4, n. 2). The old distinction between ὅτε, ὅταν, etc., is abolished, or only transferred to the verb, or effected by νά. Excluding dialect forms the new formations are the employment of the relative particle (ὁ)ποῦ (§§ 267 f., 271, 278, 2. 279, 281, 1. 282, 2), and the conjunctions ὅσο (with ποῦ or νά, §§ 275, 281, 1, n. 2), etc., μ' ὅλο ποῦ (§ 278, 2), πριχοῦ, προτοῦ (§ 273), ἀγκαλὰ καί (§ 278, 1), γιὰ νά (§ 280). Finally, paratactic constructions are pressed into service to form dependent clauses; cf. §§ 261, 273, 2. 277, 4, n. 3. 278, 3.

ATTRIBUTIVE AND SUBSTANTIVAL CLAUSES.

§ 263. Attributive relative sentences are regularly introduced by the indeclinable relative particle ποῦ (ὅπου, ὁπού) (v. § 149). The relative sentence may be closely dovetailed into the antecedent by an arrangement of the words like ὁ Γιώργις ποῦ ἀρρώστησε ὁ καημένος . . . "poor George who was sick . . ." The syntactic order *antecedent plus relative sentence* represents an object clause (or, a. Gk. acc. with participle) in instances like εἶδε τὴν ἀλωποῦ ὅπου ἔρχονταν μαζί μὲ τὸ δράκο (TEXTS I. d. 3) "he saw the fox (which was) coming along with the monster" (cf. also §§ 261 and 266, 3).

The tense of the relative sentence is conditioned only by the nature of the action or occurrence in question; as, ἦνρε κάτι παιδιὰ, ποῦ σκότωναν ἓνα σκυλί (I. d. 2) "he found some children who were about to kill a dog." Relative sentences of a consecutive or final character are formed with ποῦ νά; as, ἀνθρωποι ποῦ νὰ προσέχωνται (II. b. 6) "men such as are to be watched," γλώσσα ποῦ νὰ μοιάξῃ μὲ τὴν ἀρχαία (II. b. 1) "a language to resemble the ancient," κανένα θανατικὸ δὲν ἦλθε στὸν κόσμον, ποῦ νὰ μὴν ἀφῆκε καὶ μερικὸν νὰ διηγηθοῦν (II. b. 2) "no such disaster ever came

to the world which did not leave some (survivors) to relate what happened" (on the aor. indic. cf. § 195). For the use of the subjunctive in cases like *πρῶτο πουλάκι ποῦ διαβῇ πιάνεται τὸ καημένο* (I. a. 24. 2), v. § 264.

1. A relative sentence of causal nature appears in the construction *τὰ ἔρριξε ὅλα, σὰν ἀδιόρθωτα ὅπου ἦταν, κάτω* (II. b. 2) "he hurled all down, incorrect it was."

2. The relative sentence *ποῦ θὰ 'πῇ* = "that is (to say)," is used as apposition to a whole sentence.

3. An attributive complement may also be expressed by *νά*; as, *ε.γ., ἄλλον τρόπον νὰ ζήσῃ δὲν εἶχε* "he had no other means of living," *ἦρθεν ἡ ὥρα νὰ πεθάνῃ* "the hour came to die," *ὦ τοῦ θάματος νὰ γίνουν ὅλα* "oh, the miracle, that all happened!"

§ 264. Relative substantival sentences are introduced either (1) simply by (ὁ)ποῦ, or αὐτὸς (ἐκεῖνος) ποῦ "he who"; or (2) by ὅσος, ὅποιος, ὅτι; as, *πῶχουν παιδιὰ, ἃς τὰ κρύψουνε* (TEXTS I. a. 8) "they who have children, let them conceal them," *ὅπου 'ναι καλορίζικος γεννᾷ καὶ ὁ κότος του* "whoever is lucky, even his hen lays him eggs," *τοῦ εἶπε ὅσα τσ' εἶπε ὁ βασιλιάς* "she told him all that the king had told her" (notice tense!), *ὅποιος πνίγεται καὶ τὰ μαλλιά του πιάνει* "he who is drowning clutches even his own hair." ὅσος and ὅποιος may also be assimilated to the case of the principal sentence (*Relative attraction*): *e.g. πῶς ἀγαπῶ ὅποιον φορεῖ ἐνδύματα θλιμμένα* (TEXTS II. a. 15) "how I love him who wears the garments of sorrow," *σ' ὅποιον ἔχει θὰ δοθῇ* "he who has, to him shall be given," *ἀπ' ὅσων κόσμουν ἦταν ἱκεῖ, κανέναν δὲν τὸν ἄφην ἡ καρδιά . . .* (III. 11) "of all the people who were there, no one's heart allowed him. . . ."

What has been said in § 263 on *tense* holds good. Thus, *e.g.*, the present or imperf. is employed for a cursive or iterative action. On the other hand the aor. subj. is employed (1) in a clause of an iterative nature in itself timeless (a general statement) when the action of the secondary sentence is completed compared with the principal sentence; or (2) when the action refers to a single definite event of the future: *exx. for* (1) *are ὅποιος καὶ στὰ λάχανα, φυσάει καὶ τὸ γιαιούρτι* "he who is once burned on vegetables, blows even on whey cheese," *ὅποιος σ' ἀγάπη μπερδευτῇ, κάλλιο του νὰ πεθάνῃ* "he who is overtaken in love, it is better for him to die"; *for* (2) *ὅτι βρῆς, εἶναι δικό σου* "what you will find is your own," *ὅποιος μαρτυρήσῃ τὸν κλέφτη, θὰ πάρῃ*

μεγάλο δῶρο "he who points out the thief will receive a great reward." The same holds good for *ὅποιος κὲ ἄν* "who(so)-ever," *ὅσος κὲ ἄν* "however great," *ὅτι κὲ ἄν* "whatever," *ὅπου κὲ ἄν* "wherever"—for which there are also alternative forms *ὅποιος καὶ νά*, etc.

Even *ποιός* occasionally takes the force of "he who"; as, *ἄλλοι τοῦ ποιός νά ντίσῃ* (TEXTS I. a. 24. 43) "alas for him who is entangled!"

§ 265. Complicated relative constructions are avoided by dismemberment into co-ordinated parts; as, *πυρωμένο γυαλί, ποῦ τ' ἀγγίζει καὶ σκάνει* "a heated glass which goes to pieces when touched." Of rare occurrence are constructions like *ένα λούλουδο, ὅπου ὅποιος τό 'βρισκε . . . ἐμποροῦσε νά τὸ κάμῃ μάλαμα* (TEXTS I. d. 7) "flos quem qui invenisset . . ., aurum facere posset," or *τὰ δ ὅ σου μάτια, ποῦ ποῖν κυττάξουν τὴν καρδιά τοῦ κάνουν δυὸ κομμάτια* (I. a. 24. 28) "thy two eyes, which rend the heart of him on whom they gaze."

§ 266. A substantival sentence with *νά* and the pres. or aor. subj. is the principal representative of the various usages of the a. Gk. infinitive or acc. and infin. constructions, viz.:

(1) As subject: *e.g.* after *γίνεται* "it happens, is possible," *καταντᾶ* "it happens that . . .," *πρέπει* "it is becoming, necessary" (*πρέπει νά δουλεύῃς* "you must work"), and in similar usages; *cf. e.g.* *τί κακὸ νά ξῇ κανεῖς μὲ ἀνθρώπους ἀγενεῖς* (II. a. 8) "how evil for one to live with ignoble men."

The clause with *νά* may be formally converted into a substantive by placing the article before it; as, *τὸ νά ἀγαπᾷς εἶναι πρᾶγμα φυσικό* (TEXTS I. a. 21) "that you love (to love) is a natural thing." Such a *νά* clause may be dependent even on a preposition (*μὲ τὸ νά . . .* "in order thereby, because," *ἀπὸ τὸ νά . . .* "because of, owing to").

(2) Complement of an adjective; as, *εἶμαι ἄξι νά δέχωμαι τὸ βασιλέα στὸ σπίτι μου*; (III. 4) "am I worthy to receive the king into my house?"

(3) As object after all kinds of verbs: *e.g.* verbs of *willing, desiring, asking, demanding, inviting, being able, attempting, striving, agreeing, allowing, letting, promising, swearing, remembering, forgetting*, and so on; thus, *θέλω νά γράψω* "I wish to write," *πιθυμῶ νά γράψῃς* "I desire you to write," *σὲ παρακαλῶ νά τὸ κάνῃς* "I request you to do it," etc.; further, after verbs of *seeing, hearing, finding, making, causing*, and so forth; thus, *κανεῖς δὲν τοὺς εἶδε ποτὲ νά κάνουν τὸ σταυρό* "no one saw them ever making the cross," *ποιός εἶδε κόρη*

ἄμορφη νὰ σέρν' ὁ πεθαμμένος (I. a. 11) "who ever saw a fair maid conducted by a dead person?"¹ ἄκουσα νὰ λένε "I heard them say," ἀκουτσε νὰ λέη ἡ κόρη "she heard the maiden say," or ἤκουσαν τ' ἀηδόνι νὰ λαλῇ "they heard the nightingale sing," ἤκουσα ἄλλη ν' ἀγαπᾶς (I. a. 18) "I heard that you love another," τὰ βραν κυνηοὶ νὰ πίνουν (III. 18) "huntsmen found them drinking," ποτὲς δὲ θὰ κάμετε τὸν κόσμον νὰ σᾶς πιστέψῃ "you will never make the world believe you," σὲ κάμω νὰ πιαστῆς "I cause you to be arrested." For other possible constructions, cf. §§ 263, 267.

Notice *me kánni pεράni* beside *na pεράni me kánni*, in Bova (III. 1), "you make me die."

§ 267. *νὰ* is commonly employed after *verbs of saying*, if the dependent clause conveys a demand or the expression of a wish; thus, ὁ βασιλεὺς τσ' εἶπε νὰ τοιμαστῇ γιὰ τὸ γάμο "the king told her to prepare for the wedding," νὰ τοῦ πῆς νὰ μοῦ δώσῃ τῇ θυγατέρα του γυναῖκα "tell him to give me his daughter as wife," τοῦ εἶπαν οἱ δράκοι νὰ πηγαίνουν μὲ τὴν ἀράδα "the monsters said to him that they should go in succession," τὴν ἄλλη μέρα τοῦ εἶπαν, νὰ τοῦ δώσουν ἓνα ταγάρι φλουριά καὶ νὰ πηγαῖν στὸ σπίτι του "another day they said to him that they wished to give him a bag of florins, and that he *must* go home."

Only after expressions like *λές, ἔλεγε, νόμιζες* (§ 195) a predicate is introduced by *νὰ*: *e.g.* λές νὰ μὴ εἶναι τίποτε "you might say that it was nothing," *i.e.* "it appears to be nothing." Otherwise after verbs of *saying, thinking*, and so forth predicate clauses are generally formed with *πῶς* or *ποῦ*: *e.g.* λέγει (εἶπε), πῶς (ποῦ) θέλει "he says (said) that he wishes (wished)," or λέγει (εἶπε), πῶς (ποῦ) ὁ φίλος του δὲν ἦρθε "he says (said) that his friend did not come," ὁ Λάζαρος τοὺς εἶπε, πῶς ἔχει εὐκαρίστησι, καὶ νὰ πάρῃ (I. d. 3) "L. told them that it pleased him, and that he would take. . . ."

1. A clause with *πῶς* (or *ποῦ*) may also form the complement to other verbs than those of saying either as subject or object, or even represent an attribute: *e.g.* τί μὲ μέλει ποῦ θυμῶνετε; "what do I care that you are angry?" θαμάζω πῶς δὲν τὸ ξέρεις "I am astonished that you don't know,"² χαίρομαι πῶς (ποῦ) ἦρθες "I am glad that

¹ Note at the same time how passive constructions are avoided.

² Or—anticipating the subject—θαμάζομαι τὸν οὐρανὸ πῶς στέκει χωρὶς στύλο (I. a. 24. 18) "I wonder that heaven stands without a pillar."

you came," *ἐθύμωνα πῶς δὲν ἦρθε* "he was angry because he had not come," *ἡ ἰδέα, πῶς θὰ γυρίσουμε δὺν τρεῖς χιλιάδες χρόνια πίσω, ἐρίζο-βόλησε βαθειά* (TEXTS II. b. 2) "the idea that we are to return two or three thousand years backwards has become deeply rooted."

2. The employment of *ὅτι* instead of *πῶς* is due to the literary language.

§ 268. The subjunctive is, of course, the rule with *νά*, though an historic tense of the indicative is also employed when the relative time of the past is otherwise unexpressed: *e.g.* *πρέπει νὰ πήραμε στραβὸ δρόμο* "we must have taken a wrong way," *μπορεῖ νὰ μ' ἀγάπησες* "it is possible that you loved me," *φαίνεται νὰ μὴν ἄκουσε* "it seems he did not hear," *δὲ θυμοῦμαι ν' ἀπάντησα* "I do not remember meeting (to have met)." Further, the imperfect is permitted (but not the rule) in an "unreal" clause: *e.g.* *ἄς εἶχα (γιαὶ) νὰ 'δυνα* "had I only to give."

1. Rather unusual is *κ' ἐπόρεσεν νὰ γλύτωνεν* (TEXTS III. 13. c) "he could not escape."

In clauses with *πῶς* (*ποῦ*, *ὅτι*) that tense of the indic. is employed which is required independently by the predicate: *λέγει (εἶπε) πῶς εἶδε* "he says (said) that he saw" [direct "I saw"], *εἶπε πῶς δὲν ἔχει (εἶχε) καιρό* "he said that he has (had) no time" [direct "I have (had)"], *πάντεχαν πῶς τὸν ἐσκότωσαν* "they believed that they had killed him," *μὰ πέρδικα καυκήστηκε πῶς δὲν εὐρέθη κυνηγὸς νὰ τήνε κυνηγήσῃ* (I. a. 16) "a partridge boasted that no hunter was found to hunt it," *ἦτανε πικαριῦμένος, πῶς δὲν τοῦ μιλεῖς* (I. d. 5) "he was enraged that you do not speak to him," *τὴν εἶχε 'δεῖ στὸν ὕπνο του πῶς θὰ τὴν πάρῃ γυναῖκα* "he had seen (her) in the dream, that he should receive her as wife," *ἔμαθαν πῶς θὰ ἔρθῃ* "they discovered that he would come."

On indirect discourse, *v.* § 270.

2. Only in exceptional cases the tense is selected from the standpoint of the narrator: *e.g.* *εἶχε βρεῖ πῶς σ' αὐτὸ τὸ μέρος ἐφύτρωνε τὸ φυτὸ ἐκείνο* (I. d. 7) "he had found that that plant grew (grows) in this region," or (III. 3) *τῆς ἔλεαν ὅτι ὁ βασιλέας ἐπῆγαινε στὸ σπίτι της* "they told her that the king was going to her house" beside *τῆς εἶπε ὅτι ὁ βασιλέας πηγαίνει* "that . . . is going."

3. After verbs of *fearing* both *πῶς* and *μή*(πως) or *νὰ μή* are used; as, *φοβοῦμαι πῶς τὸ παρακάνει (παράκανε)* "I fear that he exaggerates (exaggerated)," *φοβοῦμαι πῶς δὲ θὰ 'ρθῇ* or *μὴ (δὲν) ἔρθῃ* "I fear he will come (will not come)."

§ 269. Indirect questions are introduced by an interrogative pronoun or adverb, or by the interrogative particle *ἄν* "whether, if." Mood and tense remain the same as in the direct question: *τὸν ρώτησε γιατί είναι έτσι συλλογισμένος* "he asked him why he was (is) so pensive," *τὸν ἐρώτησε ἂν τό 'καμε* "he asked him if he did it," *δὲ θυμοῦμαι, ἂ(ν) σοῦ εἶπα* "I don't remember whether I told you,"¹ *δὲν ἤξερε τί νὰ κάνη* "he did not know what to do," *ἡ δωδεκάδα ἐπῆγε ν' ἀκούσῃ τί θὰ εἰπῇ ἡ κόρη* "the attendants went to hear what the maiden should say." Here, too, the standpoint of the *narrator* may be selected (as in § 268, n. 2): *e.g.* *τὸν ἐρώτησε, τί εἶχεν, τί ἤθελε* "he asked him what he had, what he wanted."

Indirect questions may, of course, represent subject or attribute equally well as object: *e.g.* *τί καταλάβαμε μὲ τὴν ἀλλαγὴ τούτῃ, εἶναι γιὰ μένα μυστήριον* (TEXTS II. b. 2) "what we have gained by all this change is a mystery to me," *τὸ ζήτημα, ποιά γλῶσσα θὰ νικήσῃ, ἡ καθαρεύουσα ἢ ἡ δημοτική, δὲν εἶναι ἀδιάφορο γιὰ τὴ νεοελληνικὴ φιλολογία* "the question which language will gain the upper hand, the learned or the vernacular, is not a matter of indifference for the modern Greek literature."

Occasionally an indirect interrogative clause (similarly to the *νά* clause, § 266, 1 n.) is converted into a substantive by prefixing the article: *e.g.* *ἐρώταγα τὸ ποῦ νὰ εἶν' ἡ μάνα σου* (I. a. 19) "I asked where thy mother might be."

Even an exclamation in the form of a question remains unaltered in a dependent clause; as, *ξέρεις, τί καλὴ καρδιά ποῦ ἔχει* "you know what a good heart he has."

§ 270. It is apparent from the preceding paragraphs that the *indirect discourse* is distinguished from the direct only in the necessary change of person and in the insertion of *πῶς* "that" or *ἄν* "if, whether"; that the imperatives are replaced by the construction with *νά* (or also *πῶς νά*)—that is, so far as this construction is not already present in the direct discourse—; also that all kinds of dependent clauses in indirect discourse undergo no alteration either in tense or mood. But, on the whole, lengthy indirect discourses are avoided by the vernacular; an example of greater length—in addition to those already given in § 262—is found in TEXTS I. d. 1: *κουβέντισαν, πῶς νὰ τσ' κάνουν κακό, κ' εἶπαν ἀνάμεσό τους, πῶς ἐκεῖ ποῦ θὰ πάγουν νὰ λουστούν, νὰ πάρ' ἡ μεγάλη ἓνα σακκούλι μαργαριτάρη, etc.*, "they discussed how they might do her harm, and

¹ Notice also *θυμοῦμαι ἀκόμα, σὰν ἦλθε ὁ πρῶτος δημοτικὸς διδάσκαλος στὸ χωριό μας* (II. b. 2) "I still remember how the first popular school-teacher came to our village."

they said among themselves that, as they would go to bathe, the elder (sister) should bring a bag of pearls. . . ."

Pallis (TEXTS II. 6) employs *πῶς* like a. Gk. *ὅτι* to introduce also a direct discourse. In a similar manner *ὅστις*—a. Gk. *ὅτι*—is in use in the dialect of Sili (in Cappadocia).

ADVERBIAL CLAUSES.

§ 271. Adverbial clauses of place are formed with the relative adverbs of place: *πῆγε κεῖ ποῦ ἦταν ἀραγμένα τὰ καράβια* "he went (there) where the ships had landed," *τὸ καράβι ἄφησε νὰ πηγαῖν ὅπου τὸ ρίξη ἢ τύχη* "he let the boat go wherever chance would drive it." Clauses like *ἐκεῖ ποῦ πάγαιναν* "there where they went" *i.e.* "while they went," etc., approach the nature of temporal clauses.

§ 272. Temporal clauses. A simple designation of time is usually expressed by the conjunction *σάν* (fr. a. Gk. *ὥς ἄν*) or *ὄντας* (also *ὅταν*[ε], *ὄντα*, *ὄντε*, *ὄντες*).

(1) Past time (*a*) *σάν* or *ὄντας* with the aor. indic. specifies a *point* of time; as, *ὁ βασιλιὰς σὰν ἄκουσ' αὐτό, χάρηκε* "the king rejoiced when he heard it," *σὰν τὰ πῆρεν ὁ φτωχός, ἡσυλλοοῦνταν ἵντα νὰ κάμῃ τόσα γρόσα* (I. d. 4) "when the poor man received them, he began to ponder what he should do with so many coins," *ὄντας κίνησε, τὸν περικάλεσαν οἱ θυγατέρες του* "when he departed his daughters requested him."

(b) With the imperf. to specify a *period* or *length* of time, *i.e.* when the time in question implies a durative (not completed) occurrence, or again to designate repeated action: *exx.* (of the former) *ὄντας γύριζε, ἤρε κάτι παιδιά* "while he was returning he found some children," *σὰν ἤκουε νε κάθε βράδυ τὰ γέλοια, ἡπαραξενευγούντανε* "when he heard the laughter every evening, he wondered" (or repeated action); (of the latter) *ὄντας ἔμπαινε, ἔλεγε* "as often as she entered she would say."

(2) Present or future, (*a*) *σάν* or *ὄντας*, and so forth,¹ with the aor. subj. to specify a *point* of time; as, *σὰν ἡ ἀνοιξὶ γυρίσῃ, τὴ φωλιά του ποῦ θὰ στῇσῃ*; "when the spring returns, where will he build his nest?" *ὄντας ἰδῆτε τὸ δράκο, νὰ φωνάζετε* "when you see the monster, keep shouting," *ὄντας χρειαστῆς τίποτε, νὰ ζιφῆς τὴ βούλα* (TEXTS I. d. 2) "as soon as you need anything, turn (every time) the signet-ring."

¹ In this case *ὄντας*, etc., seems to be preferred to *σάν*.

When the idea of the future is to be prominently brought out, *ὄντας* is used with the future tense; cf. TEXTS I. a. 5. 7.

(b) With the present to specify *duration* of time (cf. 1, b) or *repetition*; as, *ὅταν σὲ συλλογίζωμαι, τρέμω καὶ ἀναστενάζω* "when (as often as) I think of thee I tremble and sigh"; cf. also TEXTS I. a. 24. 4, 28, I. c. 8.

The future is also possible, as in *a*; cf. *ὄντε θὰ ξεχωρίζωμε, ἵνα θὰ μοῦ χάρις;* (I. a. 24. 26) "when we shall bid farewell, what will you give us?"

§ 273. 1. Like *σὰν* or *ὄντας* the following are employed: *καθώς* (Ios *ὡς καθώς*) "when" (with aor. indic.), "while" (with imperf.), and, in dialect, *e.g.*, *σίντα, φόντες* (fr. *ἀφ' ὅτε*), in Pontus *ἄμον νῶ* and *σιτά* and even *τά*, in Capp. *σάμο*. The following express particular phases of time: *ἀφοῦ* (also *ἀφοῦ καί*) "after" with aor. indic. (cf. also § 276), *ἄμα* or *ὅτι* (also *ὅτι ποῦ*) "as soon as" with aor. indic. or (futuristic) aor. subj.; *ἀπ' ὅτα* "since" with aor. indic.; *ἐνῶ* or *ἐνόςῳ* "while" with pres. or impf. indic.; *σιμὰ νά* "about to, going to . . .," *e.g.* *σιμὰ νὰ βγοῦν* "in the act of departing . . ." or "as they were about to depart . . ." Though not *formally* temporal clauses, yet as such may be reckoned also (relative) clauses with *κάθε φορά ποῦ* (with imperf.) "everytime that," "as often as," *ἐκεῖ ποῦ* (with imperf.) "there where," i.e. "while, during."

2. Occasionally paratactic clauses carry temporal force; cf. *e.g.* *μόλις τύχη . . . συφορά* "as soon as a misfortune occurs," *θὰ θυμώσῃ, μιὰ καὶ νοιώσῃ* "he will be angry as soon as he remarks it," *ἐκείνη σκιάχτηκε, ἔτσι τὸν εἶδε ἄξαφνα* "she was terrified when she suddenly saw him."

§ 274. The adverb of time "before" ("until") is rendered by *πρίν* or by *πρὶ νά* (*πριτά, προτοῦ, πριχοῦ* with or without *νά*) and the aor. or pres. subj.:

(1) Past time: *δὲν τὸν ἄφησε, προτοῦ νὰ τῆς ὀρκιστῇ* "she did not let him off before he swore to her," *πρίν μπῇ στὴ Χαλκῇ, τοῦ ἔστειλε παρηγοριά* (TEXTS II. b. 4) "before she came to Ch. she used to send him consolation."

(2) Present (or future): *φεύγα, πριτά σοῦ σύρουν θυμ-ατό* (I. a. 10) "flee before they scatter incense on thee," *παίρνει λουτρό, πρίν καθίζῃ στὸ φαγὶ του* "he always takes a bath before he sits down to eat."

§ 275. The pronominal form *ὅσο* serves to introduce temporal clauses with the meaning "as long as" or "until." In the former case (strengthened to *ὅσο ποῦ*) the pres. or imperf. indic. is used; as, *δὲ θὰ δακρύσω, ὅσο ἐσὺ κοντά μου μένεις* "I shall not weep so long as thou art with me" (but cf. also TEXTS II. a. 3. 28), *ὅσο (ποῦ) ζοῦσε, ἐδούλευε* "as long

as he lived, he worked." For the latter meaning "until," *ὅσο ποῦ* (or also *ἕσα μὲ ποῦ*) is used with the aor. indic. when the event in question is related as an actual occurrence determining the course of the action; as, *πέρασε λόγγους καὶ κάμπους, ὅσο ποῦ ἔφτασε στὰ ριζιά τοῦ βουνοῦ* "he wandered over forest and field until he came to the foot of the mountain." On the other hand, if it is only an event to be expected, or if the dependent clause has merely the function of a definition of time, *ὅσο νά* (or *ὡς ποῦ νά*, *ὥστε νά*) is used with the aor. subj.: e.g. *μόνο ἑπτὰ μερῶν ζωὴ θέλω νὰ μοῦ χαρίστε, ὅσο νὰ φτάσ' ὁ Ὀδυσσεύς* "I wish you to grant me only seven days life until O. arrive," *ὅσο νὰ πάῃ ἡ μάνα στὴν ἄρκλα, τὴν ἡδρε γιομάτη ψωμί* "until (such time as) the mother came (could come) to the chest she found it full of bread," *ὥστε νὰ βγῇ στὴν πόρτα της, ἐβγήκεν ἡ ψυχὴ της* "before she came to the door her soul departed."

Note also *ὅσο γλύτωσε, θὰ τὸν ἔρωγαν* (TEXTS I. d. 3) "until he had freed himself they would have eaten him."

§ 276. A causal clause is introduced either by *ἀφοῦ*, *ἐπειδὴ(ς)* with or without *καί* "since, as, because," or by *γιατί* "because" (in Pontus *τσόγκι*, *τσούγκι*), accompanied by that tense of the indicative required by the occurrence.

1. *διότι* "because" from the literary language.

2. *γιατί* occasionally competes with *νά*, *ποῦ*, or *πὼς* for a place after verbs of emotion (cf. § 267, n. 1): e.g. *ζούλενε γιατί ἡ προγονὴ δὴς νὰ πάρ' τὴ βασιλὴ τὸ γιό* (TEXTS III. 12) "she was envious that (because) her step-daughter should win the king's son."

§ 277. Conditional clauses are regularly introduced by *ἂν* (*ἂν καί*) "if," sometimes by *ἀνίσως* (*καί*), *ἂν τυχόν*, *ἂν τύχη καί*, *ἂν εἶναι καί* "if perhaps, in case that."

(1) When the condition pertains to the *Past*, and the consequence to the past or present, then aor. (imperf.) indic. in the protasis and the aor. (imperf.) or pres. indic. in the apodosis; as, *ἂν τό 'κανες, καλὰ 'κανες* "if you did so you did right," *ἂν ἀποφάσισες, δὲ μπερεῖς ν' ἀλλάξης τὴ γνώμη σου* "if you have made up your mind you cannot change your opinion."

(2) When both condition and consequence pertain to the *Present*:

(a) When the condition holds good generally (may

happen any number of times) or is a durative occurrence (cursive action): present in both protasis and apodosis; as, *μπορεῖς ἂ θέλῃς* "you are able if you wish," *ἂ δὲν πιστεύῃς, ἔλα κοντά μου νὰ ἰδῇς* "if you don't believe, come to me and see."

(b) When the condition is a punctiliar occurrence or an occurrence completed as regards the consequence: aor. subj. in protasis, pres. indic. in apodosis; as, *δὲ φεύγω, ἂ δὲ μοῦ δώκῃς τὰ 'κατὸ γρόσα* (I. d. 5) "I go not away if you give me not the hundred piastres," *ἂ δὲ βρεθῇ, δὲν πεираζει* "if it is not found it does not matter."

(3) When both condition and consequence pertain to the *Future*:

(a) The condition is a repeated or durative action then pres. in protasis and future (or imperative expression) in apodosis, *ἂν πεινᾷς, δὲ θὰ σ' ἀφήσω νηστική* (II. a. 20) "if thou art (becomest) hungry I will not leave thee in want."

(b) The condition is a punctiliar occurrence, or one completed as regards the consequence: aor. subj. in the protasis, future (or an imperative expression) in the apodosis: *ἂν τυχὸν . . . διψᾷς, θὰ σοῦ φέρω . . . νερό* (II. a. 20) "if thou chance to thirst I will fetch thee water," *ἂν παραβῶ τὸν ὄρκον, ν' ἀστράψῃ ὁ οὐρανὸς καὶ νὰ μὲ κατακάψῃ* (II. a. 1) "if I shall break my oath, let heaven strike me with lightning, and burn me up," *θὰ τὸ κάνω αὔριο, ἂν μπορέσω* "I shall do it to-morrow if I am able" (more correctly, "if I am placed in a position to do it").

(4) Where the terms of the condition are *impossible* (*unreal*): in the protasis the imperfect, in the apodosis the conditional (§§ 230, 233), regardless whether it pertains to present or past; as, *ἂν τὸ ἤξευρα, δὲ θὰ ρωτοῦσα* "if I knew (had known) I should not ask (have asked)," *ἂ δὲν πήγαίνα ἐχτὲς στὸ θέατρο, θὰ εἶχα τὴ δουλειά μου τελειωμένη* "if I had not gone yesterday to the theatre, I should have had my work finished."

1. Conditional clauses may be formed also with *νά*: e.g. *μιλιὰ νὰ κάνανε τὰ παιδιά του, τὰ μάλωνε* (TEXTS I. d. 4) "if his children talked he always scolded them," or *νὰ τότε κάμῃ νὰ γελάσῃ, τὴν ἐμάλωνε* (ib.) "if she made him laugh he would scold her," *νὰ τὸν ἰδῇς, θὰ τότε λυπηθῇς* "if you see him you will pity him," *μῆλου νὰ 'ριχνῇς, καταῆς δὲν ἐπιφτιν* (III. 11, without *θά*) "if you had thrown an apple it would not have fallen to the ground." The origin of

this usage of *νά* is apparent from cases like *ἡ καρδιά μου πονεῖ, νὰ σὰς ἀκούω* (II. b. 1) "my heart is grieved that (if) I listen to you."

2. Notice also *ἐξὸν ἂν* "unless," *εἴτε(ς)—εἴτε(ς)* "whether . . . or"; as, *εἴτε(ς) ἔρθῃ, εἴτε(ς) δὲν ἔρθῃ, ἐγὼ θὰ πάω* "whether he comes or not I will go."

3. Even a direct question sometimes approaches the nature of a conditional clause: e.g. *θέλετε ξένη γλῶσσα; πάρτε τὴν καθαρεύουσα* (II. b. 1) "do you want a foreign tongue? then take the *pure language*"; *τὸν θύμωσες; φεύγα ἀπὸ κοντά του* "did you provoke him, then get out of his way."

§ 278. Concessive clauses are formed:

(1) By *κὲ ἂν, ἂν καί* or *ἀγκαλὰ* (i.e. *ἂν καλὰ*) *καί* "although, even if"; the construction is similar to that of the conditional sentences; as, *ἂν καὶ τὸ γύρεψε μὲ οὔλα τὰ μέσα, δὲν ἐμπόρεσε νὰ εὔρῃ* "although he had sought it by all means, still he could not find it," *κὲ ἂν τὰ ντερβένια τούρκεψαν, ὁ Στέργιος εἶναι ζωντανός* "even if the passes have become Turkish, Stergios is still alive," *τί σ' ὠφελεῖ, κὲ ἂν ζήσης, καὶ εἶσαι στή σκλαβιά;* (TEXTS III. a. 1) "what advantage is it to thee, though thou livest, if thou art in slavery?"

(*καί*) *νά* may also take the place of *ἂν* (cf. § 277, 4, n. 1); as, *καὶ γερὸς νὰ ἦταν, θ' ἀρρωστοῦσεν* "although he (were) had been strong he would still have become sick," *νὰ σκάσῃ, θὰ τὸ κάμω* "although he (it) burst, I will do it." *ἔστωντας (καὶ νά)* "notwithstanding" is not common.

(2) By *μ' ὄλο ποῦ* (*μ' ὄλον ὅπου, μολονότι*) with the indic.; as, *μ' ὄλο ποῦ ἦταν καλὸς καιρὸς, δὲν ἐκινούσε τὸ καράβι* "though it was fine weather the ship did not move."

(3) By the co-ordination of a clause with (*κὲ*) *ἄς*, after which a preterite indic. is also possible (cf. § 195); as, *τὰ ἄστρα . . . λάμπουν ὁλομόναχα, κὲ ἄς μὴν τὰ βλέπη κανέναν* (TEXTS II. b. 1) "the stars shine all alone though no one look upon them," [*τὸ παιδί*] *μοσχοβολοῦσε ἀρχοντιά, κὲ ἄς ἦτον γυμνωμένο* (II. a. 15) "(the child) betrayed noble ancestry even though it was naked."

1. Somewhat different constructions are: *ἄς ἦδαν καὶ τυφλό, ἦδαν ἀμμὰ ὁμορφο* (III. 12) "even if it was blind, it was beautiful," *ἄς μὴν ἔλεγε ποὺς τό 'κανε, μὰ ἄς ἔλεγε πῶς δὲ φταίει* "though he refused to say who had committed it, yet he should have said that he was not guilty."

2. Notice further *ὅσο κὲ ἂν* or *ὅσο καὶ νά* with subj. "however much," and *καί* or *ἔτσι* with an adjective and *ποῦ*: e.g. *φοβούνται, ἔτσι (καὶ) μεγάλος ποῦ ἦτανε* "he was afraid, great though he was."

§ 279. Consecutive clauses are formed with *ποῦ* (*όπου*, *όπου*) and the indic. when the meaning is that the consequence actually occurred: *e.g.* *ἦτανε πολλὰ φίλοι, ποῦ ὁ ἕνας τὸν ἄλλο δὲν ἤξεχώριζε* "they were so great friends that the one did not separate from the other," *ἄρρώστια μ' ἔρριξε τοῦ θανάτου, ποῦ 'πέσαν τὰ ξανθὰ μαλλιά* "sickness brought me so far down to death so that my fair hair fell out," *μᾶς ἐκοίμισε τόσο βαθειά, ποῦ τίποτε πλὴν δὲ μπορεῖ νὰ μᾶς ξυπνήσῃ* "he put us into such a deep sleep that nothing more can wake us." *ποῦ νὰ* is employed if the consequence is only imaginary or expected; as, *δὲν εἶναι καὶ τόσο πρᾶμα ποῦ νὰ 'πῆς* "it is not such an important matter that you need speak of it," *μ' ἔρχεται νὰ φωνάξῃ δυνατά, ποῦ ὅλος ὁ κόσμος νὰ μ' ἀκούσῃ* "it occurs to me to call so loud that the whole world could hear me." Notice further *τόσο μικρὸς εἶναι, ποῦ λὲς πῶς εἶναι παιδί* "he is so small that one might say (*cf.* § 195) he is a child," *ἡ Εὐρώπη ἀπὸ τότε ὡς ἐσήμερα ἄλλαξε σ' ἓνα τέτοιον βαθμό, ποῦ καὶ ὁ Βύρωνας ἀκόμη νὰ ζούσε, θὰ μᾶς ἔγραφε διατριβὲς γιὰ τὰς θεωρίας τοῦ Δαρβίνου* (II. b. 2) "Europe has altered from that time to the present to such a degree that even Byron, if he were alive, would write brochures on the theories of Darwin."

Even *νὰ* alone may carry consecutive force: *e.g.* *εἶναι νὰ χάσῃ κανεὶς τὸ μυαλό του* "that is for one to lose his reason." On consecutive *καί*, *v.* § 261.

§ 280. Final clauses with *νὰ* denote the goal or purpose of an action after verbs like *go, come, send, give, begin*, and so forth: *ἦρτα νὰ ξεγορευτῶ* "I came to confess," *νὰ μοῦ δώσῃς κάτι νὰ φάω* "give me something to eat." *πηγαίνω νὰ* in a figurative sense means "I am about to, am going to . . ." ¹ The intention or the actuating motive is brought out more distinctly by *γιά νὰ*: *e.g.* *ἔφυγε γιά νὰ μὴν ξαναγυρίσῃ πιά* "he went away (with the intention) never to return again," *τί λόγια νὰ βρῶ γιά νὰ μὲ πιστέψετε*; "what words can I find in order that you may believe me?" Negatively (*γιά*) *νὰ μὴ* or simply *μὴ*; as, *μὲ πονηριὰ περπάτει μὴ σὲ νοιώσουν οἱ γειτόνοι* "go carefully in order that the neighbours may not notice you."

¹ Hence the stereotyped form of the 3rd sing. *πᾶ* or 2nd sing. *πᾶς* is practically identical with the simple *νὰ*, etc., in formulae like *πᾶ νὰ*, *νὰ πᾶ νὰ*, etc. (*cf.* n. 2, and §§ 193, 2 n., 224, 3, n. 3. 255 n.).

1. The distinction between *νά* and *για* *νά* is faint; cf. *ἔνα καλὸ δὲν κάνεις . . . σκάλα στὸν κάτω κόσμον, νὰ κατεβαίνουν οἱ ἀδερφές*, etc. (TEXTS I. a. 8) "thou doest not one good deed, . . . a bridge to the underworld, that brethren may descend . . ." and *νὰ μοῦ δώκῃς κ' ἔνα καράβι καλὸ, για νὰ πάνω στὰ ξένα* "give me a good ship in order that I may go abroad," and further, *εἶναι παραπολὺ κουτὸς για νὰ τὸ καταλάβῃ* "he is so stupid that he cannot grasp it."

2. "That perhaps, forsooth" is rendered *τάχατις (για) νά*, "lest perhaps," by *μήπως* or *μὴν πὰ(ς) καί, (για) νὰ μὴν τύχῃ (λάχῃ) καί . . .*, or more concisely *μὴ τύχῃ (λάχῃ) καί . . .* or *μὴ τυχό(ν)*.

3. The *νά* clause is sometimes so loosely connected with the principal sentence that it approaches the nature of a principal sentence itself; cf. *ὅλη νύχτα δὲν ἡβούλωσενε μάτι στὴ συλλογὴ τὴν ἄλλη μέρα μὴδὲ σὲ μεροκάματο νὰ πάῃ*, etc. (TEXTS I. d. 4) "the whole night long he did not close an eye, occupied in thought to go next day neither to his day's work . . ." i.e. "and on the next day he went neither . . ."

§ 281. Adverbial clauses of manner are formed :

(1) With *καθώς, ὅπως*, also *σὰν ποῦ, κατὰ πῶς, κατὰ ποῦ* "as, just as, according to": e.g. *ἔκαμε (κάνει) καθὼς (ὅπως, σὰν ποῦ) εἶπε (θέλει)* "he did (does) as he said (wishes)," *καθὼς βλέπετε, ἔχω δίκαιο* "I am right, as you see," *κατὰ ποῦ (καθὼς) λέει ὁ λόγος* "as the saying runs," *ἔλα κατὰ πῶς εἶσαι* "come just as you are."

1. Pontic *ἄμον ντό*; as, *ἄμον ντό θέλνε, ἐφτειάγνε* (TEXTS III. 13. a) "do exactly as you like."

2. Notice further expressions like *ὅσο μπορεῖς γληγορώτερα* "as quickly as possible, with all speed," and *ὅσο νὰ πῆς*, to emphasise an adjective: e.g. *μὰ βοσκοπούλα ὁμορφὴ ὅσο νὰ πῆς* "a shepherdess as fair as you could tell," i.e. "incomparably fair."

(2) With *σὰ(ν) νά* "as if, as though"; *ὁ γέρος σὰν νὰ μὴν τ' ἄκουσε, γυρνᾷ* "the old man turns round as if he did not hear," *τοῦ φάνηκε σὰν νὰ κατακλυοῦσε τὸ σπίτι* "it appeared to him as if the house would collapse."

1. "Do (act) as if, pretend," is rendered by *κάνω πῶς, καμώνομαι πῶς* with indic.: e.g. *ἔκαμε πῶς γλίστρησε* "she acted as if she had slipped," *ἔκαμε πῶς κυνηγάει τὸ παιδί* "he made as though he were chasing the child," *καμώνεστε πῶς μὴδὲ ξέρετε* "you act as if you did not at all know."

2. In an independent clause *σὰν νά* has the meaning "to a certain extent, so to speak"; as, *σὰν νὰ μετανιώω ποῦ τὸ εἶπα* (TEXTS II. b. 2) "I regret to a certain extent that which I said."

3. On comparative clauses with *παρά*, v. § 120, n. 1.

§ 282. Finally, in addition to the various kinds of clauses given, the following are to be noted :

1. *χωρὶς νά* or *δίχως νά* "without": *ἐπέρασε χωρὶς νὰ τόνε χαιρετίση* "he passed by without greeting him."

χώρια νά "except, unless": *ἄλλον τρόπον νὰ ζήσῃ δὲν εἶχε χώρια ξύλα νὰ κόψῃ* (TEXTS II. a. 2) "he had no other means of livelihood except felling wood."

μακρεῖα νά, μόνο νά or *φτάνει μόνο νά* "except when, provided that, up to the point": *ἦταν ἀγαθὸς ἄθρωπος, μακρεῖα νὰ μὴ τόνε θυμώσῃς* "he was a good natured fellow until you enraged him."

2. *ποῦ* "while, since, in that," to determine more precisely the circumstances or the concurrence (identity) of different actions; as, *καλὰ 'καμες ποῦ ἦρθες* "you did well in coming (since you came)," *ἦρθε ποῦ δὲν τοῦ εἶπα νὰ 'ρθῇ* "he came without my having told him to come (though I did not tell him)."

μόνο ποῦ (πῶς) "apart from, only, excepting that": *εἶναι ἔξυπνο παιδί, μόνο ποῦ δὲ δουλεύει καθὼς πρέπει* "he is a clever lad, only he does not work as he ought."

AFFIRMATION AND NEGATION.

§ 283. *ναί*, stronger *ναίσκε* "yes," *μάλιστα* (also together *ναί, μάλιστα*) "yes, indeed."

ἴσως, τάχα, τάχατες, τάχατις "perhaps."

ἀλήθεια "truly," *σωστά* "right, quite so," *σίγουρα (βέβαια)* "certainly, of course."

ὄχι, stronger *ὄχι δά, ὄχισκε, ὅσκει* "no"; also to negative a noun; as, *θέλεις κρασί ἢ μπίρα*;—*ὄχι κρασί, προτιμῶ μπίρα* "will you take wine or beer? Not wine, I prefer beer." For *μὴ* "no," v. § 284.

καθόλου, διόλου (also *ντίπ*, in Pontus and elsewhere [Turk.] *λίτζ*) "by no means," used in a reply; another strong negation is also *ψέματα*! "by no means, not at all" (lit. "lies!").

The exclamations *μιλιά!* *λέξι!* or *τσιμουδιά!* signify a prohibition "not a word," i.e. "quiet!"

Negation is often emphasised, or even expressed, by gesture, not, however, by shaking the head, but by throwing it slightly backwards (accompanied sometimes with a sound like a gentle click of the tongue).

§ 284. The particles *δέ(ν)* and prohibitive *μὴ(ν)* "not" serve to negative a clause (verb); they immediately precede

the verb, from which they may be divorced only by a conjunctive pronoun or by the particle *θά* (*δὲν τὸ θέλω, δὲ θὰ ῥθῶ, δὲ σοῦ τὸ εἶπα, δὲ θὰ σοῦ τὸ εἰπῶ*).

Instead of *δέν* the negative in Pontus appears as *κί* (Old Ionic *οὐκί*) and in Cappadocia (Pharasa) *τζό*.

The negative *μή* is employed :

(1) Independently as a prohibition : *e.g.* *μή, κύρ Λάζαρε* (TEXTS I. d. 3) “(do it) not, Sir L.”

(2) In principal sentences in the cases given in §§ 193 and 194.

(3) In secondary clauses always after *νά*, even when *νά* is accompanied by the indic. : *e.g.* *ἀπὸ τὸ νὰ μὴν εἶχε παράδες* “because he had no money.” For *μή* with verbs of *fearing*, *v.* § 268, n. 2 ; and in final clauses, § 280.

(4) With the present participle (*cf.* § 236) ; as, *μὴν ξέροντας* “not knowing,” *θέλοντας καὶ μή* “whether willing or not.”

§ 285. Negation may be emphasised by *καθόλου, διόλου* : *e.g.* *δὲν εἶπα καθόλου* “by no means did I say it,” “absolutely did not say.” The negative particles *οὔτε, οὐδέ, μήτε, μηδέ* “not even,” or, when repeated, “neither . . . nor,” are used indiscriminately. If the verb comes at the beginning only the simple form of negation can precede it ; as, *δὲν ἔχω οὔτε (μήτε) μιὰ πεντάρα* “I have not even a sou,” *νὰ μὴ πάρης μήτε γρόσια μήτε φλουριά* “take neither pennies nor florins,” —but *οὔτε μιὰ πεντάρα ἔχω* or *μηδὲ λυράκι πιά ἤκουε* *μηδὲ ἔλοια* (TEXTS I. d. 4) “neither lyre nor laughter heard he any more.”

1. Notice, further, the use of *κίολας* : *δὲν ἔφαγα κίολας* “I have not eaten at all.”

2. The negative may be inserted pleonastically (but is not necessarily present) in *νά* clauses after verbs of *hindering* : *e.g.* *δὲ σ' ἐμποδίζω νὰ μὴ μιλάς* “I do not hinder you from speaking.”

ORDER OF WORDS.

§ 286. The m. Gk. vernacular has, on the whole, maintained the a. Gk. freedom in the order of words, *i.e.* all kinds of combinations are possible in the sequence of the composite parts of the clauses. It is only in dependent

clauses that the place of the verb is restricted (v. § 289). But, generally speaking, there is a recognised normal sequence of words, so that any deviation from the same lends a special emphasis to the irregular member.

The normal order of words in m. Gk. appears in its main features to be ancient, that is, it goes back at least to the period of the ancient Κοινή.

§ 287. In a statement consisting of two members the normal sequence of words is Subject and Predicate. Of themselves introductory particles (τώρα, τότες, etc.) cause no alteration. Inversion of predicate and subject is, however, facilitated by a preceding dependent clause: e.g. *ὄντας ἐπλησίασ' ὁ δράκος, ἐφώναξαν τὰ παιδιά* "when the monster approached, exclaimed the children."

But in other cases also by inversion the verb takes frequently the first position or immediately follows an introductory particle, if (1) either the verb is to be indicated as the result of a preceding action (and so particularly after καί), e.g. *ἔξιψε τῇ βούλᾳ, κ' ἦρθ' ὁ Ἀράβης* "he rubbed the signet-ring and there came the Arab," or (2) if the idea of the subject constitutes the essential element of the narrative: e.g. *ἦταν μιὰ φτωχὴ γυναῖκα κ' εἶχε ἓνα παιδί* "there was a poor woman who (and she) had a (one) child," *ἐκεῖ ἐκάθονταν οἱ δράκοι* "there dwelt the monsters," *τότες τσ' εἶπ' ὁ βασιλιάς* "then said to her the king," *ἦρθε κ' ἡ ἀράδα τοῦ Λάζαρου* "there came also the turn of Lazarus."

Further, an adverb which is emphatic—and consequently occupying an extreme position—entices its verb to the beginning; as, *καὶ πάλι τὸν ἐμάλωσ' ἡ μάνα του καθὼς καὶ πρῶτα* (TEXTS I. d. 2) "and *once again* his mother scolded him as at first."

A pronominal subject betrays an inclination to follow the verb: e.g. *ἦρθεν ἓνας* "there came one," *ἔφυγε κείνος* "he fled," *πηγαίνουμε 'μῆς* "we go (go we)," *δὲν τό 'σφαξα ἐγώ, μόν' ἡ ἀδερφή μου* (I. d. 1).

§ 288. In a sentence of several members—enlarged by objects and adverbial qualifications—the predominant order is the middle position for the verb, while the object or (and) adverbial qualification follow: e.g. *κι ὁ βασιλιάς ἐφώναξε τὴ θυγατέρα του* or *τὸ παιδί πῆγε στὴ μάνα του*. Final position is uncommon, and is due to special reasons; cf. e.g.

κ' εὐτὸς τὸ καράβι ἐκίνησε "and immediately the boat moved off" (where the emphatic adverb has taken the initial place without attracting the verb after it, because the verb too has to be given emphasis), τὸ πολὺ κυριελέησο κι ὁ παπᾶς βαρεῖται το "even the priest becomes weary of much Kurieleison" (where the two main contrasted ideas are placed in proximity to the front), or ὁ λόος εἰς τὴν ὥρα του χίλια φλουριά ἀξίζει (where the position renders the object prominent).

Initial position for the verb (with inversion of subject and predicate) is found under the same conditions as in § 287: *e.g.* πῆγε πάλι ἡ μάννα του στὸ βασιλιά "again went his mother to the king," ἔχει ὁ τοῖχος αὐτιά "even the wall has ears." Moreover, inversion is common when an adverbial qualification or an object introduces the sentence and when no special emphasis is put on the verb; thus the normal middle position for the verb is secured: *e.g.* μιὰ φορά ἦτανε ἓνας βασιλιάς "once upon a time there was a king" (*cf.* also § 287), τὸ πρῶτ' σκώθηκε τὸ παιδί "early as the boy rose," τέχνη θέλει τὸ πριόνι (I. b. 17) "art requires the saw."

§ 289. In dependent clauses without exception the verb follows immediately upon the introductory particle (νά, σάν, etc.), or is separated from it only by the negative or the conjunctive pronoun, and practically without exception the verb follows upon an interrogative word and a relative: *στέκα νὰ 'δῶ κ' ἐγὼ ψίχα τῇ βούλα* "stay that I also may examine the signet-ring a little," *σάν ἔφυγ' ἡ βασιλοπούλα μὲ τὸν Ἀράπη* "when the king's daughter had escaped with the Moor," *τὸν ἐρώτησε πόσο κοστίζει τὸ βιβλίο* "he asked him how much the book cost," *τοῦ εἶπε ὅσα τὸ εἶπ' ὁ βασιλιάς* "she told him all that the king had said to her."

Exceptions occur only after *ποῦ* (to throw emphasis upon the verb), as, *ἦρχε καιρός, ποῦ ὁ ἓνας ἡπαντρεύτηκε* (TEXTS I. d. 5) "there came a time when one of them married," and in predicate clauses with *πὼς*, which prefer the order of the principal sentence, as, *ἤξερε πὼς ἐκεῖνῃς ὁ ἄντρας ἦτανε στὴ δουλειά* (I. d. 5) "he knew that her husband was at work."

§ 290. The direct and indirect object regularly follow immediately upon the verb—the direct preceding the indirect, provided there is not more emphasis on the latter (*ἔδωκε καὶ τῇς μικρῇς τὸ γράμμα*, TEXTS I. d. 1). If the

subject and the predicate are inverted (*v.* § 288) the object in that case regularly takes the end: *e.g.* καὶ πῆρε ὁ δράκος τὸ δέντρο, λείει τὸ σκυλὶ τῆς γάτας. Rhetorical reasons may cause the object to be pushed forward; *cf.* μου πῆρε τὴ βούλα ὁ Ἀράβης καὶ τὴ γυναῖκα (*I. d.* 2) "the Arab took from me the *signet-ring* as well as the woman." The most effective means, however, of securing prominence for the object is a position immediately *in front of* the verb—an arrangement which readily admits the former to the beginning of the clause: *e.g.* ὁ λόος εἰς τὴν ὥρὰ του χίλια φλουριά ἀξίζει or τὰ γρόσια σου δὲν τὰ θέλω "thy money I seek not."

§ 291. Adverbs and adverbial qualifications regularly follow upon the predicate—the adverb immediately, the adverbial qualification after the object or after the adverb: τότες ἔστειλε πάλι τὴ μάνα του στοὺ βασιλιά "then sent he again his mother to the king," τρέχει λοιπὸν εὐτὺς κάτω στῆς μάνας του "he runs now immediately down to his mother." The inversion of subject and predicate attracts the adverb likewise toward the beginning, but *not* the adverbial qualification: *e.g.* πῆγε πάλι ἡ μάνα στοὺ βασιλιά "again went the mother to the king," but πῆγαν οἱ δράκοι γιὰ ξύλα "the monsters went for wood." An adverb or adverbial qualification may be given a mild emphasis by placing the former at the end of the sentence (after the other enlargements of the verb) or also before the verb, and the latter immediately before the verb; as, ἔζησαν ὅλη τὴ ζωὴ τους καλά "they lived their whole life well," ὁ Γιώργης πάλι ἔκανε τὸ λάθος "again G. made the mistake," ὁ δράκος μὲ μεγάλη τρόμαρα ἄφ' ἑκε τὰ φλουριά "with great consternation the monster abandoned the money," αὐτὴ ἔκανε κὲ ἄλλη φορὰ τὸ ἴδιο "once more she did the same thing."

Of course even the adverbial qualification comes before the object when the latter is enlarged by a relative clause; as, τότες ὁ διάβολος ἀπολαίει ἀπὸ τὴν καπὸτα τοῦ τὸ λαγό, ὁ ὁποῖος . . . (*I. d.* 6).

The strongest emphasis is secured by an initial position, which occurs particularly when an adverb or an adverbial definition forms the transition from one clause to the other, or introduces a situation (and so especially in definitions of time and place): *e.g.* γλήγορα νὰ φύγῃς "quickly flee," ἀπ' τὰ παιδιὰ τοῦ κυρ Λάζαρου ἐσκιάχτηκες; (*TEXTS I. d.* 3) "was

it the children of Sir L. that you were afraid of?" *σ' ὀχτῶ μέρες διορία τὸ γιатρεύω* "within the space of eight days I cure it," *πάλι αὐτὴ ἔβαλε τὸ δαχτυλίδι στὸ τάσι μέσα* "again she laid the ring in the cup," *τὴν ἄλλη μέρα ὁ Χριστὸς τοῦ λέει τοῦ διαβόλου* "another day said Christ to the devil," *μὰ φορὰ ἦτανε δυὸ παλληκάρια* "once upon a time there were two youths." Cf. also the beginning of I. d. 7 and I. b. 5.

§ 292. In secondary clauses the object and adverb (adverbial qualifications) are frequently separated from the verb, which, according to § 289, gravitates toward the beginning; as, *νὰ μᾶς δώσ' ὁ βασιλιάς τὴ θυγατέρα του* "let the king give us his daughter," *καθὼς πῆρε τὸ σκυλὶ τὴ βούλα* "as soon as the dog got the signet-ring," *νὰ 'δῶ κ' ἐγὼ ψίχα τὴ βούλα* "that I may also look at the signet-ring a moment," *ὅσο νὰ πάη ἡ μάνα του στὴν ἄρκλα* "until his mother went to the chest." Only clauses with *ποῦ* (ὅπου), *πῶς* (ὅτι) (as in principal sentences, v. § 290 f.) admit of object and adverbial determination being placed in front of the verb and thereby emphasised; as, *ποῦ ὁ ἓνας τὸν ἄλλο δὲν ἤξεχώριζε* "so that the one did not part from the other," *πῶς σ' αὐτὸ τὸ μέρος ἐφύτρωνε τὸ φυτὸ ἐκεῖνο* "that that plant grew in this place." In clauses with *νὰ* and other conjunctions that member of the clause which is to be strongly emphasised must be placed *before* the introductory conjunction: e.g. *ἄλλο δὲ χαλεύω . . . , μοναχὰ ἓνα ζαφέτι νὰ μοῦ κάμης* "I request nothing else, *only* that you prepare me a banquet," *δὲ μπορῶ, κάθε μέρα νὰ ἔρχωμαι* "I cannot *every day* come." This precedence of object or adverbial determination is, however, less common than is the case in principal sentences.

§ 293. Adjectives and participles as a rule precede the word which they qualify. They follow:

(1) When there is an emphasis on the adjective: e.g. *γιατρὸς καλός* "a good doctor," *μὰ φορεσιὰ σωστή* "a proper garment."

Notice also the expressions of goodwill *ὦρα καλή* and *εἰς ἔτη πολλά* (cf. §§ 256, 257 n.).

(2) If the attribute is the essential element, the essential expansion of the content of the context; as, *ἐκαμαν ἓνα γάμο λαμπρό* "they celebrated a wedding splendidly," *μὰ φορεσιὰ*

φράγκικη "a garment of European style," μέσ' τὰ χρόνια τὰ παλιά "in the days of old, antiquity."

(3) When the attribute itself is expanded; as, ἓνα σαράγι μεγαλύτερο ἀπ' τοῦ βασιλιά "a castle more beautiful than that of the king," ἓνα ζαφέτι πολλὸ μεγάλο "a banquet very magnificent."

(4) When the adjective stands in the relation of a predicate to the substantive; as, ὁ Λάζαρος μὲ μεγάλη δυσκολία πῆγε τὸ ἄσκι ἄδειο στὸ πηγάδι "L. with much difficulty brought the bag empty to the well" ("the empty sack" must be rendered τὸ ἄσκι τὸ ἄδειο, according to § 57).

§ 294. The attribute genitive is placed, as a rule, after its noun; but, to secure a slight emphasis, before the noun and even *before* the article, but after any preposition: μιᾶς στιγμῆς ὑπομονὴ δέκα χρονῶν ρεχάτι "a moment's patience means ten years' quiet," τῆς μικρότερης τὸ χρυσὸ βεργί "the golden rod of the younger (daughter)," σ' αὐτῆς τῆς φτωχῆς κόρης τὸ σπίτι "into this poor maiden's house."

1. Note the free position of the gen. in TEXTS I. d. 5, τὸ σκέδιο θὰ πάρω τοῦ σπιτιοῦ, where the emphatic object is pushed to the beginning while the attributive gen. which belongs to it is left.

2. In Pontus and Cappadocia the gen. regularly is accorded the first place.

§ 295. Dependent clauses with νά (για νά), indirect interrogative clauses, predicate clauses with πῶς (ποῦ), consequential, and comparative clauses, as a rule, follow upon the principal sentence, only clauses like νὰ τὰ κοντολοοῦμε "to sum up briefly" constituting fixed exceptions. Temporal clauses as regularly precede, in which case a single (emphatic) member of the principal sentence, or a member common to both, may be placed at the beginning; as, οἱ δράκοι σὰν ἄργησε ὁ Λάζαρος, ἐφοβήθησαν "as L. delayed the Draki feared (the monsters, as L. delayed; feared)," ὁ βασιλιάς σὰν ἄκουσ' αὐτό, χάρηκε "when the king heard it he rejoiced." A position after the principal sentence is less common (apart from clauses with "until, as long as, before"); as, αὐτὸς φοβήθηκε σὰν τοῦ εἶπαν πῶς εἶναι τὸ βασ(ι)λόπουλο (TEXTS I. d. 1) "he was afraid when they told him that he was the king's son." Causal sentences may either precede or follow (those

with *γιατί* follow) the principal sentence, so likewise conditional sentences. Relative sentences connect closely with their antecedent, and thus sometimes secure a place within the principal sentence: *τὸ παιδί τὸ σαράγι, ποῦ τὸ παράγγελες, τό 'φκειασε* (I. d. 2) "the child has made the castle which you ordered"; but by means of the *καί* construction in place of the relative clause (§ 261) and by the rules for the position of the principal sentence the language can escape the necessity for such insertions: *e.g. καὶ πέφτει ἡ βούλα ποῦ τὴν εἶχε κρυμμένη* "and the ring fell, which he had kept concealed."

1. But even a relative clause may be separated from its antecedent: *e.g. μονάχα τῇ βούλα θέλω ὅπ' ἔχεις στὸ χέρι σου* (TEXTS I. d. 2) "only the signet-ring I wish which you hold in your hand."

2. Relational subject (also object) clauses with *ὅποιος, ὅτι, (ὁ)ποῦ, ὅσοι* incline to come before the principal sentence, *exx. v.* § 264.

§ 296. Modern Greek, having only in a limited number of instances strictly prescribed the position of words, admits of all kinds of variations for artistic purposes. Poetry is in this respect more absolute for the sake of the rhythm: poetic deviations from the normal order of words occur rather frequently where they are not essentially required by the thought. In the following examples note the dislocation of elements that properly belong together: *ἀπ' τῇ μύτῃ του ιδέτε, ἡ εὐγένεια πῶς τρέχει* (TEXTS II. a. 8) "from his nose, see how nobility trickles," *ποιᾶς μάγισσας θὰ τὰ λυτρώσῃ χέρι;* (II. a. 23) "which witch's hand will free them?" *τῆς πατρίδος ἕνας νὰ γένῃ ἀρχηγός* (II. a. 1) "let there be one leader of his country," *μέσ' τ' οὐρανοῦ ἀρμενίζει τὴν ἡσυχὴν ἐρημιά* (II. a. 13) "floats in the vault of heaven's tranquil solitude," *μὲ μάτι βλέπω φλογερό* (II. a. 9) "I behold with flaming eye"—in which the essential elements of the sentence surround the less important. A favourite artistic device is chiasm: *e.g. τὸ στράτεμά μου σύναξε, μάσε τὰ παλληκάρια* (I. a. 2) "my army collect, assemble my warriors," *παρακαλοῦν οἱ γέροντες, τ' ἀγῶρια γονατίζουν* (I. a. 7) "the old beseech him, at his knees fall the young," *με κάλλι περάνι, να περάνι με κάλλι ἐσύ* (III. 1) "me thou permittest to die, to die thou permittest me," *ποῦ δὲν βλέπει μάτι ξένο, δὲν ἀκούει ξένο αὐτί* (II. a. 20)

"where gazes no eye of stranger, and no ear of stranger hears."

The treatment of these things, however, does not properly belong to the sphere of grammar, but to that of style: grammar is concerned only with establishing the given facts and means of expression in the natural language.

TEXTS.

I. FOLK LITERATURE.

a. Folk Songs.

1. Ἡ ἄλωσι τῆς Κωνσταντινούπολις.

a.

Καλόγρια ἐμαγέρευε ψαράκια στὸ τηγάνι,
Καὶ μιὰ φωνή, ψηλὴ φωνὴ ἀπάνωθεν τῆς λέγει·
„Πάψε, γριά, τὸ μαγερεῖο κ' ἡ Πόλι θὰ τουρκέψη.“
„Ὅταν τὰ ψάρια πέταχτοὺν καὶ βγοὺν καὶ ζωντανέψουν,
Τότες κι ὁ Τούρκος θενὰ μπῆ κ' ἡ Πόλι θὰ τουρκέψη.“ —
Τὰ ψάρια πεταχτήκανε, τὰ ψάρια ζωντανέψαν,
Κι ὁ ἀμιράς εἰσέβηκεν ἀτός του καβαλλάρης.

b.

Πῆραν τὴν πόλι, πῆραν τὴν, πῆραν τὴ Σαλονίκη,
Πῆραν καὶ τὴν Ἁγιά Σοφιά, τὸ μέγα μοναστήρι,
Ποῦ ἔχε τριακόσια σήμαντρα κ' ἐξήντα δυὸ καμπάνες·
Κάθε καμπάνα καὶ παπᾶς, κάθε παπᾶς καὶ διάκος.
Σιμὰ νὰ βγοὺν τὰ ἅγια κι ὁ βασιλιάς τοῦ κόσμου,
Φωνὴ τοὺς ἤρτ' ἐξ οὐρανοῦ, ἀγγέλων ἀπ' τὸ στόμα·
„Ἀφῆτ' αὐτὴ τὴν ψαλμωδιά, νὰ χαμηλώσουν τ' ἅγια·
Καὶ στείλτε λόγο στὴ Φραγκιά, νὰ ῥτουνε νὰ τὰ πιάσουν,
Νὰ πάρουν τὸ χρυσὸ σταυρὸ καὶ τ' ἅγιο τὸ βαγγέλιο
Καὶ τὴν ἁγία τράπεζα, νὰ μὴ τὴν ἀμολύνουν.“
Σὰν τ' ἄκουσεν ἡ δέσποινα, δακρῦζουν οἱ εἰκόνες·
„Σώπασε, κυρὰ δέσποινα, μὴν κλαίγῃς, μὴ δακρύζῃς·
Πάλε μὲ χρόνους, μὲ καιροὺς, πάλε δικά σας εἶναι.“

2. Ὁ Διάκος.

Τρία πουλάκια κάθουνταν στοῦ Διάκου τὸ ταμπούρι.
Τὸ ἴνα τηράει τὴ Λιβαδιά καὶ τ' ἄλλο τὸ Ζητούνι,

Τὸ τρίτο τὸ καλύτερο μοιριολογᾷ καὶ λέγει·
 Πολλὴ μαυρίλα πλάκωσε, μαύρη σὰν καλιακούδα·
 Μὴν ὁ Καλύβας ἔρχεται, μὴν ὁ Λεβεντογιάννης;
 Οὐδ' ὁ Καλύβας ἔρχεται, οὐδ' ὁ Λεβεντογιάννης·
 Ὁμὲρ Βρυώνης πλάκωσε μὲ δεκοχτῶ χιλιάδες.
 Ὁ Διάκος σὰν τ' ἀγροίκησε, πολὺ τοῦ κακοφάνη·
 Ψηλὴ φωνὴν ἐσήκωσε, τὸν πρῶτο του φωνάζει·
 „Τὸ στράτεμά μου σύναξε, μάσε τὰ παλληκάρια,
 Δὸς τους μπαρούτη περισσὴ καὶ βόλια μὲ τὲς φούχτες.
 Πλήγορα· καὶ νὰ πιάσωμε κάτω στὴν Ἀλαμάνα,
 Ποῦ ἔναι ταμπούρια δυνατὰ κι ὁμορφα μετερίζια.“
 Παίρνουνε τὰ λαφρὰ σπαθιά καὶ τὰ βαρεῖα τουφέκια,
 Στὴν Ἀλαμάνα φτάνουνε καὶ πίνουν τὰ ταμπούρια·
 „Καρδιά, παιδιά μου,“ φώναξε, „παιδιά, μὴ φοβηθῆτε.
 Σταθῆτ' ἀντρεῖα σὰν Ἕλληνες καὶ σὰ Γραικοὶ σταθῆτε“.
 Ἐκεῖνοι φοβηθήκανε κ' ἐσκόρπισαν στοὺς λόγγους.
 Ἔμειν' ὁ Διάκος στὴ φωτιά μὲ δεκοχτῶ λεβέντες,
 Τρεῖς ὥρες ἐπολέμαε μὲ δεκοχτῶ χιλιάδες.
 Σκίστηκε τὸ τουφέκι του κ' ἐγίνηκε κομμάτια,
 Σέρνει καὶ τὸ λαφρὸ σπαθὶ καὶ στὴ φωτιά χουμάει,
 Ἔκοψε Τούρκους ἄπειρους κ' ἑπτὰ μπουλουκμασίδες.
 Καὶ τὸ σπαθὶ του σκίστηκεν ἀπάν' ἀπὸ τὴ φούχτα,
 Κ' ἔπεσ' ὁ Διάκος ζωντανὸς εἰς τῶν ἐχτρῶν τὰ χέρια.
 Χίλιοι τὸν πῆραν ἀπὸ ἔμπρὸς καὶ δυὸ χιλιάδες πίσω.
 Κι Ὁμὲρ Βρυώνης μυστικὰ στὸ δρόμο τὸν ἐρώτα·
 „Γένεσαι Τούρκος, Διάκο μου, τὴν πίστι σου ν' ἀλλάξης,
 Νὰ προσκυνᾷς εἰς τὸ τζαμί, τὴν ἐκκλησιά ν' ἀφήσης;“
 Κ' ἐκεῖνος τ' ἀπεκρίθηκε καὶ μὲ θυμὸ τοῦ λέγει·
 „Πάτε κ' ἐσεῖς κ' ἡ πίστι σας, μουρτάτες, νὰ χαθῆτε.
 Ἐγὼ Γραικὸς γεννήθηκα, Γραικὸς θανά πεθάνω.
 Ἄν θέλετε χίλια φλωριά καὶ χίλιους μαχμουτιέδες,
 Μόνον ἑπτὰ μερῶν ζωὴ θέλω νὰ μοῦ χαρίστε,
 Ὅσο νὰ φτάσ' ὁ Ὀδυσσεὺς κι ὁ Βάγιας ὁ Θανάσις.“
 Σὰν τ' ἄκουσ' ὁ Χαλὶλ μπέης, ἀφρίζει καὶ φωνάζει·
 „Χίλια πουργιὰ σὰς δίνω ἔγω κι ἀκόμα πεντακόσια,
 Τὸν Διάκο νὰ χαλάσετε, τὸν φοβερὸ τὸν κλέφτη·
 Γιατί θὰ σβήσῃ τὴν Τουρκιὰ κι ὅλο μας τὸ ντεβλέτι.“
 Τὸν Διάκο τότε παίρνουνε καὶ στὸ σουβλί τὸν βάζουν,
 Ὅλορτο τὸν ἐστήσανε κι αὐτὸς χαμογελοῦσε.
 Τοὺς ἔβριζε τὴν πίστι τους, τοὺς ἔλεγε μουρτάτες·

„Σκυλιά, κι ἂν μὲ σουβλίσετε, ἕνας Γραικὸς ἐχάθη·
 Ἄς εἶν' ὁ Ὀδυσσεὺς καλὰ κι ὁ καπετὰν Νικήτας·
 Αὐτοὶ θὰ φάνε τὴν Τουρκίαν, θὰ κάψουν τὸ ντεβλέτι.“

3. Ὁ Στέργιος.

(Thessaly)

Κι ἂν τὰ ντερβένια τούρκεψαν, τὰ πῆραν Ἀρβανίτες,
 Ὁ Στέργιος εἶναι ζωντανός, πασάδες δὲν ψηφάει.
 Ὅσο χιονίζουνε βουνὰ καὶ λουλουδίζουν κάμποι
 Κ' ἔχουν οἱ ράχες κρυὰ νερά, Τούρκους δὲν προσκυνούμε.
 Πάμε νὰ λιμεριάσωμεν ὁποῦ φωλιάζουν λύκοι,
 Σὲ κορφοβούνια, σὲ σπηλιές, σὲ ράχες καὶ ραχοῦλες.
 Σκλάβοι στὲς χώρες κατοικοῦν καὶ Τούρκους προσκυνοῦνε,
 Κ' ἐμεῖς γιὰ χώραν ἔχομε ρημιές κι ἄγρια λαγκάδια.
 Παρὰ μὲ Τούρκους, μὲ θεριὰ καλύτερα νὰ ζοῦμε.

The same runs in phonetic transcription (to illustrate the pronunciation, cf. § 2) thus:

*Ἐ an da derveña túrkepsan, ta píran Arvanítes,
 o Stérgios íne zondanós, pasádes dembzifáji.
 óso x'ónízune vuna ke luludízun kámbi,
 k' éxun i ráx'es ktd nerá, Túrkus dembroskínúme.
 páme na límeftádsomen opú fol'ázun líki,
 se korfovúnta, se spil'és, se ráx'es ke raxóúles.
 skláv'i stes chóres katikún ke Túrkus proskínúne,
 kemís ja chóran éxome rimtés k' ázta lawgdája.
 pará me Túrkus, me þetá kalíttera na zúme.*

4. Ὁ ἀποχαιρετισμὸς τοῦ κλέφτη.

„Μάννα, σοῦ λέω, δὲν ἤμπορῶ τοὺς Τούρκους νὰ δουλεύω,
 Δὲν ἤμπορῶ, δὲ δύναμαι, ἐμάλλισ' ἢ καρδιά μου.
 Θὰ πάρω τὸ τουφέκι μου, νὰ πάω νὰ γένω κλέφτης,
 Νὰ κατοικήσω στὰ βουνὰ καὶ στὲς ψηλὲς ραχοῦλες,
 Νὰ ἔχω τοὺς λόγγους συντροφιά, μὲ τὰ θεριὰ κουβέντα,
 Νὰ ἔχω τὰ χιόνια γιὰ σκεπή, τοὺς βράχους γιὰ κρεβάτι,
 Νὰ ἔχω μὲ τὰ κλεφτόπουλα καθημερινὸ λιμέρι.
 Θὰ φύγω, μάννα, καὶ μὴν κλαῖς, μόν' δό μου τὴν εὐχή σου,
 Κ' εὐχήσου μέ, μαννούλα μου, Τούρκους πολλοὺς νὰ σφάξω.
 Καὶ φύτεψε τρανταφυλλιά καὶ μαῦρο καρποφύλλι
 Καὶ πότιζέ τα Ζάχαρι καὶ πότιζέ τα μόσκο·
 Κι ὅσο π' ἀνθίζουν, μάννα μου, καὶ βγάνουνε λουλούδια,
 Ὁ γιός σου δὲν ἀπέθανε καὶ πολεμάει τοὺς Τούρκους.“

Κι ἂν ἔρθῃ μέρα θλιβερή, μέρα φαρμακωμένη,
 Καὶ μαραθοῦν τὰ δυὸ μαζὶ καὶ πέσουν τὰ λουλούδια,
 Τότε κ' ἐγὼ θὰ λαβωθῶ, τὰ μαῦρα νὰ φορέσῃς. —
 Δώδεκα χρόνοι πέρασαν καὶ δεκαπέντε μῆνες,
 Π' ἀνθίζαν τὰ τραντάφυλλα κι ἀνθίζαν τὰ μπουμπούκια.
 Καὶ μιὰν αὐγὴ 'νοιξάτικη, μιὰ πρώτη τοῦ Μαΐου,
 Ποῦ κελαϊδοῦσαν τὰ πουλιά κι ὁ οὐρανὸς γελοῦσε,
 Μὲ μιὰς ἀστράφτει καὶ βροντᾷ καὶ γίνεται σκοτάδι·
 Τὸ καρποφύλλι στέναξε, τρανταφυλλιά δακρύζει,
 Μὲ μιὰς ξεράθηκαν τὰ δυὸ κ' ἐπέσαν τὰ λουλούδια·
 Μαζὶ μ' αὐτὰ σωριάστηκε κ' ἡ δόλια του μαννούλα.

5. Οἱ Κλέφτες καὶ ἡ ἄνοιξι

(Εἰπίτας)

Ἦσυχά ποῦ εἶναι τὰ βουνά, ἦσυχαι ποῦ εἶν' οἱ κάμποι!
 Δὲν καρτεροῦνε θάνατο, γεράματα δὲν ἔχουν,
 Μόν' καρτεροῦν τὴν ἄνοιξι, τὸ Μάϊ, τὸ καλοκαίρι,
 Νὰ ἰδοῦν τοὺς Βλάχους στὰ βουνά, νὰ ἰδοῦν τὲς Βλαχοπούλες,
 Ν' ἀκούσουν τὰ Βλαχόπουλα λαλῶντας τὲς φλογέρες,
 Βόσκοντας τὰ κοπάδια τοὺς μὲ τὰ χοντρά κουδούνια.
 Ὅντας θὰ στήσουν τὰ μαντριά, τὴν ἀρτυσιὰ νὰ φτειάσουν,
 Θὰ βγοῦν καὶ τὰ κλεφτόπουλα νὰ παίξουν, νὰ χορεύουν.
 Συχνὰ συχνὰ θὰ ροβολᾶν στοὺς κάμπους τῶν Φερσάλων,
 Νὰ πάνουν Τούρκους ζωντανούς, νὰ γδύνουν σκοτωμένους,
 Νὰ φέρνουν γρόσια καὶ φλωριά κ' ἐκεῖ νὰ τὰ μοιράζουν,
 Καὶ νὰ χαρίζουν κἀνα δυὸ στὲς ἄσπρες Βλαχοπούλες,
 Κλέφτοντας καὶ κἀνα φιλὶ καὶ γλυκοπαιγνιδάκι.

6. Χελιδόνισμα.

Χελιδόνι ἔρχεται,
 Θάλασσαν ἀπέρασε,
 Τὴ φωλιά θεμέλιωσε,
 Κάθισε κ' ἐλάλησε·
 Μάρτι, Μάρτι χιονερὲ
 Καὶ Φλεβάρι βροχερέ.
 Ὁ Ἀπρίλις ὁ γλυκὺς
 Ἔφτασε, δὲν εἶν' μακρύς·
 Τὰ πουλάκια κελαϊδοῦν,
 Τὰ δεντράκια φυλλανθοῦν,

Τὰ ὀρνίθια νὰ γεννοῦν
 Ἄρχινοῦν καὶ νὰ κλωσσοῦν.
 Τὰ κοπάδια ἔαρχινοῦν
 Ν' ἀναβαίνουν στὰ βουνιά,
 Τὰ κατσίκια νὰ πηδοῦν
 Καὶ νὰ τρώγουν τὰ κλαδιά·
 Ζῶα, ἄνθρωποι, πουλιὰ
 Χαίρονται ἀπὸ καρδιάς·
 Ἔπαψαν τὰ παγωτιὰ
 Καὶ τὰ χιόνια κι ὁ βοριάς.
 Μάρτι, μάρτι χιονερὲ
 Καὶ Φλεβάρι λασπερέ.
 Ἦρτ' Ἀπρίλις ὁ καλός,
 Μάρτι πρίτς, Φλεβάρι πρίτς.

7. Ὁ Χάρος καὶ οἱ Ψυχές.

Γιατ' εἶναι μαύρα τὰ βουνὰ καὶ στέκουν βουρκωμένα;
 Μὴν' ἄνεμος τὰ πολεμᾷ; μήνα βροχὴ τὰ δέρνει;
 Κι οὐδ' ἄνεμος τὰ πολεμᾷ κι οὐδὲ βροχὴ τὰ δέρνει·
 Μόνε διαβαίν' ὁ Χάροντας μὲ τοὺς ἀπεθαμμένους·
 Σέρνει τοὺς νιούς ἀπὸ μπροστά, τοὺς γέροντες κατόπι,
 Τὰ τρυφερὰ παιδόπουλα στὴ σέλλ' ἀραδιασμένα.
 Παρακαλοῦν οἱ γέροντες, τ' ἀγῶρια γονατίζουν·
 „Χάρε μου, κόνεψ' εἰς χωριό, κόνεψ' εἰς κρύα βρύσι,
 Νὰ πιοῦν οἱ γέροντες νερὸ κ' οἱ νιοὶ νὰ λιθαρίσουν,
 Καὶ τὰ μικρὰ παιδόπουλα νὰ μάσουν λουλουδάκια.“
 „Κι οὐδ' εἰς χωριὸ κονεύω ἔγω κι οὐδὲ εἰς κρύα βρύσι,
 Ἔρχοντ' οἱ μάννες γιὰ νερό, γνωρίζουν τὰ παιδιά των·
 Γνωρίζονται τ' ἀντρόγυνα καὶ χωρισμὸ δὲν ἔχουν.“

8. Χάρος.

(Cephalonia)

Ἀκούστε τί διαλάλησε τοῦ πρικοῦ Χάρου ἡ μάννα·
 „Πόχουν παιδιά, ἄς τὰ κρύψουνε, κι ἀδέρφια, ἄς τὰ φυλάξουν,
 Γυναῖκες τῶν καλῶν ἀντρῶν νὰ κρύψουνε τοὺς ἄντρες!
 Κι ὁ Χάρος συγυρίζεται γιὰ νὰ ἔβγῃ νὰ κρουσέψῃ.“
 Μὰ νὰ τον καὶ κατέβαινε τσοῦ κάμπους καβελλάρης.
 Μαῦρος ἦταν, κατάμαυρος, μαῦρο καὶ τ' ἄλογό του,
 Σέρνει στελέττα δίκωπα, σπαθιά ξεγυμνωμένα·

Στελέττα τὰ ἔχει γιὰ καρδιές, σπαθιά γιὰ τὰ κεφάλια.
 Στέκω καὶ τὸν περικαλῶ, τὰ χέρια σταυρωμένα·
 „Χάρο, γιὰ δὲ πληρώνεσαι, γιατί δὲν παίρνεις ἄσπρα;
 Πᾶρε τοὺν πλούσιων τὰ φλωριά καὶ τοῦ φτωχῶν τὰ τρόσια,
 Καὶ πᾶρε καὶ τοὺν πένητων τ' ἀμπελοχώραφά τους!“
 Κ' ἐκεῖνος μ' ἀποκρίθηκε σὰ σκύλος μανιαμένος·
 „Νὰ χαροῦν οἱ πλούσιοι τὰ φλωριά καὶ οἱ φτωχοὶ τὰ τρόσια,
 Νὰ χαίρουνται κ' οἱ πένητες τ' ἀμπελοχώραφά τους!
 Κ' ἐγὼ παίρνω ὁμορφα κορμιά, τ' ἀγγελοκαμωμένα,
 Νὰ τσηγαρίζω τσ' ἀδερφές, νὰ λαχταρίζω μάννες
 Καὶ νὰ χωρίζω ἀντρώγυνα, τὰ πολυαγαπημένα.“
 Ὡ θὲ μεγαλοδύναμε, πολλὰ καλὰ ποῦ κάνεις,
 Πολλὰ καλὰ μᾶς ἔκαμες, μὰ ἓνα καλὸ δὲν κάνεις·
 Γιοφύρι μέσ' στὸ πέλαγο, σκάλα στὸν κάτω κόσμος,
 Νὰ κατεβαίνουν οἱ ἀδερφές, νὰ κατεβαίνουν οἱ μάννες,
 Ν' ἀνεβοκατεβαίνουνε καλῶν ἀντρῶν γυναικες.

9. Ὁ Χάρος καὶ ὁ τσοπάνης.

(Arachova)

Τὸ βλέπεις κείνο τὸ βουνὸ ποῦ ἔναι ψηλὸ καὶ μέγα,
 Πῶχ' ἀνταρούλα στὴν κορφή καὶ καταχνιά στὴ ρίζα;
 Ἀπέκεινα κατέβαινε ἓνας ντελὴ λεβέντης,
 Φέρνει τὸ φέσι του στραβὰ καὶ τὸν γαμπᾶ στριμμένο.
 Κι ὁ Χάρος τὸν ἐβίγλισεν ἀπὸ ψηλὴ ραχοῦλα,
 Βγῆκε καὶ τὸν ἀπάντησε σ' ἓνα στενὸ σοκάκι.
 „Καλὴ μέρα σου, Χάρο μου.“ — „Καλῶς τον τὸν λεβέντη.
 Λεβέντη, ποῦθεν ἔρχεσαι, λεβέντη, ποῦ παγαίνεις;“
 „Γῶ; ἔπο τὰ πρόβατ' ἔρχομαι, στὸ σπίτι μου παγαίνω,
 Πάγω νὰ πάρω τὸ ψωμὶ καὶ πίσω νὰ τυρίσω.“
 „Λεβέντη, μᾶστελε ὁ Θεὸς νὰ πάρω τὴν ψυχὴ σου.“
 „Δίχως ἀρρώστια κι ἀφορμὴ ψυχὴ δὲν παραδίδω.
 Γιά· ἔβγα νὰ παλέψωμε σὲ μαρμαρένι' ἄλωνι,
 Κι ἂν μὲ νικήσης, Χάρο μου, νὰ πάρης τὴν ψυχὴ μου,
 Κι ἂν σὲ νικήσω, Χάρο μου, νὰ πάρω τὴν ψυχὴ σου.“
 Πιαστήκαν καὶ παλέψανε δυὸ νύχτες καὶ τρεῖς μέρες,
 Κι αὐτοῦ τὴν τρίτη τὴν αὐτὴ κοντὰ στὸ γιόμα γιόμα
 Φέρν' ὁ λεβέντης μιὰ βολά, τοῦ Χάρου κακοφάνη,
 Ἀπ' τὰ μαλλιά τὸν ἄδραξε, στὴ γῆν τὸν ἀβροντάει,
 Ἄκουν τὸ νιὸν καὶ βόγγιζε καὶ βαρυναστένάζει·
 „Ἄσε με, Χάρο μ', ἄσε με τρεῖς μέρες καὶ τρεῖς νύχτες·

Τες δυὸ νὰ φάγω καὶ νὰ πιῶ, τὴ μιὰ νὰ σεργιανίσω,
 Νὰ πάω, νὰ διῶ τοὺς φίλους μου, νὰ διῶ καὶ τοὺς δικούς μου,
 Πῶχω γυναῖκα παρανιά, καὶ χήρα δὲν τῆς πρέπει,
 Πῶχω καὶ δυὸ μικρούτσικα, κι ὀρφάνια δὲν τοὺς πρέπει,
 Πῶχω τὰ πρόβατ' ἄκουρα καὶ τὸ τυρὶ στὸ κἀδι.“
 Κι αὐτοῦ κοντὰ στὸ δειλινὸ τὸν καταβάν' ὁ Χάρος.

10. Μοιρολόγι.

(Cephalonia)

„Εὐτοῦ ποῦ ἐκίνησες νὰ πὰς στ' ἀγύρικο ταξίδι,
 Στὸν θεὸν σ' ὀρκίζω νὰ μοῦ 'πῆς, πότε νὰ σέ προσμένω,
 Νὰ ρίξω ρόδα στὴν αὐλή, τραντάφυλλα στὴν πόρτα,
 Νὰ φτειάσω γιόμα νὰ γευτῆς καὶ δείπνο νὰ δειπνήσης,
 Νὰ στρώσω καὶ τὴν κλίνη σου, νὰ πέσης νὰ πλαγιάσης.“
 „Ἄ φτειάσης γιόμα, γέψου το, καὶ δείπνο, δείπνησέ το,
 Κι ἃ στρώσης καὶ τὴν κλίνη μου, πέσε, κοιμήσου ἀπάνω!
 Κ' ἐγὼ πάγω στὴ μαύρη γῆς, στ' ἀραχνιασμένο χῶμα,
 Κ' ἔχω τὴ γῆς γιὰ πάπλωμα, τὸ χῶμα γιὰ σεντόνι,
 Καὶ γεύομαι τὸν κουρνιαχτό, δειπνάω ἀπὸ τὸ χῶμα
 Καὶ πίνω τ' ὠριοστάλαχτο τσῆ πλάκας τὸ φαρμάκι.“
 „Ἄν ἀπεφάσισες νὰ πὰς, νὰ μὴ ματαγυρίσης,
 Ἄνοιξε τὰ ματάκια σου κ' ἰδὲς μιὰ μπάντα κι ἄλλη
 Κι ἄφσε ὑγεία στὸ σπίτι σου κ' ὑγεία στοὺς ἐδικούς σου
 Καὶ σήκω πάρε μίσειψε, σηκώσου πάρε φεύγα,
 Πριτὰ σοῦ σύρουν θυμιατό, σὲ ψάλλουν οἱ παπαδες,
 Πριτὰ σὲ περιλάβουνε τσῆ γῆς οἱ κληρονόμοι.“

11. Ὁ Βουρκόλακας.

Μάννα, μὲ τοὺς ἐννιά σου γιούς καὶ μὲ τὴ μιὰ σου κόρη,
 Τὴ κόρη τὴ μονάκριβη τὴ πολυαγαπημένη,
 Τὴν εἶχες δώδεκα χρονῶν κ' ἥλιος δὲ σοῦ τὴν εἶδε,
 Στὰ σκοτεινὰ τὴν ἔλουζες, στ' ἀφεγγα τὴν ἐπλέκες,
 Στ' ἄστρη καὶ στὸν αὐγερινὸ τσ' ἔφκειανες τὰ σγουρά της·
 Ὅπου σοῦ φέρναν προξενιὰν ἀπὸ τὴ Βαβυλώνη,
 Νὰ τὴν παντρέψης μακρειά, πολὺ μακρειά στὰ ξένα·
 Ὅχτ' ἀδερφοὶ δὲ θέλουνε κι ὁ Κωσταντῖνος θέλει·
 „Δὸς τηνε, μάννα, δὸς τηνε τὴν Ἀρετὴ στὰ ξένα,
 Στὰ ξένα 'κεῖ ποῦ περβατῶ, στὰ ξένα ποῦ παγαίνω,
 Νὰ 'χω κ' ἐγὼ παρηγοριά, νὰ 'χω κ' ἐγὼ κονάκι.“

„Φρόνιμος είσαι, Κωσταντή, κι ἄσχημ' ἀπηλογήθης·
 Κι ἂν μῶρθη, γιέ μου, θάνατος, κι ἂν μῶρθη, γιέ μ', ἀρρώστια,
 Κι ἂν τύχη πίκρα γῇ χαρά, ποίος θὰ μοῦ τήνε φέρη;“
 Τὸ Θιὸ τῆς ἔβαλ' ἐγγυτὴ καὶ τοὺς ἀγίους μαρτύρους,
 Ἄν τύχη κ' ἔρθη θάνατος, ἂν τύχη κ' ἔρθ' ἀρρώστια,
 Κι ἂν τύχη πίκρα γῇ χαρά, νὰ πάη νὰ τήνε φέρη.
 Καὶ σὰν τὴν ἐπαντρέψανε τὴν Ἀρετὴ στὰ ξένα,
 Κ' ἐμπῆκε χρόνος δίσεφτος καὶ μῆνας ὀργισμένους
 Κ' ἔπεσε τὸ θανατικὸ κ' οἱ ἐννιά ὀδερφοὶ πεθάναν,
 Βρέθηκ' ἡ μάννα μοναχὴ σὰν καλαμιὰ στὸν κάμπο·
 Στ' ὄχτῳ μνήματα δέρνεται, στ' ὄχτῳ μοιριολογαίει,
 Στοῦ Κωσταντίνου τὸ θαφτὸ τὲς πλάκες ἀνασκώνει·
 „Σήκου, Κωσταντινάκι μου, τὴν Ἀρετὴ μου θέλω·
 Τὸ Θιὸ μοῦ βάλεις ἐγγυτὴ καὶ τοὺς ἀγίους μαρτύρους,
 Ἄν τύχη πίκρα γῇ χαρά, νὰ πὰς νὰ μοῦ τὴ φέρης.“
 Τ' ἀνάθεμα τὸν ἔβγαλε μέσ' ἀπὸ τὸ κιβούρι·
 Κάνει τὸ σύγνεφ' ἄλογο καὶ τ' ἄστρο σαλιβάρι
 Καὶ τὸ φεγγάρι συντροφιὰ καὶ πάει νὰ τήνε φέρη.
 Παίρνει τὰ ὄρη πίσω του καὶ τὰ βουνὰ μπροστά του,
 Βρίσκει τὴν κ' ἔχτενίζουνταν ὄξου στὸ φεγγαράκι·
 Ἀπὸ μακρειὰ τὴ χαιρετᾷ κι ἀπὸ μακρειὰ τῆς λέγει·
 „Περβάτησ', Ἀρετούλα μου, κυράνα μὰς σὲ θέλει.“
 „Ἀλλοίμον' ἀδερφάκι μου, καὶ τ' εἶναι τούτ' ἡ ὥρα;
 Ἀνίσως κ' εἶναι γιὰ χαρά, νὰ βάλω τὰ χρυσὰ μου,
 Κι ἂν εἶναι πίκρα, πές μου τα, νὰ ῥτω κατὰ πῶς εἶμαι.“
 „Περβάτησ', Ἀρετούλα μου, κ' ἔλα κατὰ πῶς εἶσαι.“
 Στὴ στράτα ποῦ διαβαίνουν, στὴ στράτα ποῦ παγαίνουν,
 Ἀκοῦν πουλιὰ καὶ κιλαδοῦν, ἀκοῦν πουλιὰ καὶ λένε·
 „Ποίος εἶδε κόρην ὁμορφὴ νὰ σέρν' ὁ πεθαμμένος;“
 „Ἀκουσες, Κωσταντάκι μου, τί λένε τὰ πουλάκια;
 Ποίος εἶδε κόρην ὁμορφὴ νὰ σέρν' ὁ πεθαμμένος;“
 „Λωλὰ πουλιὰ κι ἄς κιλαδοῦν, λωλὰ πουλιὰ κι ἄς λένε.“
 Καὶ παρακεῖ ποῦ πάγαιναν, κι ἄλλα πουλιὰ τοὺς λένε·
 „Τί βλέπομε τὰ θλιβερά, τὰ παραπονεμένα,
 Νὰ περβατοῦν οἱ ζωντανοὶ μὲ τοὺς ἀπεθαμμένους!“
 „Ἀκουσες, Κωσταντάκι μου, τί λένε τὰ πουλάκια;
 Πῶς περβατοῦν οἱ ζωντανοὶ μὲ τοὺς ἀπεθαμμένους.“
 „Πουλάκια ἔναι κι ἄς κιλαδοῦν, πουλάκια ἔναι κι ἄς λένε.“
 „Φοβοῦμαι σ', ἀδερφάκι μου, καὶ λιβανιὲς μυρίζεις.“
 „Ἐχτὲς βραδὺς ἐπήγαμε πέρα στὸν Ἀϊ-Γιάννη,

Κ' ἐθύμισέ μας ὁ παπᾶς μὲ περισσὸ λιβάνι.“
 Καὶ παρεμπρὸς ποῦ πήγανε, κι ἄλλα πουλιὰ τοὺς λένε·
 „ὦ Θέ μεγαλοδύναμε, μεγάλο θᾶμα κάνεις,
 Τέτοιαν πανῶρια λυγερὴ νὰ σέρνη πεθαμμένους.“
 Τ' ἄκουσε πάλ' ἡ Ἀρετὴ κ' ἐράγισ' ἡ καρδιά της.
 „Ἄκουσες, Κωσταντάκι μου, τί λένε τὰ πουλάκια;
 Πές μου, ποῦ 'ν' τὰ μαλλάκια σου, τὸ πιγworð μουστάκι;“
 „Μεγάλη ἀρρώστια μ' εὔρηκε, μ' ἔρριξε τοῦ θανάτου,
 Ποῦ 'πέσαν τὰ Ξανθὰ μαλλιά, τὸ πιγworð μουστάκι.“
 Βρίσκουν τὸ σπῖτι κλειδωτὸ κλειδομανταλωμένο,
 Καὶ τὰ σπιτοπαράθυρα ποῦ 'ταν ἀραχνιασμένα.
 „Ἄνοιξε, μάννα μ', ἄνοιξε καὶ νὰ τὴν Ἀρετὴ σου.“
 „Ἄν εἶσαι Χάρος, διάβαινε, κι ἄλλα παιδιὰ δὲν ἔχω·
 Ἡ δόλια ἡ Ἀρετούλα μου λείπει μακριὰ στὰ Ξένα.“
 „Ἄνοιξε, μάννα μ', ἄνοιξε, κ' ἐγὼ 'μ' ὁ Κωσταντῆς σου·
 Ἐγγυτὴ σῶβαλα τὸ Θιὸ καὶ τοὺς ἁγίους μαρτύρους,
 Ἄν τύχη πίκρα γῆ χαρά, νὰ πᾶ νὰ σοῦ τὴ φέρω.“
 Κι ὥστε νὰ 'βγῇ στὴν πόρτα της, ἐβγήκεν ἡ ψυχὴ της.

12. Τὸ γιοφύρι τῆς Ἄρτας.

(Corfu)

Σαράντα πέντε μάστοροι κ' ἐξήντα μαθητάδες
 Τρεῖς χρόνους ἐδουλεύανε τῆς Ἄρτας τὸ γιοφύρι·
 Ὅλημερίς ἐχτίζανε κι ἀπὸ βραδὺ γκρεμίζεται.
 Μοιριολογοῦν οἱ μάστορες καὶ κλαῖν οἱ μαθητάδες·
 „Ἀλλοίμονο στοὺς κόπους μας, κρίμα στὲς δούλεψές μας,
 Ὅλημερίς νὰ χτίζωμε, τὸ βράδυ νὰ γκρεμίζεται.“
 Καὶ τὸ στοιχειὸ ποκρίθηκεν ἀπ' τὴ δεξιὰ καμάρα·
 „Ἄν δὲ στοιχειώσεται ἄνθρωπο, τείχος δὲ θεμελιώνει·
 Καὶ μὴ στοιχειώσεται ὀρφανό, μὴ ξένο, μὴ διαβάτη,
 Παρὰ τοῦ πρωτομάστορα τὴν ὥρια τὴ γυναικα,
 Πῶρχει' ἀργὰ τ' ἀποταχιά, πῶρχει' ἀργὰ στὸ γιόμα.“
 Τ' ἄκουσ' ὁ πρωτομάστορας καὶ τοῦ θανάτου πέφτει,
 Κάνει γραφὴ καὶ στέλνει τὴν μὲ τὸ πουλὶ τ' ἀηδόνη·
 „Ἀργὰ ντυθῇ, ἀργ' ἄλλαχτῇ, ἀργὰ νὰ πάη στὸ γιόμα,
 Ἀργὰ νὰ πάη καὶ νὰ διαβῇ τῆς Ἄρτας τὸ γιοφύρι.“ —
 Καὶ τὸ πουλὶ παράκουσε κι ἄλλως ἐπῆγε κ' εἶπε·
 „Γοργὰ ντύσου, γοργ' ἄλλαξε, γοργὰ νὰ πᾶς τὸ γιόμα,
 Γοργὰ νὰ πᾶς καὶ νὰ διαβῇς τῆς Ἄρτας τὸ γιοφύρι.“

Νά τηνε καὶ Ξανάφανεν ἀπὸ τὴν ἄσπρη στράτα·
 Τὴν εἶδ' ὁ πρωτομάστορας, ραγίζετ' ἡ καρδιά του.
 Ἀπὸ μακρεια τοὺς χαιρετᾷ κι ἀπὸ μακρεια τοὺς λέγει·
 „Γειά σας, χαρά σας, μάστορες, καὶ σεῖς οἱ μαθητάδες,
 Μὰ τί ἔχει ὁ πρωτομάστορας κ' εἶν' ἔτσι χολιασμένος;“
 „Τὸ δαχτυλίδι τῷ πεσε στὴν πρώτη τῇ καμάρα,
 Καὶ ποιὸς νὰ μπῇ καὶ ποιὸς νὰ βγῇ, τὸ δαχτυλίδι νὰ ᾿βρῃ;“
 „Μάστορα, μὴν πικραίνεσαι κ' ἐγὼ νὰ πᾶ σ' τὸ φέρω·
 Ἐγὼ νὰ μπῶ κ' ἐγὼ νὰ βγῶ, τὸ δαχτυλίδι νὰ ᾿βρω.“
 Μηδὲ καλὰ κατέβηκε, μηδὲ στὴ μέσ' ἐπῆγε·
 „Τράβα, καλέ μ', τὴν ἄλυσσο, τράβα τὴν ἄλυσίδα,
 Τί ὅλον τὸν κόσμ' ἀνάγειρα καὶ τίποτες δὲν ἤυρα.“ —
 Ἕνας πηχάει μὲ τὸ μυστρί κι ἄλλος μὲ τὸν ἀσβέστη,
 Παίρνει κι ὁ πρωτομάστορας καὶ ρίχνει μέγα λίθο·
 „Ἀλλοίμονο στὴ μοῖρα μας, κρίμα στοῦ ριζικό μας,
 Τρεῖς ἀδερφάδες ἤμασταν κ' οἱ τρεῖς κακογραμμένες,
 Ἡ μιά ᾿χτισε τὸ Δούναβι κ' ἡ ἄλλη τὸν Αὐλῶνα,
 Κ' ἐγὼ ἡ πλιὸ στερνότερη τῆς Ἄρτας τὸ γιοφύρι.
 Καθὼς τρέμ' ἡ καρδούλα μου, νὰ τρέμῃ τὸ γιοφύρι,
 Κι ὥς πέφτουν τὰ μαλλάκια μου, νὰ πέφτουν οἱ διαβάτες.“
 „Κόρη, τὸν λόγον ἄλλαξε κι ἄλλη κατάρρα δῶσε,
 Πῶχαις μονάκριβ' ἀδερφό, μὴ λάχῃ καὶ περάσῃ.“
 Κι αὐτὴ τὸν λόγον ἄλλαξε κι ἄλλη κατάρρα δίνει·
 „Σίδερον ἡ καρδούλα μου, σίδερο τὸ γιοφύρι,
 Σίδερο τὰ μαλλάκια μου, σίδερο κ' οἱ διαβάτες.
 Τί ἔχω ᾿δερφὸ στὴν Ξενιτειά, μὴ λάχῃ καὶ περάσῃ.“

13. Ναννάρισμα.

(Cyprus)

Νανὰ νανὰ τὸ γιούδι μου
 Καὶ τὸ παλληκαρούδι μου,
 Κοιμήσου γιούδι μ' ἀκριβό,
 Κ' ἔχω νὰ σοῦ χαρίσω·
 Τὴν Ἀλεξάντρεια Ζάχαρι
 Καὶ τὸ Μισίρι ρύζι
 Καὶ τὴν Κωσταντινούπολι
 Τρεῖς χρόνους νὰ ὀρίζῃς·
 Κι ἀκόμη ἄλλα τριά χωριά,
 Τρία μοναστηράκια·

Στὲς χώρες σου καὶ στὰ χωριά
 Νὰ πὰς νὰ σεργιανίσης,
 Στὰ τρία μοναστήρια σου
 Νὰ πὰς νὰ προσκυνήσης.

14. Ἡ Ξενιτειά.

„Σ’ ἀφήνω γειά, μαννούλα μου, σ’ ἀφήνω γειά, πατέρα,
 Ἔχετε γειά, ἔδερφάκια μου, καὶ σεῖς ἑαδερφοπούλες.
 Θὰ φύγω, θὰ Ξενιτευτῶ, θὰ πάω μακριὰ στὰ ξένα.
 Θὰ φύγω, μάννα, καὶ θὰ ῥτῶ καὶ μὴν πολυλυπείσαι.
 Ἀπὸ τὰ ξένα ποῦ βρεθῶ, μηνύματα σοῦ στέλνω
 Μὲ τὴ δροσιὰ τῆς ἀνοιξίς, τὴν πάχνη τοῦ χειμῶνα
 Καὶ μὲ τ’ ἀστέρια τ’ οὐρανοῦ, τὰ ρόδα τοῦ Μαΐου.
 Θανά σοῦ στέλνω μάλαμα, θανά σοῦ στέλν’ ἀσήμι,
 Θανά σοῦ στέλνω πράματα π’ οὐδὲ τὰ συλλογεῖσαι.“
 „Παῖδί μου, πάαινε στὸ καλὸ κι ὅλ’ οἱ ἄγιοι κοντά σου,
 Καὶ τῆς μαννούλας σου ἡ εὐχὴ νὰ ᾿ναι γιὰ φυλαχτό σου,
 Νὰ μὴ σὲ πιάνη βάσκαμα καὶ τὸ κακὸ τὸ μάτι.
 Θυμήσου με, παιδάκι μου, κ’ ἐμὲ καὶ τὰ παιδιὰ μου,
 Μὴ σὲ πλανέσ’ ἡ Ξενιτειὰ καὶ μᾶς ἀλησμονήσης.“
 „Κάλλιο, μαννούλα μου γλυκειά, κάλλιο νὰ σκάσω πρῶτα,
 Παρὰ νὰ μὴ σᾶς θυμηθῶ στὰ ἔρημα τὰ ξένα.“ —
 Δώδεκα χρόν’ ἀπέρασαν καὶ δεκαπέντε μῆνες,
 Καράβια δὲν τὸν εἶδανε, ναύτες δὲν τόνε ξέρουν.
 Πρῶτο φιλὶ — ᾿ναστέναξε, δεύτερο — τὸν πλαναίει,
 Τρίτο φιλὶ φαρμακερό — τὴ μάνν’ ἀλησμοναίει.

15. Ὁ μπιστικὸς φίλος.

(Crete)

Οὔλον τὸν κόσμον γύρεψα, πονέντε καὶ λεβάντε,
 Νὰ βρῶ ᾿να φίλον μπιστικὸν σὰν καὶ τὸν ἀπατό μου.
 Δὲν ἤυρα φίλον μπιστικὸν μηδ’ ἀδερφὸ καλλιάν του
 Σὰν τὸ σπαθακὶ μ’ ἀδερφό, σὰν τὸ πουργί μου φίλο.
 Κι ὅπου καυγὰς καὶ πόλεμος, πολέμα σὺ σπαθί μου,
 Κι ὅπου ᾿ναι γάμος καὶ χαρά, ξόδιαζε σὺ πουργί μου.

16. Ἡ πέρδικα.

Μιά πέρδικα καυκήστηκε σ’ ἀνατολὴ σὲ δύσι,
 Πῶς δὲν εὐρέθη κυνηγὸς νὰ τήνε κυνηγήσῃ.
 Ὁ κυνηγὸς σὰν τ’ ἄκουσε, πολὺ τοῦ κακοφάνῃ,

Ρίχνει τὰ βρόχια στὸ γιᾶλό, τὰ ξόβεργα στοὺς κάμπους,
 Τὰ δίχτυα τὰ μεταξωτὰ στὴ βρύσι στὴ χιονάτη·
 Πάγει ἢ πέρδικα νὰ πιῇ καὶ πιάνεται ἀπ' τὴ μύτη.
 „Ἀχαμνοπιάσ' με, κυνηγέ· τὴν ἡ ψυχὴ μου βγαίνει.“
 Καὶ μὲ τ' ἀχαμνοπιάσματα κάνει φτερά καὶ φεύγει·
 „ὦρα νὰ σ' εὖρη, κυνηγέ, ἀχαμνοκυνηγάρι·
 Ἄφηκες τέτοια πέρδικα, νὰ σοῦ τὴν πάρουν ἄλλοι.“

17. Ἡ χορεύτρια.

(Dancing Song, Epirus)

Σήμερα μέρα Πασχαλιά,
 Σήμερα πανηγύρι,
 Κι ὅλες οἱ κόρες σιάζονται
 Εἰς τὸ χορὸ νὰ βγοῦνε.
 Γιὰ φέρτε τὰ στολίδια μου,
 Γιὰ φέρτε τὸ γυαλί μου,
 Νὰ στολιστῶ, νὰ γυαλιστῶ,
 Νὰ βγῶ σὰν περδικούλα,
 Νὰ πάω νὰ στρώσω τὸ χορὸ
 Κάτω στὸ μεσοχώρι,
 Νὰ σκάνω τὰ ματάκια μου,
 Νὰ ρίχν' ἀστροπελέκια,
 Νὰ κάμω Τούρκους νὰ σφαγοῦν,
 Ρωμιούς ν' ἀλλοπιστήσουν,
 Νὰ κάμω τὸ Μεχμέταγα
 Νὰ χάσῃ τὰ δεφτέρια,
 Νὰ κάμω τὸν πρωτόπαπα
 Νὰ χάσῃ τὰ πασχάλια.

18. Ἑρωτικὸν παράπονο.

(Thera)

Ἐχτὲς βραδὺ ἀπέρασα ἀπὸ τὴ γειτονιά σου,
 Ἦκουσα καὶ σὲ μάλωνε ἢ σκύλα ἢ κερά σου.
 Καὶ πάλι ξαναπέρασα, θέλω νὰ σ' ἀρωπήσω,
 Γιὰ νὰ μοῦ πῆς τὴν πίκρα σου νὰ σὲ παρηγορήσω.
 „Κρῖνε μου σὺ τὴν πίκρα μου, τὴν παραπόμεσί μου,
 Ἦκουσα ἄλλῃ ν' ἀγαπᾷς καὶ χάνω τὴ ζωὴ μου.“
 „Ψόματα, κρυσταλλένια μου, ψόματα, χλιά μου βρύσι,
 Ψόματα μοῦ τὰ βγάλανε, λιγνὸ μου κυπαρίσσι.“

„Ἀφ' ἄλλη νιά δὲν ἀγαπᾷς, μόν' ἀγαπᾷς ἐμένα,
 Ἐχτὲς βραδὺ ἀπέρασες, γιατί δὲ μὲ ἡαίρέτας;“
 „Ἡ μάννα σου κι ἀφέντης σου, ὁ θεὸς σου κι ἀδερφός σου
 Ἦτανε εἰς τ' ἀπλάϊ σου, τ' ἀπλάϊ τὸ δικό σου.“
 „Ἐσὺ νὰ κλίνης κεφαλὴ καὶ μάθια πρὸς ἐμένα,
 Κ' ἐγὼ τὸ καταλάβαινα πῶς χαίρετῃς ἐμένα.“
 „Νὰ κάμω θέλω δυὸ δουλειές, τὴ μιὰ θὰ ἔτελέψω,
 Νὰ πάρω καὶ τσοὶ φίλοι μου γιὰ νὰ ῥθω νὰ σὲ κλέψω.“
 „Δὲ σ' ἔχω πλιὸ μῆτ' ἄνθρωπο μῆτε καὶ παλληκάρι,
 Ἄ δὲ μὲ κλέψης μιὰ βραδεῖα νύχτα μὲ τὸ φεγγάρι“.

19. Ἡ χαμένη εὐκαιρία

(Epirus)

Δικό μ' ἦταν τὸ φταίξιμο,
 Νὰ χάσω τόσο τρέξιμο.
 Ἦρθα καὶ σ' ἡῦρα μοναχὴ
 Καὶ δὲ σ' ἐχόρτασα φιλί·
 Σ' ἐκύτταζα ἡαχόρταγα
 Κ' ἐκάθομουν κ' ἐρώταγα,
 Τὸ ποῦ νὰ εἶν' ἡ μάννα σου
 Κι ὁ ἄγριος ὁ πατέρας σου·
 Ἡ μάννα σου στὴν ἐκκλησιά,
 Κι ἀφέντης σου στὰ Γιάννενα,
 Κ' ἐσὺ κοντὰ στὸν μπουταλά,
 Μὲ τὰ ματάκια χαμηλά.

20. Τὸ σταμνὶ τσακισμένο.

(Aegean)

Οὔλες οἱ βέργες εἶν' ἐδώ,
 Καὶ μιὰ βεργούλα π' ἀγαπῶ,
 Πάγει στὴ βρύσι γιὰ νερό,
 Πάγω κ' ἐγὼ κάτω νὰ πιῶ,
 Νὰ τῆς θολώσω τὸ νερό,
 Νὰ τῆς τσακίσω τὸ σταμνί,
 Νὰ πάη στὴ μάννα τσ' ἀδειανή·
 „Μωρὴ ποῦ ἔν' εἶναι τὸ σταμνί;“
 „Μάννα μου, στραβοπάτησα
 Κ' ἔπεσα καὶ τὸ τσάκισα.“
 „Δὲν εἶν' στραβοπατήματα,
 Μόν' εἶν' ἀντρός φιλήματα.“

21. Ὁ παπᾶς ἀγαπητικός.

(Constantinople)

Μιά ξμορφη κοπέλα εἰς τὸ σπῖτ' ἐνὸς παπᾶ,
 Γιὰ νὰ τὴν ξεμολογήσῃ, εἶχε πάγει μιὰ φορά·
 Σὰν τὴν εἶδε τόσ' ὠραία, κατανύχτη ὁ παπᾶς
 Καὶ τῆς λέει· „Καλῶς ὀρίστε, τ' εἶν' αὐτὸ ποῦ μὲ ζητᾶς;“
 „Δέσποτά μου, νὰ σ' ὀρίσω, ἦρτα νὰ ξεγορευτῶ·
 Γιὰ νὰ μοῦ τὰ συγχωρήσῃς τσ' ἁμαρτιὲς ποῦ θὰ σοῦ 'πῶ.“
 „Μὴ φοβᾶσαι, κορασιά μου, δὲν ἄσπλαγχνος εἶν' ὁ θεός,
 Ὡς καὶ μένα συγχωράει ποῦ 'μαι πιὸ ἁμαρτωλός.“
 „Δέσποτά μου, νὰ σ' ὀρίσω τὴν ἀλήθεια τὴ σωστή,
 Ἀγαπούσα ἓνα νέον καὶ τὸν ἀγαπῶ πολὺ.“
 „Τὸ νὰ ἀγαπᾷς, παιδί μου, εἶναι πράγμα φυσικό,
 Μὲ εὐλάβειαν μονάχα καὶ σ' τὸ συγχωρῶ κ' ἐγώ.“
 „Δέσποτά μου, μιὰν ἡμέρα, ποῦ καθόμαν μοναχή,
 Πέρασε κι αὐτός ὁ νέος καὶ μοῦ δίδ' ἓνα φιλί.“
 „Ἐνα σοῦ ὅδε, κυρά μου, ἢ μὴ σοῦ ὅδε πολλά;
 Ἄν ἀπὸ τό 'να καὶ πάνω, ἔστρωσαν συγχωρητὰ.“
 „Ἐνα ἓνα, δέσποτά μου, ἓνα ἓνα μοναχά·
 Πλὴν θωρῶ τὸ πρόσωπό σου κ' ἔγινε σὰν τὴ φωτιά.“
 „Ἐ, παιδί μου, εἶναι πράγμα ποῦ τό 'χω ἀπο παιδί,
 Ὡς κ' ἐγὼ θὰ σὲ φιλήσω, κι ὁ θεὸς μὲ συγχωρεῖ.“

22. Ἐξομολόγησι.

(Chios)

Σαράντα μέρας μελετῶ
 Νὰ πάγω στὸν πνευματικό·
 Πάγω μιὰ κυριακὴ πρῶι
 Καὶ τὸν εὐρίσκω στὸ κελλί.
 „Παπᾶ μου, ξεμολόγα με,
 Τὰ κρίματά μου ρώτα με.“
 „Τὰ κρίματά σου 'ναι πολλὰ,
 Ἀγάπη νὰ μὴν κάμῃς πιά.“
 „Ἄν ἀρνηστὴς ἐσύ, παπᾶ,
 Τὴν κόρην καὶ τὴν παπαδιά,
 Τότε κ' ἐγὼ θεν' ἀρνηστῶ
 Τὴν κόρη σ' ὁποῦ ἀγαπῶ.“

23. Ἡ ἄσχημη νύφη.

(Epirus)

Φίλοι, γιατί δὲν τρώτε καὶ δὲν πίνετε;
 Μήνα καὶ τὸ ψωμί μας δὲ σᾶς ἄρεσε;
 Στέλνουμε στοὺς γειτόνους καὶ τ' ἀλλάζουμε·
 Μήνα καὶ τὸ κρασί μας δὲ σᾶς ἄρεσε;
 Βαγένια ἔχουμε κι ἄλλα καὶ τ' ἀλλάζουμε·
 Μήνα καὶ τὰ φαγιά μας δὲ σᾶς ἄρεσαν;
 Μαγείρισσες εἶν' κι ἄλλες καὶ τσ' ἀλλάζουμε·
 Μήνα ἢ καψονύφη δὲ σᾶς ἄρεσεν;
 Ἡ νύφη ὅπως κι ἂν εἶναι δὲν ἀλλάζεται.

24. *Distiches.*

1.

Ἀγάπη θέλει φρόνησι, θέλει ταπεινοσύνη,
 Θέλει λαγοῦ περπατησιά, αἵτου γληγοροσύνη.

2.

Ἀνάμεσα στὸ στήθι σου δίχτυ χρυσοπλεγμένο·
 Πρῶτο πουλάκι ποῦ διαβῇ, πιάνεται τὸ καημένο.
 Πρῶτο πουλὶ πόδιαβηκε, ἐγὼ 'μωνα, κυρά μου·
 Παρακαλῶ σ', ἀφέντρα μου, δός μου τὴ λευτεριά μου.

3.

Ἀπὸ τὴν πόρτα σου περνῶ, τ' ἀχνάρι σου γνωρίζω,
 Σκύβω καὶ τὸ γλυκοφιλῶ καὶ δάκρυα τὸ γεμίζω.

4.

Αὐτὰ τὰ μαῦρα μάτια ὅταν τ' ἀνοιγοκλείς
 Κι ὅταν τὰ χαμηλώνης, σαγίτες μὲ βαρεῖς.

5.

Αὐτὴν τὴ φλόγα ποῦ θωρεῖς, πρῶτ' ἦτανε τσιμπίδα,
 Τὴν εἶν' φωτιά καὶ καίομαι, δὲν ἔχω πλὸν ἐλπίδα.

6.

Βάσανα, πίκρες καὶ καημοί, ἀφήστε τὴν καρδιά μου,
 Γιατί τὴ φλόγα δὲ βαστῶ, ποῦ καίει τὰ σωθικά μου.

7.

Γιὰ μαῦρα μάτια χάνομαι, γιὰ γαλανὰ πεθαίνω,
 Γιὰ 'κειὰ τὰ καταγάλανα σὸν Ἀδὴ κατεβαίνω.

8.

Δέν ἤξευρα πῶς ὁ σεβντάς χορτάρ' εἶν' καὶ φυτρώνει,
Κ' ἐφύτρωσέ μου στήν καρδιά καὶ πλιά δέν ξεριζώνει.

9.

Δέν εἶναι μιά, δέν εἶναι δυό, τρεῖς εἶν', ἀνάθεμά τες·
Πέτε μου ποιά ν' ἀπαρνηθῶ, ποῦ 'ν' ὄλες μαυρομάτες.

10.

Δέ νοστιμίζουν τὰ βουνὰ μὲ δίχως πρασινάδα,
Κι ἀγάπη δίχως κάκιωμα δέν ἔχει νοστιμάδα.

11.

Δυὸ ἀστέρια σ' λαμπιρὰ εἶναι τὰ δυὸ σου μάτια,
Ποῦ ποιὸν κυττάξουν, τὴν καρδιά τοῦ κάνουν δυὸ κομμάτια.

12.

Ἐγροίκουνα τὰ κάλλη σου κ' ἦλθα νὰ τὰ ξανοίξω,
Καὶ δὲ μοῦ δίδ' ὁ νοῦς μου πλιὸ νὰ φεύγω νὰ τ' ἀφήσω.

13.

Ἐρωτα πονηρὸ πουλί, γιατί νὰ μὲ γελάσης,
Νὰ πάρης τὴν καρδούλα μου ἐσὺ νὰ τὴν χτικιάσης;

14.

Ἐρωτα ποῦ μ' ἐλάβωσες, δὸς μου καὶ τὸ βοτάνι,
Γιατί δὲ βρίσκω γιατρικὸ στὸν κόσμον νὰ μὲ γιάνη.

15.

Ἐσύ 'σαι, κόρη μ', ὁ γιατρὸς κ' ἐγὼ 'μ' ὁ λαβωμένος,
Δὸς μου το, κόρη, τὸ φιλί, νὰ γιατρευτῇ ὁ καημένος.

16.

Ἡ ἀγάπ', ἀνάθεμά την, στήν ἀρχὴ εἶναι γλυκειά,
Καὶ στὴ μέση πιπερίζει καὶ στὸ τέλος εἶν' πρικειά.

17.

Ἡ Μοῖρα ποῦ μ' ἐμοίρανε, ἦτανε μεθυσμένη,
Μ' ἐμοίρανε γιὰ νὰ περνῶ ζωὴ δυστυχισμένη.

18.

Θαμάζομαι τὸν οὐρανὸ πῶς στέκει χωρὶς στύλο,
Θαμάζομαι, πουλάκι μου, πῶς δὲ μὲ κάνεις φίλο.

19.

Θαμάζομαι σὰν περπατεῖς, πῶς δὲν ἀνθοῦν οἱ ρούγες
Καὶ πῶς δὲ γένεσ' ἀετὸς μὲ τὲς χρυσῆς φτερούγες.

20.

Κόρη, στὸ παραθύρι σου γαρουφαλιά δὲν πρέπει,
Τί ἐσὺ εἶσαι τὸ γαρούφαλο, κι ὁπᾷχει μάτια, ἄς βλέπῃ.

21.

Μ' ἐφίλησες κι ἀρρώστησα, φιλεῖ με γιὰ νὰ γιάνω,
Καὶ πάλι μεταφιλεῖ με, μὴν πέσω κι ἀπεθάνω.

22.

Μὴ μὲ μαλώνῃς, μάννα μου, κ' ἐγὼ νὰ σοῦ τὸ 'πῶ,
Πόσες βολὲς μ' ἐφίλησε ὁ νιὸς ὅπ' ἀγαπῶ.

23.

Μιά σπίθα λαμπρότατη στὴ στάχτ' εἶναι κρυμμένη·
Ἔτσι κ' ἐμᾶς ἡ ἀγάπη μας κρυφὴ κ' ἐμπιστευμένη.

24.

Νὰ 'τον τὸ στήθος μου γυαλί, νὰ βλέπῃς τὴν καρδιά μου,
Νὰ διῆς πῶς τσιροφλίστηκαν μέσα τὰ σωτικά μου.
Μικρὴ φωτιά, τρανὸς φανὸς καίγεται στὴν καρδιά μου,
Κ' ἐγέλα στὸ κεφάλι μου καὶ μέσ' στὰ σωτικά μου.

25.

Νόστιμα ποῦ 'ν' τὰ χεῖλη σου, σὰν τ' ἀνοιγοσφαλίζῃς,
Μέλι τρέχουν τὰ μάθια σου, ὄντας θὰ μοῦ μιλήσῃς.

26.

Ὅντε θὰ ξεχωρίζωμε, ἴντα θὰ μοῦ χαρίσῃς;
— Ἔνα φιλὶ στὸ μάγουλο νὰ μὴ μ' ἀλησμονήσῃς.

27.

Ὁ ξένος εἰς τὴν ξενιτειὰ πρέπει νὰ βάφῃ μαῦρα,
Νὰ κουμπανιάρ' ἡ φορεσιὰ μὲ τῆς καρδιάς τῇ λαῦρα.

28.

Ὅποιος σ' ἀγάπη μπερδευτῇ, κάλλιο του νὰ πεθάνῃ,
Τὸν ὕπνο του στερεύεται καὶ τῇ ζωῇ του χάνει.

29.

“Οποῖος τὰ λόγια σου γροικᾷ καὶ τσ’ ὄρκους σου πιστεύει,
Στὴ θάλασσα πιάνει λαγούς καὶ στὰ βουνὰ ψαρεύει.

30.

“Ὅς ἄστρα ἔχει ὁ οὐρανὸς τὴν νύχτα ἀπλωμένα,
Τόσες βολές σ’ ἀνεζητῶ, πουλί μου, τὴν ἡμέρα.

31.

“Ὅταν γελᾷς, γελοῦν βουνὰ καὶ κάμποι λουλουδίζουν,
Τὰ ζωτικά μαζώνονται καὶ σὲ καλοτυχίζουν.

32.

Οὔλος ὁ κόσμος εἶν’ δεντρί κ’ ἐμεῖς τὸ πωρικὸ του,
“Ὁ Χάρος εἶν’ ὁ τρυγητής· σέρνει τὸ μερτικὸ του.

33.

Περδικούλα πλουμισμένη ποῦ στὰ δάση περπατεῖς,
Βρόχια καὶ βεργιὰ θὰ στήσω, νὰ σὲ κάμω νὰ πιαστής.
Κι ἂν εἰς τὰ βεργιὰ μου πέσης, περδικούλα πλουμιστή,
Κάμαρα θενὰ σοῦ κάμω ὄλ’ ἀπὸ χρυσὸ φλωρί.

34.

Ποῦ πάρη χίλια πήρπυρα καὶ κακουδιὰ γυναῖκα,
Τὰ χίλια πᾶν στ’ ἀνάθεμα κ’ ἡ κακουδιὰ ’πομένει.

35.

Σαγίτ’ ἀπ’ ἀρχοντόσπιτο μ’ ἔχει σαγιτεμένο,
“Ὅλ’ οἱ γιατροὶ μ’ ἐκύτταξαν καὶ μοῦ εἶπαν πῶς πεθαίνω.

36.

Σαράντα βρύσες μὲ νερὸ κ’ ἐξήντα δυὸ πηγάδια
Δὲ μοῦ τὴ σβήνουν τὴ φωτιά πῶχω στὰ φυλλοκάρδια.

37.

Στέλλω σου χαιρετίσματα χιλιάδες τὴν ἡμέρα
Μὲ τὰ πετάμενα πουλιά, ποῦ στέκουν στὸν ἀγέρα.

38.

Στοὺς κρίνους, στὰ τριαντάφυλλα ζητῶ τὴν ἐμορφιά σου,
Μὰ χάνονται κοντὰ σ’ ἐσέ, στὰ κάλλη τὰ δικά σου.

39.

Τὰ μάτια μου τὰ μάλωσα νὰ μὴ σὲ ξαναἰδοῦνε,
Κι αὐτεῖνα τὰ μαριόλικά ὅταν σὲ ἰδοῦν γελοῦνε.

40.

Τὰ μάτια σου μοῦ ρίζανε σαῖτες ἀσημένιες,
Καὶ στὴν καρδιά μ' ἐμπήκανε κ' ἐβγήκαν ματωμένες.

41.

Τῆς θάλασσας τὰ κύματα τρέχω καὶ δὲν τρομάζω,
Κι ὅταν σὲ συλλογίζωμαι, τρέμω κι ἀναστενάζω.

42.

Τῆς κορασίδας τὰ μυαλὰ γυρίζουν σὰν τὸ μύλο·
Ἐναν ποῦ διώχνει σήμερα, αὔριο τὸν πιάνει φίλο.

43.

Τοῦ ἔρωτα τὸ δίχτυ εἶναι μεταξωτό,
Ἄλλοι του ποιοὺς νὰ ντέση· δὲ ματαβγαίνει πλιό.

44.

Τὸ κάστανο θέλει κρασί καὶ τὸ καρύδι μέλι,
Καὶ τὸ κορίτσι φίλημα πουρνὸ καὶ μεσημέρι.

45.

Τρέμει τὸ ψάρι, στὸν ψαρᾶ σίντα ἐβγάν' ἡ τράτα,
Τρέμει κ' ἐμ' ἡ καρδούλα μου, σίντα σὲ διῶ στὴ στράτα.

46.

Τρία καλὰ στὸν ἄνθρωπο, ἡ ὁμορφιά, ἡ γνῶσι,
Κ' ἐκεῖν' ὁπῶχει στὴν καρδιά νὰ μὴ τὸ φανερώση.

47.

Φωτιά τρώει τὸ σίδερο καὶ σάρακας τὸ ξύλο,
Καὶ σὺ μοῦ τρῶς τὰ νιάτα μου σὰν ἄρρωστος τὸ μῆλο.

48.

Χαρήτε τούτην τὴ ζωή, γιὰτ' ὁ καιρὸς διαβαίνει,
Κι ὅποιος νὰ 'μπῇ στὴ μαύρη γῆς, αὐτὸς δὲ ματαβγαίνει.

49.

Χελιδονάκι θὰ γενῶ, στὰ χεῖλη σου νὰ κάτσω,
Νὰ σὲ φιλήσω μιὰ καὶ δυό, καὶ πάλε νὰ πετάξω.

50.

Ὡρα καλή σου, μάτια μου, καὶ νὰ καλοστρατίσης,
Στὴ στράτα νὰ μὲ θυμηθῇς καὶ πίσω νὰ γυρίσης.

b. Proverbs.

1.

Ἀκριβὸς θαρρεῖ κερδίζει, μὰ φυρᾷ καὶ δὲν τὸ νοιώθει.

2.

Ἀλήθεια χωρὶς ψέματα
φαγὶ χωρὶς ἀλάτι.

3.

Ἔχει ὁ τοῖχος αὐτιά κι ὁ λόγγος μάτια.

4.

Λέγε τὴν ἀλήθεια,
νά ᾿χης τὸ θεὸ βοήθεια.

5.

Μὲ τὸ δικό σου φάγε καὶ πιὲ καὶ πραγματιά μὴ κάμνης.

6.

Μιάς στιγμῆς ὑπομονὴ δέκα χρονῶν ρεχάτι.

7.

Νὰ μὴ χρουστᾶς σὲ πλούσιο, φτωχὸν νὰ μὴ δανείζης.

8.

Ὁ λόος εἰς τὴν ὥρα του χίλια φλουριά ἀξίζει.

9.

Οἱ πολλοὶ караβοκύριδες πνίγουν τὸ καράβι.

10.

Ὅποιος καὶ στὰ λάχανα, φυσάει καὶ τὸ γιαούρτι.

11.

Ὅποιος πνίγεται καὶ τὰ μαλλιὰν του πιάνει.

12.

Ὅπου ἀκοὺς πολλὰ κεράσια,
Βάστα καὶ μικρὰ καλάθια.

13.

Ὅπου ᾿ναι καλορίζικος, γεννᾷ καὶ ὁ κότος του.

14.

Ὅτι θὰ κάμης κι ὅτι θὰ ᾿πῃς,
Τί θὰ συνέβῃ πρῶτα νὰ στοχαστῇς.

15.

Παπούτζι ἀπὸ τὸν τόπο σου κι ἄς εἶναι μπαλωμένο.

16.

Τὰ πολλὰ πολλὰ κουμάντα, τὸ καράβι μὲ τὴ μπάντα.

17.

Τέχνη θέλει τό πριόνι
Κι ὅποιος τὸ κρατεῖ νὰ ὀρώνη.

18.

Τὸ πολὺ κυριελέησο κι ὁ παπᾶς βαρεῖται το.

19.

Τοῦ γιωργοῦ ἡ δουλειὰ στ' ἁλώνι φαίνεται.

20.

Ύστερνοὶ συλλογισμοὶ
Ἐξε πάνε στὸ σολδί.

c. Riddles.

1.

Δώδεκα καλογεράκια
Κυνηγειοῦνται κυνηγειοῦνται
Καὶ ποτὲ δὲν πιάνονται. (Ἀνεμόμυλος)

2.

Ψαλίδι χρυσοψάλιδο
Κόβει καὶ καλὰ
Κόβει καὶ κακά. (Γλώσσα)

3.

Ἔχω ἴγῳ, ἔχεις καὶ ἴσῳ,
Ἄλλος ἓνα κι ἄλλος δύο,
Κι ἄλλος μὴδὲ τίποτε. (Γονιοί)

4.

Μέσα σ' ἓνα τετράγωνον φαντάσματα καθίζουν.
(Καθρέφτης)

5.

Μέσ' στὴ μέση τοῦ χωριοῦ μας
Κρέμετ' ἡ Μαργαριτοῦ μας
Καὶ τινάζει τὰ φτερά της
Καὶ συνάζει τὰ παιδιὰ της. (Καμπάνα)

6.

Βασιλέας δὲν εἶμαι,
 Κορώνα φορῶ,
 Ρολοῖ δὲν ἔχω,
 Τὲς ὥρες μετρῶ. (Κόκορος)

7.

Μιά καλή νοικοκυρίτσα
 Χώρ(ι)ς ἀλεύρι φκειάνει πηττίτσα. (Μέλισσα)

8.

“Όταν ἔχω νερό, πίνω κρασί· κι όταν δὲν ἔχω νερό, πίνω
 νερό. (Μυλωνάς)

9.

“Ένα πράγμα πραγματάκι
 Πάει κι ὀπίσω δὲν κυττάει. (Ρέμα)

10.

Χιλιотρύπητό 'ναι τὸ λαγύνι
 Καὶ σταλαματιὰ δὲν χύνει. (Σφουγγάρι)

d. Popular Tales and Legends.

1. Τὸ χρυσὸ βεργί.

(Εἰρὺς)

“Ήταν ἓνας πρᾶματευτῆς, ὁποῦ πρᾶματεύονταν στὶς Ἰνδίες, κ' εἶχε τρεῖς θυγατέρες. Κι ὄντας κίνησε μιὰ φορὰ νὰ πάη στὶς Ἰνδίες, τὸν περικάλεσαν οἱ θυγατέρες του, ἢ μιὰ νὰ τσ' φέρη ἓνα φόρεμα ἰνδικό, ἢ ἄλλη ἓνα φακιόλι ἰνδικό κ' ἢ μικρότερη τὸ χρυσὸ βεργί. Καὶ τὸν ἐκαταρειώνταν, ἂν δὲν τὰ φέρη, νὰ μὴ κινήσῃ τὸ καράβι του. Κι ὄντας πῆγε στὶς Ἰνδίες, πῆρε πρᾶμάτιες ὅσες ἤθελε καὶ πῆρε καὶ τῶν δυὸ θυγατέρων του ἐκεῖνα ποῦ τοῦ ἐζήτησαν· μούνε τῆς μικρότερης τὸ χρυσὸ βεργί λησμόνησε νὰ τὸ πάρῃ. Κι ὄντας κίνησε νὰ φύγῃ ἀπ' τὶς Ἰνδίες, μ' ὄλο ποῦ ἦταν καλὸς καιρὸς, δὲν ἐκινούσε τὸ καράβι. Τότες κάθονταν καὶ συλλογεῖνόνταν, κ' ἓνας χωριάτης πέρασε ἀπὸ κοντά του καὶ τὸν ρώτησε, γιατί εἶναι ἔτσι συλλογισμένους. ‘Ο πρᾶματευτῆς δὲν ἠθέλησε νὰ τὸ μαρτυρήσῃ. Τότες τὸν περικάλεσε ὁ χωριάτης, νὰ τοῦ τὸ μαρτυρήσῃ. ‘Ο χωριάτης λοιπὸν τοῦ εἶπε· „στοχάσου, μὴν ἔταξες τίποτε;“ ‘Ο πρᾶματευτῆς στοχάστηκε καὶ θυμήθηκε κείνο, ποῦ

εἶχε τάξει τῆς θυγατέρας του, καὶ ῥώτησε τὸ χωριάτη, ποῦ βρίσκεται αὐτὸ τὸ χρυσὸ βεργί. Κι ὁ χωριάτης τοῦ ἔδειξε ἕνα δρόμο καὶ τοῦ εἶπε, νὰ περπατήσῃ τρεῖς ὥρες κ' ἐκεῖ εἶναι τὸ χρυσὸ βεργί. Κι ὁ πρᾶματευτὴς ἔκαμε σὰν ποῦ τοῦ εἶπ' ὁ χωριάτης, κ' ἐπερπάτησε τρεῖς ὥρες καὶ πῆγε σ' ἕναν τόπο κ' ἐκεῖ ῥώτησε· „ποῦ εἶναι τὸ χρυσὸ βεργί;“ Καὶ τοῦ ἔδειξαν ἕνα παλάτι καὶ τοῦ εἶπαν, πῶς αὐτοῦ μέσα εἶναι τὸ βεργί κι αὐτὸ εἶναι τὸ βασ'λό-πouλο. Αὐτὸς φοβήθηκε, σὰν τοῦ εἶπαν, πῶς εἶναι τὸ βασ'λό-πouλο. Ὑστερὶς ἐθάρρεψε καὶ πῆγε στοῦ παλάτι καὶ ᾠήτησε τὴν ἄδεια ἀπὸ τὸ βασιλιὰ νὰ μῇ μέσα, κι ὁ βασιλιὰς τὴν ἔδωκε. Καὶ σὰν τὸν ἐρώτησ' ὁ βασιλιὰς, τί θέλει, τοῦ εἶπε, πῶς θέλει νὰ μιλήσῃ μὲ τὸ βασ'λόπouλο. Ὁ βασιλιὰς τὸν πῆγε στὸν ὄντᾶ, ποῦ κάθονταν τὸ βασ'λόπouλο, καὶ τὸν ρωτᾷ τὸ βασ'λόπouλο· „τί μὲ θέλεις;“ Καὶ κείνος τοῦ ᾠολόγησε ὅλα ὅσα τοῦ εἶπ' ἡ θυγατέρα του. Τότες τὸ βασ'λόπouλο τὸν πῆρε καὶ τὸν ἔμπασε μέσα σ' ἕναν ὄντᾶ, ὅπου εἶχε πολλὰς κοκόνες ζωγραφισμένες, καὶ τὸν ἠρώτησε· „εἶν' ἡ θυγατέρα σου τέτοια ὁμορφὴ σὰν τούτες;“ Καὶ κείνος τοῦ εἶπε· „ποῦ! εἶναι χίλια μεράδια ὁμορφύτερη.“ Τότες τὸν ἔμπασε σ' ἕναν ἄλλον ὄντᾶ, ὅπου εἶχε μιὰ ζωγραφισμένη, καὶ τὴν εἶχε ᾠεῖ στὸν ὕπνο του, πῶς θὰ τὴν πάρῃ γυναῖκα, καὶ τὸν ρωτᾷ· „εἶναι τέτοια ὁμορφὴ ἡ τσιούπρα σου;“ Κι αὐτὸς τοῦ εἶπε· „αὐτὴ ἡ ἴδια εἶναι!“ Τότες τὸ βασ'λόπouλο τοῦ ἔδωκ' ἕνα γράμμα κ' ἕνα τάσι κ' ἕνα δαχτυλίδι νὰ τὰ δώσῃ τῆς θυγατέρας του. Τότες τὰ πῆρ' ὁ πρᾶματευτὴς καὶ πῆγε στοῦ καράβι του. Κ' εὐτὺς τὸ καράβι ἐκίνησε, κ' ἔφυγε στὴν πατρίδα του. Σὰν ἔφτασε στοῦ σπίτι του, τὸν ρώταγαν οἱ τσιούπρες του· „ἔ, πατέρα, μᾶς ἔφερες ἐκεῖνα ποῦ μᾶς ἔταξες;“ „Τὰ ἔφερα,“ τὶς εἶπε κ' ἔβγαλε κ' ἔδωκε κάθε μιανῆς τὸ τάξιμο. Ἔδωκε καὶ τῆς μικρῆς τὸ γράμμα, τὸ τάσι καὶ τὸ δαχτυλίδι, τὰ ὁποῖα τοῦ εἶχε δώσ' τὸ βασ'λόπouλο. Κι αὐτὴ τὰ πῆρε καὶ πῆγε καὶ κλείστηκε μέσα στὸν ὄντᾶ τῆς, κι ἄνοιξε τὸ γράμμα καὶ τὸ ἀνάγνωσε κ' εἶδε, ποῦ τῆς ἔγραφε, ὄντας τὸν χρειάζεται νὰ βάνῃ μέσα στοῦ τάσι νερό, καὶ νὰ βάνῃ καὶ τὸ δαχτυλίδι μέσα στοῦ νερό, καὶ νὰ λήῃ τρεῖς φορές· ἔλα, ἔλα, ἔλα, χρυσὸ μου βεργί! καὶ τότες αὐτὸς θὰ ἔρχεται περ'στέρι, καὶ νὰ νίβεται στοῦ νερό καὶ θὰ γένεται ἄθρωπος, καὶ ν' ἀφήσῃ μιὰν τρύπα στοῦ νταβάνι νὰ μπαίνει μέσα. Τότες κι αὐτὴ ἔκαμε καθὼς τῆς ἔγραφε, κ' ἦρθε τὸ περ'στέρι, κι ἀφοῦ ἐκολύμπησε στοῦ νερό, ἔγιν' ἄθρωπος· κι ἀφοῦ ἐκουβέντιασαν πολλὴν ὥρα, κολύμπησε πάλι στοῦ νερό κ' ἔγινε περ'στέρι κ' ἔφυγε. Καὶ φεύγοντας τσ' ἄφησε μιὰ κάχτα καὶ τσ' εἶπε νὰ τὴν τσακίσῃ, κι ὅτι

εὔρη μέσα νὰ τὸ ντυθῇ. Καὶ σὰν ἔφυγ' αὐτός, τὴν τσάκισε κ' ἡὔρε μέσα μιὰ φορεσιά σωστή, ὅπου εἶχε ζωγραφισμένο τὸν οὐρανὸ μὲ τ' ἄστρια. Τὰ ντύθηκ' αὐτὴ καὶ βγῆκ' ἔξω. Ἀφοῦ τὴν εἶδαν οἱ ἀδερφές της, θιάμασαν κι ἀρχίνισαν νὰ τὴν ρωτοῦν, καὶ τὴν ἐφτόνησαν. Αὐτὴ ἔκανε κι ἄλλη φορὰ τὸ ἴδιο, καὶ πάλι ἦρθε ὁ χρυσοβεργίης, κι ὄντας ἔφυγε, τσ' ἄφησ' ἓνα λεφτόκαρο καὶ τσ' εἶπε, νὰ τὸ τσακίσῃ, κι ὅτι 'βρῇ μέσα νὰ τὸ ντυθῇ. Κι ἀφοῦ ἔφυγε τὸ περ' στέρι, τότες τσάκισε τὸ λεφτόκαρο κ' ἡὔρε μιὰ φορεσιά, ποῦ εἶχε ζωγραφισμένη τὴ θάλασσα μὲ τὰ κύματα, καὶ ντύθηκε καὶ βγῆκ' ἔξω. Πάλι θιάμασαν οἱ ἀδερφές της, σὰν τὴν εἶδαν, καὶ τὴν φτονούσαν ἀκόμα περσότερο. Πάλι αὐτὴ ἔβαλε τὸ δαχτυλίδι στὸ τάσι μέσα μὲ νερὸ κ' εἶπε τρεῖς φορές· „ἔλα, ἔλα, ἔλα, χρυσό μου βεργί!“ Κ' ἦρθε, κολύμπησε στὸ νερὸ κ' ἔγιν' ἄθρωπος. Σὰν ἔφυγε, πάλι τῆς ἄφησ' ἓνα σύκο καὶ τσ' εἶπε νὰ τὸ κόψῃ, κι ὅτι 'βρῇ μέσα νὰ τὸ ντυθῇ. Ἀφοῦ ἔφυγε, τὸ 'κοψε κ' ἡὔρ' ἄλλη φορεσιά, ποῦ ἦταν ζωγραφισμένος ὁ Μάϊς μὲ τὰ λουλούδια. Τὴ ντύθηκε καὶ βγῆκ' ἔξω. Τότες θιάμασαν ἀκόμα περσότερο οἱ ἀδερφές της καὶ κουβέντιασαν, πῶς νὰ τσ' κάνουν κακό, κ' εἶπαν ἀνάμεσό τους, πῶς ἐκεῖ ποῦ θὰ πάγουν νὰ λουστοῦν, νὰ πάρ' ἡ μεγάλη ἓνα σακκούλι μαργαριτάρι καὶ νὰ κάμῃ τάχα πῶς θὰ τὸ χύσῃ καὶ νὰ κάτῃ πίσω ἀπὸ τσ' ἄλλες νὰ τὸ μαζώξῃ· κ' ἐκεῖ ποῦ θὰ πάγουν οἱ ἄλλες νὰ λουστοῦν, αὐτὴ τάχα νὰ μαζώνῃ τὸ μαργαριτάρι, νὰ πάγῃ στὸ σπίτι καὶ νὰ κάμῃ κείνο ποῦ ἔκαν' ἡ μικρότερη — γιατί τὴν εἶχαν παραμονέψει κ' εἶδαν, πῶς ἔκαμε —, νὰ καμωθῇ πῶς εἶν' ἡ ἄλλη ἡ μικρὴ, γιὰ νὰ τῆς δώσῃ κι αὐτῆς τίποτες. Καὶ τὸ πρωῒ, ὄντας πῆγαν νὰ λουστοῦν, πῆρε ἡ μεγάλη τὸ σακκούλι τὸ μαργαριτάρι, κ' ἐκεῖ ποῦ πῆγαιναν στὸ δρόμο, ἔκαμε πῶς ἐγλίστρησε κ' ἔχυσε τὸ μαργαριτάρι κ' εἶπε στὶς ἄλλες· „σύρτε σεῖς μπροστά, κ' ἐγὼ θὰ μάσω τὸ μαργαριτάρι“, καὶ καθὼς ξεμάκρυναν οἱ ἄλλες, αὐτὴ τὸ ἔμασε ὅλο μὲ τὰ σκουπρά καὶ τὸ 'βαλε μέσα στὸ σακκούλι καὶ πῆγε στὸ σπίτι καὶ πῆρε τὸ κλειδὶ ἀπ' τὸν ὄντ' αὐτῆς μικρῆς καὶ μπῆκε μέσα (ἐπειδὴς τὴν εἶχε παραμονέψει, ποῦ τὸ 'βαλε τὸ κλειδὶ) κι ἀνοίξε καὶ τὸ ντουλάπι καὶ πῆρε τὸ τάσι καὶ τὸ γιόμισε νερὸ κ' ἔβαλε καὶ τὸ δαχτυλίδι μέσα. Μόν' ἡ ἄλλη ἡ μικρότερη εἶχ' ἓνα μαχαίρι καὶ λησμόνησε καὶ τὸ ἄφησε πάνω στὸ τάσι· κι ὄντας εἶπε „ἔλα, χρυσό μου βεργί!“ ἦρθε τὸ βασ'λόπουλο καὶ κολύμπησε, καὶ καθὼς ἔκαμε νὰ σκωθῇ, ἐκόπηκ' ἀπ' τὸ μαχαίρι καὶ σκώθηκε κ' ἔφυγε. Αὐτὴ ἀφοῦ εἶδε τὸ αἷμα μέσα στὸ νερό, ἐχόλιασε πολλὰ· ἄφησε τὸ τάσι μὲ τὸ αἷμα μέσα στὸ ντουλάπι κ' ἔφυγε

καὶ πήγε κι ἀντάμωσε καὶ τσ' ἄλλες τὶς τσιούπρες. Κι ὄντας γύρσαν πίσω, πήγ' ἡ μικρὴ μέσα στὸν ὄντ' αὐτῆς, κι ὄντας ἔμπαινε, ἔλεγε· „ἔλα, χρυσὸ μου βεργί, νὰ μὲ 'δῇς τώρα, ποὺ πήγα καὶ λούστηκα!“ Καὶ καθὼς πήγε νὰ πάρῃ τὸ τάσι, τὸ γλέπει γιομάτο αἷμα. Κλαίει, σκούζει, φωνάζει· „λέλε μ', τί ἔπαθα!“ Σὰν ἔκλαψε πολὺ, ἐβγήκ' ὅσω. Μοῦν' ἐκάταλαβε, πῶς τὸ ἔκαμαν οἱ ἀδερφές της, καὶ πηγαίνει στὸν πατέρα της καὶ τοῦ λέει· „ἀφέντη, νὰ μοῦ κόψῃς μιὰ φορεσιὰ φράγκικη καλὴ καλὴ, καὶ νὰ μοῦ δώκῃς κ' ἓνα καράβι καλὸ, γιὰ νὰ πάνω στὰ ξένα.“ Τότες ὁ πατέρας της τσ' ἔκοψε τὰ φράγκικα, καὶ τὰ ντύθηκε καὶ μπήκε στὸ καράβι, νὰ πάῃ στὶς Ἰνδίες, γιὰ νὰ τὸν εὕρῃ. Κ' ἐκεῖ ποῦ πήγαινε στὸ δρόμο, εἶδ' ἓνα πουλί, ποῦ πήγε νὰ πιάσῃ ἓν' ἄλλο, καὶ κείνο τὸ πουλί, ποῦ ἦταν καὶ περ' στέρι, τοῦ εἶπε· „δὲ χολιάζεις, ποῦ 'ναι τὸ βασ'λόπουλο ἄρρωστο, κ' οἱ γιατροὶ τὸ ἀπεφάσισαν;“ Καὶ τὸ ἄλλο τὸ πουλί τοῦ εἶπε· „δὲ ξέρουν οἱ γιατροί, κι ἀπὲ τὸ βασ'λόπουλο γιатρεύεται.“ Τὸ ἄλλο τὸ πουλί τὸ ρώτησε· „μὲ τί γιатρικό γιатρεύεται;“ Καὶ κείνο τοῦ εἶπε· „νὰ μᾶς σκοτώσουν ἐμᾶς καὶ νὰ μᾶς πάρουν καὶ νὰ πάρουν κι ὀλίγο νερὸ ἀπὸ κείνην τὴ βρύσι, ποῦ εἶν' ἀγνάντια, καὶ νὰ τὸ φκειάσουν ἀλοιφή καὶ ν' ἀλείψουν τὸ λαιμὸ του, ποῦ εἶναι κομμένος, καὶ γιатρεύεται.“ Ἡ τσιούπρα κείνη σὰν ἄκουσ' αὐτά, ἐπειδὴς ἤξερε τὴ γλῶσσα τῶν περ' στερῶν ἀπ' τὸ χρυσὸ βεργί, ἐκάταλαβε τί εἶπαν τὰ πουλιά. Τότες ἔρριξ' ἓναν τουφέκι καὶ τὰ σκότωσε καὶ τὰ δυὸ καὶ τὰ πήρε καὶ πήρε καὶ νερὸ ἀπὸ κείνην τὴ βρύσι κ' ἔφκειασε τὴν ἀλοιφή καὶ πήγε στὸ σαράγι τοῦ βασ'λόπουλου 'ποκάτω καὶ φώναζε· „γιατρὸς καλὸς, γιατρὸς καλὸς, γιатρικά καλὰ!“ Τὴν ἤκουσ' ὁ βασιλιάς τότες καὶ τὴ φώναξ' ἀπάνω καὶ τσ' εἶπε· „μπορεῖς νὰ γιатρέψῃς τὸ παιδί μου;“ Καὶ κείνη τοῦ εἶπε· „νὰ τὸ ἰδῶ!“ Καὶ σὰν τὸ εἶδε, εἶπε τοῦ βασιλιά· „σ' ὀχτῶ μέρες διορία τὸ γιатρεύω, καὶ νὰ τὸ βγάλω στὸ κυνήγι.“ Ὁ βασιλιάς σὰν ἄκουσ' αὐτό, χάρηκε. Οἱ ἄλλοι γιατροί, ὅπου τὸν ἄκουσαν, ποῦ εἶπε πῶς τὸ γιатρεύει, εἶπαν στὸ βασιλιά· „ἂν τὸ γιатρέψῃ αὐτὸ καθὼς λέει, ἐμᾶς νὰ μᾶς κόψῃς τὸ κεφάλι.“ Τότες ὁ γιатρὸς πήγε στὸ βασ'λόπουλο καὶ τὸ ἀλείψε μὲ τὴν ἀλοιφή, καὶ γίνηκε καλύτερα, κ' ὕστερα ἀπὸ δυὸ μέρες ἄρχισε νὰ κρένη, καὶ σὰν τοῦ ἔβαλε πολλὰς φορὲς τὴν ἀλοιφή, σ' ὀχτῶ μέρες τὸ γιатρεύει καὶ τὸν ἔβγαλε καὶ στὸ κυνήγι. Σὰν τὸν εἶδ' ὁ πατέρας του, χάρηκε πολὺ κ' εἶπε τοῦ γιатροῦ· „τί καλὸ θέλεις νὰ σοῦ κάμω γιὰ τὸ καλὸ, ποῦ μοῦ ἔκαμες;“ Κι ὁ γιатρὸς τοῦ εἶπε· „ἄλλο δὲ χαλεύω ἀπὸ τὴ βασιλεία σου, μοναχὰ ἓνα Ζιαφέτι νὰ μοῦ κάμῃς καὶ νὰ φωνάξῃς

ὄλους τοὺς ἄρχοντες τσ' Ἰνδίας.“ Τότες ὁ βασιλιάς τοῦ εἶπε· „αὐτὸ ποῦ χαλεύεις δὲν εἶναι τίποτε σ' ἐμένα.“ Καὶ τότες ἀρχίρησε κ' ἔκαμ' ἐτοιμασίες γιὰ τὸ Ζιαφέτι καὶ φώναξ' ὄλους τοὺς ἄρχοντες τσ' Ἰνδίας κ' ἔκαμ' ἓνα Ζιαφέτι πολὺ μεγάλο, κὶ ἀφοῦ ἔφαγαν κ' ἔπιαν, εἶπ' ὁ γιατρὸς τοῦ βασιλιά· „πρόσταξε νὰ τσωπάσουν, γιὰτί θὰ εἰπῶ ἓνα παραμῦθι.“ Τότες ὁ βασιλιάς ἐπρόσταξε, καὶ τσώπασαν ὅλοι, κὶ ἀρχίρησε ὁ γιατρὸς κ' ἔλεγε τὸ παραμῦθι, τοῦτο καὶ τοῦτο καὶ τοῦτο· εἶπ' ὅλα ὅσα ἔπαθε, χωρὶς νὰ μαρτυρήσῃ ποῦ ἦταν αὐτός. Καὶ τότες σὰν εἶπε, πῶς ἡ τσιούπρα αὐτὴ γίνηκε γιατρὸς, φανερώθηκε κ' εἶπε· „ἐγὼ εἶμαι αὐτὴ ἡ τσιούπρα κ' ἡ γυναικὰ τοῦ βασ'λόπουλου, καὶ τὸ βασ'λόπουλο δὲν τό 'σφαξα 'γώ, μόν' ἡ ἀδερφή μου.“ Τότες τὸ βασ'λόπουλο σὰν ἄκουσ' αὐτά, τὴν ἀγκάλιασε καὶ τσ' εἶπε· „ἐσύ 'σαι ἡ νύφη μου.“ κ' ἔκαμαν ἓνα γάμο λαμπρὸ καὶ τοὺς ἐστεφάνωσαν.

2. Τὸ φίδι, τὸ σκυλὶ καὶ ἡ γάτα.

(Epirus)

Ἦταν μιὰ φτωχὴ γυναικὰ κ' εἶχ' ἓνα παιδί, καὶ δὲν εἶχαν ψωμί νὰ φάν. Τότες τὸ παιδί παίρνει καὶ φορτῶνει ἀσφάκες· καὶ πῆγε καὶ τσ' πούλησε καὶ πῆρε δυὸ παράδες. Καὶ καθὼς γύριζε, ἤρε κάτι παιδιὰ, ποῦ σκότωναν ἓνα φίδι, καὶ τοὺς λέει· „νάτε ἓναν παρὰ καὶ μὴ τὸ σκοτώνετε!“ Τοὺς ἔδωκε τὸν παρὰ, καὶ δὲν τὸ σκότωσαν τὰ παιδιὰ, καὶ τὸ φίδι τὸν ἐκυνήγησε. Καὶ καθὼς πῆγε στὸ σπίτι του, εἶπε τῆς μάννας του, ὅσα ἔκαμε. Κ' ἡ μάννα του τὸν ἐμάλωσε καὶ τοῦ εἶπε· „ἐγὼ σὲ στέλνω νὰ πάρῃς παράδες νὰ φάμε, καὶ σὺ μοῦ φέρνεις φίδια!“ Κὶ αὐτὸς τσ' εἶπε· „ἄς εἶναι, μάννα, κάτι θὰ μᾶς φελέσῃ κὶ αὐτό.“ Τὸ παιδί πῆρε πάλι ἀσφάκες καὶ τὶς πούλησε, καὶ καθὼς γύριζε, ἤρε κάτι παιδιὰ, ποῦ σκότωναν ἓνα σκυλί, καὶ τοὺς εἶπε· „νάτε ἓναν παρὰ καὶ μὴ τὸ σκοτώνετε!“ Πῆραν τὰ παιδιὰ τὸν παρὰ κὶ ἀφήκαν τὸ σκυλί. Τότες αὐτὸ τὸν ἐκυνήγησε πάλι. Τὸ παιδί πῆγε στὴ μάννα του καὶ τσ' εἶπ' ὅσα ἔκαμε. Καὶ πάλι τὸν ἐμάλωσ' ἡ μάννα του καθὼς καὶ πρῶτα. Πῆρε πάλι ἀσφάκες καὶ τὶς πούλησε, κὶ ὄντας γύριζε, ἤρε κάτι παιδιὰ, ποῦ σκότωναν μιὰ γάτα, καὶ τοὺς εἶπε· „μὴ τὴν σκοτώνετε, νὰ σᾶς δώκω ἓναν παρὰ!“ Καὶ τοὺς ἔδωκε τὸν παρὰ, κὶ ἀφήκαν τὴ γάτα. Καὶ καθὼς πῆγε στὸ σπίτι του, εἶπε τῆς μάννας του πάλι ὅσα ἔκαμε, κὶ αὐτὴ τὸν ἐμάλωσε καὶ τοῦ εἶπε· „ἐγὼ σὲ στέλνω νὰ πάρῃς παράδες νὰ φάμε ψωμί, κ' ἐσύ φέρνεις σκυλιὰ καὶ γάτες καὶ φίδια!“ Τότες αὐτὸς τσ' εἶπε· „ἄς εἶναι, μάννα, κάτι θὰ μᾶς φελέσουν κὶ αὐτά!“

“Υστερα τὸ φίδι τοῦ εἶπε· „νὰ μὲ πὰς στὴ μάννα μου καὶ στὸν πατέρα μου καὶ νὰ μὴ πάρῃς μήτε γρόσια μήτε φλουριά, μονάχα μιὰ βούλα νὰ χαλέψῃς ὅπ’ ἔχει ὁ πατέρας μου στὸ χέρι του, κι ἀπ’ αὐτὴ θὰ ἰδῇς μεγάλο καλὸ.“ Τότες αὐτὸς πῆγε τὸ φίδι στὸν πατέρα του, καὶ τὸ φίδι εἶπε τοῦ πατέρα του· „τοῦτος μ’ ἐγλύτωσ’ ἀπὸ τὸ θάνατο.“ Κι ὁ πατέρας τοῦ φιδιοῦ εἶπε σ’ αὐτὸν τὸν ἄθρωπο· „τί θέλεις νὰ σοῦ δώκω γιὰ αὐτὸ τὸ καλὸ, ποῦ ἤκαμες τοῦ παιδιοῦ μου; „Τότες τὸ παιδί εἶπε στὸν πατέρα τοῦ φιδιοῦ· „οὔτε γρόσια θέλω οὔτε φλουριά, μονάχα τὴ βούλα θέλω ὅπ’ ἔχεις στὸ χέρι σου;“ Τότες εἶπ’ ὁ πατέρας τοῦ φιδιοῦ στὸ παιδί· „αὐτὸ ποῦ μοῦ χάλεψες εἶναι πολὺ μεγάλο, καὶ δὲ μπορῶ νὰ σοῦ τὸ δώκω.“ Τώρα τὸ φίδι ἔκαμε πῶς κυνηγᾷ τὸ παιδί, κ’ εἶπε στὸν πατέρα του· „ἐπειδὴς δὲ θέλεις νὰ δώκῃς τὴ βούλα σ’ αὐτόν, ποῦ μ’ ἐγλύτωσ’ ἀπὸ τὸ θάνατο, ἐγὼ πάνω πίσω σ’ αὐτόν, γιατί’ σ’ αὐτόν χρωστῶ τὴ ζωὴ μου.“ Τότες ὁ πατέρας τοῦ ἔδωκε τὴ βούλα στὸ παιδί καὶ τοῦ εἶπε· „ὄντας χρειαστῆς τίποτα, νὰ ζίφῃς τὴ βούλα, καὶ θὰ ἔρχετ’ ἕνας Ἀράπης, καὶ νὰ τὸν προστάξῃς ὅτι θέλεις νὰ σου κάνῃ, καὶ θὰ σοῦ τὸ κάνῃ.“

Τότες ἔφυγε τὸ παιδί καὶ πῆγε στὸ σπίτι του. Καὶ τοῦ εἶπ’ ἡ μάννα του· „τί θὰ φάμε, μάτια μου;“ Κι αὐτὸ τσ’ εἶπε· „σῦρε μέσα στὴν ἄρκλα καὶ βρίσκεις ψωμί.“ Τότες ἡ μάννα τοῦ τοῦ εἶπε· „παιδί μου, ἐγὼ ξέρω, πῶς ἡ ἄρκλα δὲν ἔχει ψωμί, κ’ ἐσὺ μοῦ λές, νὰ πάνω νὰ ἂρῶ ψωμί.“ Αὐτὸ τσ’ εἶπε· „σῦρε ποῦ σοῦ λέγω ἐγὼ, καὶ βρίσκεις.“ Κι ὅσο νὰ πάῃ αὐτὴ στὴν ἄρκλα, ἔξιψε τὴ βούλα, κ’ ἦρθ’ ὁ Ἀράπης καὶ τοῦ εἶπε· „τί ὀρίζεις, ἀφέντη;“ Τὸ παιδί τοῦ εἶπε· „θέλω νὰ γιομίσης τὴν ἄρκλα ψωμί.“ Κι ὅσο νὰ πάῃ ἡ μάννα τοῦ στὴν ἄρκλα, τὴν ἡῦρε γιομάτῃ ψωμί καὶ πῆρε κ’ ἔφαγε. Κ’ ἔτσι λοιπὸν ἀπερνούσαν μ’ αὐτὴν τὴ βούλα καλὰ. Μιὰ φορὰ εἶπε τὸ παιδί τῆς μάννας του· „μάννα, νὰ πὰς στὸ βασιλιά καὶ νὰ τοῦ ᾄῃς, νὰ μοῦ δώσῃ τὴ θυγατέρα του γυναῖκα.“ Ἡ μάννα τοῦ τοῦ εἶπε· „σὲ τί ἀράδα εἵμεστ’ ἐμεῖς, μάτια μου, καὶ νὰ μᾶς δώσ’ ὁ βασιλιάς τὴ θυγατέρα του;“ Κ’ ἐκεῖνος τῆς εἶπε· „νὰ πὰς χωρὶς ἄλλο!“ Κίνησε κι αὐτὴ ἡ καημένη νὰ πάῃ στὸ βασιλιά. Καθὼς μπῆκε μέσα, εἶπε τοῦ βασιλιά· „τὸ παιδί μου θέλει νὰ πάρῃ τὴ θυγατέρα σου γυναῖκα.“ Τότες τσ’ εἶπ’ ὁ βασιλιάς· „τοῦ τὴ δίνω, ἂν εἴν’ ἄξιο νὰ φκεϊάκ’ ἕνα παλάτι μεγαλύτερ’ ἀπ’ τὸ δικό μου.“ Ἡ γριὰ σκώθηκε καὶ πῆγε στὸ παιδί τῆς καὶ τοῦ εἶπε, ὅσα τσ’ εἶπ’ ὁ βασιλιάς. Καὶ κείνην τὴ νύχτα ἔξιψε τὴ βούλα, κ’ ἴσια φανερώθηκ’ ὁ Ἀράπης

καὶ τοῦ εἶπε· „τί ὀρίζεις, ἀφέντη;“ Κ' ἐκεῖνος τοῦ εἶπε· „νὰ φκειάκης ἓνα σαράγι μεγαλύτερο ἀπ' τοῦ βασιλιά.“ Κ' εὐτὺς εὐρέθηκε σ' ἓνα μεγάλο παλάτι. Τότες ἔστειλε πάλι τὴ μάννα του στοῦ βασιλιά, καὶ τοῦ εἶπε· „τὸ παιδί τὸ σαράγι, ποῦ τὸ παράγγε-
 λες, τὸ 'φκειασε.“ Ὁ βασιλιάς τσ' εἶπε· „ἂν εἶναι ἄξιο νὰ φκειάσῃ τὴ στράτα ἀπ' τὸ παλάτι του ὡς τὸ δικό μου μὲ φλουρί, ἔτσι παίρνει τὴ θυγατέρα μου γυναῖκα.“ Τότες ἡ γριὰ πῆγε στοῦ παιδί της καὶ τοῦ εἶπ' ὅλα αὐτά, καὶ τὸ παιδί φώναξε τὸν Ἀράπη καὶ τοῦ εἶπε, νὰ φκειάσῃ τὸ δρόμο ὅλο μὲ φλουρί. Τὸ πρῶτ' σκώθηκε τὸ παιδί καὶ τὸν ἤυρε φλουρένιο καθὼς ἐπρόσταζε' ὁ βασιλιάς. Πῆγε πάλι ἡ μάννα του στοῦ βασιλιά καὶ τοῦ εἶπε· „τὸ παιδί μου ἔκαμε ὅλα ὅσα τὸ πρόσταζες.“ Τότες ὁ βασιλιάς τσ' εἶπε νὰ 'τοιμαστῇ γιὰ τὸ γάμο. Κ' ἡ γριὰ ἔφυγε καὶ πῆγε κ' εἶπε τοῦ παιδιοῦ ὅσα τσ' εἶπ' ὁ βασιλιάς. Τὸ παιδί τότες 'τοιμάστηκε γιὰ τὸ γάμο. Κι ὁ βασιλιάς φώναξε τὴ θυγατέρα του καὶ τσ' εἶπε ὅλα ὅσα ἔγιναν καὶ νὰ 'τοιμαστῇ γιὰ τὸ γάμο. Ἡ θυγατέρα του χάρηκε καὶ περικάλεσε τὸν πατέρα της, νὰ τσ' δώσῃ κ' ἓναν Ἀράπη νὰ τὸν στέλνῃ ὅπου θέλει. Κι ὁ πατέρας της τσ' ἔδωκε. Ὅντας ἔκαμαν τὸ γάμο, πῆρ' ὁ γαμπρὸς τὴ νύφη κ' ἔζησαν πολὺν καιρὸ καλὰ.

Ὑστερα ἡ βασ'λοπούλα ἀγάπησε τὸν Ἀράπη, καὶ τὴ νύχτα καθὼς κοιμῶνταν μὲ τὸν ἄντρα της, τοῦ πήρε τὴ βούλα κ' ἔφυγε μὲ τὸν Ἀράπη· καὶ πῆγαν στὴ θάλασσα κ' ἔφκειακαν ἓνα παλάτι μὲ τὴ βούλα καὶ 'ζούσαν μαζὶ 'κεῖ κοντὰ στὴ θάλασσα. Σὰν ἔφυγ' ἡ βασ'λοπούλα μὲ τὸν Ἀράπη, πῆγ' ἡ γάτα καὶ σγουροτρίβονταν καὶ μιαούριζε καὶ τοῦ ἔλεγε· „τί ἔχεις, ἀφέντη;“ „Τί νὰ 'χω, γάτα μου;“ τῆς λέει, „τοῦτο καὶ τοῦτο ἔπαθα· τὴ νύχτα ποῦ κοιμῶμουν, μοῦ πήρε τὴ βούλα ὁ Ἀράπης καὶ τὴ γυναῖκα κ' ἔφυγε.“ „Τσιῦπα, ἀφέντη,“ τοῦ λέει ἡ γάτα, „ἐγὼ θὰ σοῦ τὴ φέρω· δός μου τὸ σκυλί, νὰ τὸ καβαλλικέψω καὶ νὰ πάνω νὰ πάρω τὴ βούλα.“ Τότες τῆς δίνει τὸ σκυλί, τὸ καβαλλικεύει ἡ γάτα καὶ περνάει τὴ θάλασσα. Κ' ἐκεῖ ποῦ πῆγαινε στοῦ δρόμο, βρίσκ' ἓνα ποντίκι καὶ τοῦ λέει· „ἂν θέλῃς νὰ σοῦ γλυτώσω τὴ ζωή, νὰ χώσης τὴν οὐρά σου μέσα στὴ μύτη τοῦ Ἀράπη, ὄντας κοιμάται.“ Τὸ ποντίκι τὴν ἔχωσε, καὶ τότες ὁ Ἀράπης φταρμίστηκε, καὶ πέφτει ἡ βούλα, ποῦ τὴν εἶχε κρυμμένη στὴ γλῶσσα του. Τὴν ἀρπάζ' ἡ γάτα καὶ καβαλλικεύει τὸ σκυλί· κ' ἐκεῖ ποῦ ἔπλεαν στὴ θάλασσα, λέει τὸ σκυλί τῆς γάτας· „ἔτσι νὰ ζήσης, γάτα, στέκα νὰ 'δῶ κ' ἐγὼ ψίχα τὴ βούλα!“ „Τί νὰ τὴν ἰδῇς, μωρέ!“ Καὶ καθὼς πῆρε τὸ σκυλί τὴ βούλα, τοῦ πέφτει στὴ

θάλασσα, καὶ τὴν ἀρπάζει ἓνα ψάρι κ' ἔγινε χιλιοπλούμπιστο. Τότες ἡ γάτα λέει τοῦ σκυλιοῦ· „τί μῶκαμες, λέλε μου! πῶς νὰ πάνω στὸν ἀφέντη μου δίχως βούλα; ἔλα τώρα νὰ σὲ καβαλλικέψω!“ Καὶ τὸ καβαλλίκεψε πάλι καὶ πῆγε 'κεῖ ποῦ ἦταν ἀραγμένα τὰ καράβια. Καὶ σ' ἐκεῖνο τὸ καράβι ποῦ κόνεψαν, ὁ καραβοκύρις εἶχε πιάσει τὸ ἴδιο ψάρι. Ἡ γάτα ἐσγουροτριβόνταν καὶ μισοῦριζε πάλι, κὶ ὁ καραβοκύρις εἶπε· „μωρέ, τί καλὴ γάτα ποῦ μᾶς ἦρθε· βράδυ θὰ πάνω στὸ σπίτι νὰ φκειάσω τοῦτο τὸ ψάρι, καὶ θὰ τῆς ρίξω τ' ἄντερα νὰ τὰ φάη.“ Ἐκεῖ ποῦ καθάριζε τὸ ψάρι καὶ τσ' ἔρριχνε τ' ἄντερα, πέφτ' ἡ βούλα καὶ τὴν ἀρπάζ' ἡ γάτα· καβαλλικεύει τὸ σκυλί καὶ πάει στὸν ἀφεντικό της. Σὰν πῆγ' ἡ γάτα κ' εἶδε τὸν ἀφεντικό της χολιασμένο, μισοῦριζε· μάου, μάου. Κὶ ὁ ἀφέντης σὰν τὴν εἶδε, „τὴν ἔφερες, μωρ' γάτα,“ τῆς λέει, „τὴ βούλα;“ „Τὴν ἔφερα, ἀφέντη,“ τοῦ λέει, „μόνε νὰ σκοτώσης τὸ σκυλί, γιατί τὴν ἔρριξε μέσα στὴ θάλασσα, κ' ἔπαθα τόσα κακά, ὅσο νὰ τὴν εὔρω πάλι,“ καὶ τοῦ διηγήθηκε ὅλα ὅσα ἔπαθε. Τότες αὐτὸς πῆρε τὸ τουφέκι νὰ τὸ σκοτώσῃ, μόν' ἡ γάτα πάλι τὸν ἐμπόδισε καὶ τοῦ εἶπε· „ἄφσε το τώρα, γιατί' ἐφάγαμε τόσον καιρὸ μαζὶ ψωμί.“ Καὶ τότες αὐτὸς τὸ ἄφησε. Ὑστερα πῆρε τὴ βούλα καὶ τὴν ἔζιψε, κ' ἔρχεται ὁ Ἀράπης καὶ τοῦ λέει· „τί προστάζεις, ἀφέντη;“ „Τώρα νὰ φέρῃς τὸ σαράγι ποῦ 'ναι στὴ θάλασσα ἐδῶ,“ τοῦ λέει. Ἀμέσως ὁ Ἀράπης τὸ ἔφερε. Τὸ παιδί μπήκε μέσα, βρίσκει τὸν Ἀράπη, ποῦ κοιμώνταν μὲ τὴ βασ'λοπούλα, καὶ τὸν σκότωσε. Ὑστερα πῆρε τὴ γυναίκα του, κ' ἔζησαν ὅλη τὴ ζωὴ τους καλὰ.

3. Ὁ κύρ Λάζαρος κ' οἱ δράκοι.

(Epirus)

Ἦταν ἓνας μπαλωματῆς καὶ τὸν ἔλεγαν Λάζαρο. Καὶ μιὰ μέρα ὁποῦ μπάλωνε, μαζώθηκαν πολλὲς μυῖγες, καὶ τράβησε ἓνα μπάτο καὶ σκότωσε σαράντα μυῖγες. Τότες πῆγε κ' ἔφκειακ' ἓνα σπαθὶ κ' ἔγραψε· „μὲ μιὰ τραβησιά σκότωσα σαράντα ψυχές.“ Κὶ ἀφοῦ τὸ ἔφκειακε τὸ σπαθί, κίνησε καὶ πῆγε στὴ ξενιτιά· καὶ σὰν πῆγε δυὸ μέρες μακριὰ ἀπὸ τὸν τόπον του, ἡδρ' ἓνα πηγάδι κ' ἔπεσε κ' ἐκοιμήθηκε. Ἐκεῖ ἐκάθονταν οἱ δράκοι. Τότες ἦρθεν ἓνας νὰ πάρῃ νερὸ κ' εἶδε τὸ Λάζαρο, ποῦ ἐκοιμώνταν· εἶδε καὶ κείνα ποῦ ἦταν γραμμένα στὸ σπαθὶ του, καὶ πῆγε καὶ εἶπε καὶ τῶν ἄλλων. Οἱ ἄλλοι τοῦ εἶπαν, νὰ τοῦ 'πῇ νὰ γένουν βλάμηδες. Πῆγεν ὁ δράκος καὶ τὸν ἐφώνωζε καὶ τοῦ εἶπε, ἂν ἔχει εὐκαρίστησι νὰ γένουν βλάμηδες. Ὁ Λάζαρος τοῦ εἶπε,

πῶς θέλει, καὶ γίν'καν καὶ κάθονταν ἀντάμα. Καὶ τοῦ εἶπαν οἱ δράκοι νὰ πηγαίνουν μετ' τὴν ἀράδα γιὰ νερὸ καθὼς καὶ γιὰ ξύλα. Πῆγαν οἱ δράκοι γιὰ ξύλα καὶ γιὰ νερὸ. Ἦρθε κ' ἡ ἀράδα τοῦ Λάζαρου νὰ πᾶν νὰ φέρῃ νερό. Οἱ δράκοι εἶχαν ἓνα ἀσκή, ὅπου ἔπαιρναν νερό, κ' ἔπαιρνε διακόσιες ὀκάδες νερό. Ὁ Λάζαρος μετ' μεγάλη δυσκολία πῆγε τὸ ἀσκή ἄδειο στὸ πηγάδι, κ' ἐπειδὴ δὲ μποροῦσε νὰ τὸ φέρῃ τὸ νερό, δὲν τὸ ἐγέμ'σε τὸ ἀσκή, μόν' ἔσκαψε ἴσχυρα τὸ πηγάδι. Οἱ δράκοι, σὰν ἄρτησε ὁ Λάζαρος, ἐφοβήθη'καν κ' ἔστειλαν ἓναν νὰ πᾶν νὰ ἰδῇ, τί γίν'κε. Ὁ δράκος πῆγε καὶ τοῦ εἶπε· „τί κάνεις αὐτοῦ, κύρ Λάζαρε;“ „Δὲ μπορῶ,“ τοῦ λέει, „κάθε μέρα νὰ ἔρχωμαι νὰ παίρνω νερό· νὰ φέρω μνιὰ φορὰ ὅλο τὸ πηγάδι, γιὰ νὰ ξεγλυτώσω!“ „Γιὰ ὄνομα τοῦ θεοῦ, κύρ Λάζαρε,“ τοῦ λέει, „μὴ! γιατί φοφοῦμε ἀπὸ τὴ δίψα, πηγαίνουμε ᾿μεις στὴν ἀράδα σου.“

Τοῦ ἦρθε ἡ ἀράδα τοῦ Λάζαρου νὰ φέρῃ καὶ ξύλα, κ' ἐπειδὴ δὲ μποροῦσε νὰ φορτωθῇ ἓνα δέντρο καθὼς οἱ ἄλλοι δράκοι, ἔδενε ὅλα τὰ δέντρα μετ' πέτσες. Καὶ σὰν ἄρτησε ὡς τὸ βράδυ, ἔστειλαν πάλι οἱ δράκοι ἓνα δράκο νὰ ἰδῇ, τί κάνει. „Τί κάνεις αὐτοῦ, κύρ Λάζαρε;“ τοῦ εἶπε. „Θέλω νὰ φέρω ὅλο τὸ ρουμάνι μνιὰ φορὰ γιὰ νὰ ξεγλυτώσω,“ τοῦ λέει. „Μὴ! κύρ Λάζαρε,“ τοῦ λέει, „γιατὶ θὰ φοφῆσουμε ἀπὸ τὸ κρῦο· πηγαίνουμε ᾿μεις στὴν ἀράδα σου.“ Καὶ πῆρε ὁ δράκος τὸ δέντρο καὶ τὸ πῆγε. Ὑστερ' ἀπὸ κάμποσον καιρὸ εἶπαν οἱ δράκοι νὰ τὸν σκοτώσουν, κ' ἀπεφάσισαν τὸ βράδυ νὰ τὸν χτυπήσουν ὅλοι ἀπὸ μνιὰ τσεκουριά. Ὁ Λάζαρος τὰ ἤκουσ' αὐτὰ καὶ τὸ βράδυ ἔβαλ' ἓνα κούτσουρο καὶ τὸ ἐσκέπασε μετ' τὴν κάπα του. Τὸ βράδυ ἐχτύπησαν τὸ κούτσουρο ὅλοι ἀπὸ μνιὰ καὶ τὸ ἔκαναν κομμάτια καὶ πάντεχαν, πῶς τὸν ἐσκότωσαν. Ἀφοῦ ἀποκοιμήθη'καν οἱ δράκοι, ὁ Λάζαρος πῆρε τὸ κούτσουρο καὶ τό ῥιξε ὀξω καὶ πλάγιασε, καὶ πρὸς τὰ ἡμερώματα ἐβούγγιξε, καὶ τὸν ἤκουσαν οἱ δράκοι καὶ τὸν ρώτησαν καὶ τοῦ εἶπαν· „τί ἔχεις;“ Κ' αὐτὸς τοὺς εἶπε, ὅτι κάμποσοι ψύλλοι τὸν ἐτσίμπησαν. Οἱ δράκοι πάντεχαν, ὅτι ψύλλους ἐνόμιζε τίς τσεκουριές, καὶ τὴν ἄλλη μέρα τοῦ εἶπαν, ἂν ἔχῃ παιδιὰ, γυναῖκα, κ' ἂν θέλῃ, νὰ τοῦ δώσουν ἓνα ταγάρι φλουριά, καὶ νὰ πηγαῖν στὸ σπίτι του. Ὁ Λάζαρος τοὺς εἶπε, πῶς ἔχει εὐκαρίστησι, καὶ νὰ πάρῃ κ' ἓνα δράκο ἀπὸ αὐτοὺς, νὰ τοῦ τὰ φέρῃ τὰ φλουριά στὸ σπίτι του. Πῆρε τὸ δράκο φορτωμένο τὸ φλουρὶ καὶ πῆγε στὸ σπίτι του. Στὸ δρόμο ὅπου πῆγαινε, τοῦ εἶπε τοῦ δράκου· „στάσου, νὰ πηγαίνω νὰ δέσω τὰ παιδιὰ μου, νὰ μὴ σὲ φάν!“ Πῆγε κ' ἔδεσε τὰ παι-

διά του με κάτι σκοινιά παλιὰ καὶ τοὺς εἶπε· „ὄντας ἰδῆτε τὸ δράκο, νὰ φωνάζετε· κρέας ἀπὸ δράκο.“ Κι ὄντας ἐπλησίασ' ὁ δράκος, ἐφώνηξαν τὰ παιδιὰ· „κρεῖατο ἀπὸ δράκο!“ Ὁ δράκος με μεγάλη τρομάρα ἀφ' κε τὰ φλουριὰ κ' ἔφυγε. Στὸ δρόμο δπου πήγαινε ὁ δράκος, ἤυρε μνιὰ ἀλωποῦ, καὶ τὸν ρώτησε, γιατί εἶναι τρομαρισμένος τόσο. Κι αὐτὸς τσ' εἶπε, πῶς ὅσο γλύτωσε, θὰ τὸν ἔτρωγαν τὰ παιδιὰ τοῦ κύρ Λάζαρου. „Ἄπ' τὰ παιδιὰ τοῦ κύρ Λάζαρου ἐσκιάχτηκες;“ τοῦ εἶπε· „αὐτὸς εἶχε δυὸ κότες καὶ τὴ μνιὰ τοῦ τὴν ἔφαγα ἐψές, καὶ τὴν ἄλλη θὰ πάνω νὰ τοῦ τὴν φάω τώρα· κι ἂν δὲν πιστεύης, ἔλα κοντά μου νὰ ἰδῇς· δέσου ἀπ' τὴν οὐρά μου.“ Ἐδέθ' κ' ὁ δράκος ἀπ' τὴν οὐρὰ τῆς ἀλωποῦς καὶ πήγε νὰ ἰδῇ. Ὅντας ἐπλησίασαν στὸ σπίτι τοῦ Λάζαρου, ὁ Λάζαρος ἐφύλαε με τὸ ντουφέκι, γιατί ἐσκιάζονταν ἀπ' τοὺς δράκους. Σὰν εἶδε τὴν ἀλωποῦ, ὅπου ἔρχονταν μαζί με τὸ δράκο, τσ' εἶπε· „δὲ σοῦ εἶπα νὰ φέρης μόνον αὐτὸν τὸ δράκο, μούν' νὰ τοὺς φέρης ὅλους.“ Αὐτὸ ἀκούοντας ὁ δράκος ἔγινε ἀφαντος· κι ἀπὸ τὴ μεγάλη τὴ βία, ὅπου ἔπαιρνε τὴν ἀλωποῦ, ἐψόφησε. Κι ἀφοῦ ἐλευτερώθ' κε ἀπὸ τοὺς δράκους ὁ κύρ Λάζαρος, ἐφκείασε τὸ σπίτι του λαμπρὸ κ' ἔζησε καλὰ.

4. Ὁ φτωχὸς καὶ ὁ πλούσιος.

(Naxos)

Ἦταν ἓνας φτωχὸς με πολλὰ παιδιὰ κ' ἠδοῦλευγαν ὅλοι με τὴ γυναῖκα του ὅλη μέρα· πᾶσα βράδυ ποῦ 'τανε κουρασμένοι, ἤθελα νὰ φάνε τὸ ψωμάκι τῶνε ἥσυχα κι ἀνεπαμένα· ἀπέκειο νὰ πιάσ' ὁ πατέρας νὰ παίζη τὸ λυράκι του νὰ χορεύουνε τὰ παιδιὰν του καὶ νὰ περνοῦνε μιὰ ζωὴ ἀγγελικὴ. Δίπλα ἠκάθουνταν ἓνας πλούσιος, καὶ σὰν ἤκουενη κάθε βράδυ τὰ γέλοια καὶ τσι χαρὲς τοῦ φτωχοῦ, ἐπαραξενεύουνταν· „πῶς ἐγὼ μαθὲς νὰ μὴν εἶμαι τόσο φκαριστημένος κι ἀνεπαμένος σὰν εὐτός; ὅλη μέρ' ἀξίνη καὶ τὸ βράδυ Ζεύκι,“ λέει, „νὰ τῶνε δώκω θέλω γρόσα νὰ 'δῶ, ἴντα θὰ τὰ κάμουνε.“ Πάει, βρίσκει τὸ φτωχό, λέει· „ἐπειδὴ σὲ ξέρω τίμιο ἄθρωπο, νὰ σοῦ δίνω χίλια γρόσα, ν' ἀνοίξης πρᾶμάτια ὅτι θές, κι ἂν καζαντίσης, μοῦ τὰ δίνεις, εἰδεμὴς σοῦ τὰ χαρίζω.“ Ὅλη μέρα πιά σὰν τὰ 'πηρεν ὁ φτωχός, ἤσυλλοοῦνταν, ἴντα νὰ κάμη τόσα γρόσα· τὰ 'φερνε ἀπὸ 'δῶ, τὰ 'φερνε ἀπὸ 'κεῖ· „ν' ἀνοίξω πρᾶματευτάδικο, νὰ τὰ βάλλω στὸν τόκο, νὰ πάρω ἀμπελοχώραφα.“ Ἔρχεται τὸ βράδυ μὴδὲ λυράκι πιά νὰ πιάσῃ· μιλιὰ τσιχ νὰ κάνανε τὰ παιδιὰν του, νὰ γελάσουνε, τὰ μάλωνε· ὅλη νύχτα δὲν ἠβούλωσενε μάτι στὴ συλλοή· τὴν ἄλλη μέρα μὴδὲ

σὲ μεροκάματο νὰ πάη μὴδὲ πούβετις ἔξω μοῦ στὴ συλλοή· τὸν ἀρώταν ἢ ὑναῖκαν τοῦ ἰντά 'χει; νὰ τόνε κάμη νὰ γελάσῃ, εὐτὸς τὴν ἐμάλωνε νὰ τὸν ἀφήκῃ ἥσυχο· ἀφηκράται ὁ πλούσιος, περνᾷ μιὰν ἀγραδυνιά, περνᾷ ἄλλη, περνοῦνε τρεῖς μὴδὲ λυράκι πιά ἤκουε νὴ μὴδὲ ἔλοια μὴδὲ χορὸ τῶν παιδιῶ· μιὰν ταχυτερνὴ βλέπει τὸ φτωχὸ κ' ἔρχεται — „νά, χριστιανέ, τὰ γρόσα σου καὶ μὴδ' αὐτὰ θέλω μὴδὲ τὴ σκοτούραν τῶνε.“ Ἀποστότε πάλι πάει χαρούμενος στὸ σπίτιν τοῦ ὁ φτωχός, ἡπαιζε νὴ λυράκι, ἤχο-ρεύτανε τὰ παιδιὰν τοῦ σὰν καὶ πρῶτα καὶ ταχυτέρου στὴ δου-λειάν τοῦ.

5. Οἱ φίλοι.

(Ancient Syra)

Μνιὰ φορὰ ἦτανε δυὸ παλληκάρια, μὰ ἦτανε πολλὰ φίλοι, ποῦ ὁ ἓνας τὸν ἄλλο δὲν ἤξεχώριζε, μόνου τὸ καιρὸ ποῦ ἤθελε νὰ κοιμηθοῦ. Μὰ ἦρχε καιρός, ποῦ ὁ ἓνας ἡπαντρεύτηκε, κι ἀπὸ τότες ἀρχεψε τὴ Ζούλια κ' ἠντάμωνε τὸ φίλον τοῦ καὶ δὲν τοῦ ἔλεγε παρὰ μνιὰ „καλὴ μέρα,“ γιὰ νὰ μὴν τύχῃ καὶ τόνε πάρῃ στὸ σπίτιν τοῦ καὶ τοῦ ξελογιάσῃ τὴ γυναῖκαν τοῦ. Ἰντά 'καμε λοιπὸν εὐτός; Πιάνει καὶ χτίζ' ἓνα σπίτι μὲ τρεῖς πατωσιές καὶ βάζει τὴ νενέν τοῦ στὴν κάτω πατωσιά, τὴν πεθεριάν τοῦ στὴ δεύτερη καὶ τὴ γυναῖκαν τοῦ στὴν ἀπάνω, κ' ἡπρόσταξε τὴ νενέν τοῦ, μὴν τύχῃ καὶ πάη ἀσερνικὸς κάτης κι ἀνοιῇ κ' ἔμπη μέσα. Τί τοῦ καταφέρνει λοιπὸν ὁ φίλος τοῦ; Πάει κι ἀλλάζει τὴ φορεσιάν τοῦ καὶ ντύνεται σὰ λόρδος, καὶ σὰν ἤξερε, πῶς ἐκείνης ὁ ἀντρας ἦτανε στὴ δουλειά, πάει καὶ χτυπᾷ στὸ σπίτι εὐτό· καὶ βγαίνει ἢ νενὲ τοῦ φίλου τοῦ. „Ἐ, ὦρα καλὴ, κερά.“ „Καλῶς τὸ παλληκάρι.“ Τὸν ἀρωτᾷ λοιπὸν· „τί θέλεις ἐδῶ;“ „Ἐγώ,“ λέει, „κερά, εἴμ' ἓνας λόρδος· τὸ σπίτι αὐτὸ μ' ἀρέσκει πολλὰ, καὶ θὰ μοῦ κάμῃς τὴ χάρι ν' ἀφήκῃς νὰ 'μπω μέσα νὰ πάρω τὸ σκέδιο.“ „Ὁ Θεὸς φυλάξῃ, παιδάκι μου, δὲν ἔχω τὴν ἄδεια ἀπὸ τὸ γιό μου ν' ἀφήσω μέσα καένα.“ „Σοῦ δίνω ἑκατὸ γρόσια, κι ἄφῃσέ με νὰ 'μπω.“ Σὰν ἤκουσεν εὐτὴ ἢ κακομοῖρα τὰ ἑκατὸ γρόσια, τὰ πῆρε καὶ τοῦ 'πεν· „ἔμπας, μὰ γλήγορα νὰ φύῃς, νὰ μὴ 'ριβάρῃ ὁ γιός μου.“ Λοιπὸν, εἶχε δὲν εἶχε, εὐτὸς ἀνεβαίνει καὶ στὴ δεύτερην πατωσιά, τόνε γλέπει ἢ πεθεριά· λέει τοῦ· „τί θές ἐδῶ;“ Λέει· „ἦρχα νὰ σκεδιάσω τὸ σπίτι.“ Εὐτὴ ἐγύρευε νὰ τοῦ κουντραστάρῃ, καὶ δὲν τὸν ἄφηνε νὰ μπῇ μέσα. Βγάνει καὶ τῆς δίνει ἄλλα 'κατὸ γρόσια· ἡστοχάστηκε εὐτὴ νὰ τὰ πάρῃ, κι ἀφοῦ τὸν ἄφηκε ἢ μάννα τοῦ, ἰντά 'φταιε κείνη; Νὰ τὰ

κοντολοοῦμε, ἀνεβαίνει καὶ στὴν ἀπάνω πατωσιά. Σὰν τὸν ἔδιδε ἡ κοπέλα, ἠτρώμαξε καὶ τὸν ἀρώτηξε, τί ἤθελε· „τὸ σκέδιος θὰ πάρω τοῦ σπιτιοῦ.“ Τί ἤθελε νὰ κάμῃ; Τὸν ἄφηκε κ' ἠπῆρε τὸ σκέδιος· σὰν τὸ πῆρε, κατεβαίνει στὴ δευτέρην πατωσιά καὶ κάθεται. Τοῦ λέει ἡ πεθεριά· „φεύγας γλήγορα, μὴν ἔρχῃ ὁ γαμπρός μου.“ Λέει· „δὲ φεύγω, ἃ δὲ μοῦ δώκῃς τὰ 'κατὸ γρόσια!“ Ἰντὰ 'θελε νὰ κάμῃ; ἠφοβούντανε μὴν ἔρχῃ ὁ γαμπρός της, τοῦ δίνει τὰ 'κατὸ γρόσια, καὶ σὰν τὰ πῆρε, κατεβαίνει στὴν κάτω πατωσιά, καὶ μὲ τὸν ὁμνοιο μὸδος παίρνει κι ἀπὸ 'κεῖ τ' ἄλλα ἑκατὸ γρόσια καὶ φεύγει καὶ πάει καὶ σταματᾷ σ' ἓνα μέρος, ἀπ' ὅπου ἤξερε πῶς ἤθελε νὰ περάσῃ ὁ φίλος του, κι ἀκαρτέρει. Ὁ φίλος του ἠπέρασε ἀπὸ 'μπρός του, τὸν ἔδιδε καὶ τοῦ λέει· „καλὴ μέρα!“ „Τί εἶπες; Καλὴ μέρα; Καὶ δὲν ἤκουσες τὸν ὀρισμό, ποῦ 'βγαλεν ὁ βασιλὲς, νὰ μὴ λένε 'καλὴ μέρα,' μόνου 'καλὴ μέρα, κ' ἡμαθὰ το'“ „Καλὴ σου μέρα κ' ἡμαθὰ το!“ Καὶ φεύγει καὶ πάει στὸ σπίτιν του· λέει τῆς νενὲς του· „καλὴ μέρα κ' ἡμαθὰ το.“ Εὐτὴ δὲν ἡμίλησε, ἀνεβαίνει στὴ δευτέρην πατωσιά, βρίσκει τὴν πεθεριάν του, λέει· „καλὴ μέρα, πεθεριά, κ' ἡμαθὰ το.“ „Καὶ σὰν τὸ 'μαθες,“ λέει, „ἢ μάννα σου τὰ φταίει, γιατί τοῦ 'νοιξε κ' ἤμπε μέσα!“ Τρέχει λοιπὸν εὐτὺς κάτω στῆς μάννας του, λέει· „ποιοῦ ἤνοιξες, κ' ἤμπε μέσα;“ „Ἦτανε, παιδάκι μου, ἓνας λόρδος, κ' ἤθελε νὰ πάρῃ σκέδιος ἀπὸ τὸ σπίτι σου.“ Τρέχει ἀπάνω, βρίσκει τὴ γυναικάν του, τὴν ἀρωτᾷ. Λέει· „τί νὰ σοῦ 'πῶ; ὁ φίλος σου ἦτανε πικαριῖμένος, πῶς δὲν τοῦ μιλεῖς, καὶ δὲν ἤξερε, μὲ τί τρόπο νὰ σὲ διαοντρέψῃ.“ Τότες πὰ ἤκαμε τὴν ἀπόφασιν, πῶς, ὅσο κι ἂν ἔχη κανεὶς σφαλιχτὴ τὴ γυναικάν του, εἶναι μπόσικα· καὶ τὸ 'ἔδωκε τὴν ἐλευθερίαν, καὶ σὰν ἠντάμωνε τὸ φίλον του, ἦτανε πιὸ καλὰ παρὰ πρῶτα.

6. Πῶς ἐφτειάστη ὁ λαγὸς καὶ τὸ λαγωνικό.

(Legend from Φελλόη)

Ὁ Χριστὸς καὶ ὁ διάβολος ἦσαν μαζί. Μιὰ ἡμέρα λέγει ὁ διάβολος εἰς τὸ Χριστό· „ὅτι ἐφτειασα ἓνα πρᾶμα ὅπου δὲν τὸ πιάνει τίποτε.“ — „Γιὰ νὰ ἰδῶ“, τοῦ λέγει ὁ Χριστός, „τί ἐφτειασες.“ Τότες ὁ διάβολος ἀπολάει ἀποκάτω ἀπὸ τὴν καπότα του τὸ λαγὸ, ὁ ὁποῖος ἔτρεχε πολὺ. Τὴν ἄλλην ἡμέρα ὁ Χριστὸς τοῦ λέει τοῦ διαβόλου· „γιά ἀπόλυσε ἐκεῖνο τὸ πρᾶμα ὅπου ἐφτειασες.“ Καὶ ὁ διάβολος ἅμα τὸ ἀπόλυσε, ἀπολάει καὶ ὁ Χριστὸς τὸ λαγωνικὸ καὶ τὸν ἔπιασε.

Ὁ διάβολος ἐλυπήθη, διότι ὁ Χριστὸς ἔφτειασε καλύτερο πρᾶμα ἀπὸ ἐκείνον καὶ ἐμάζωξε ὅλους τοὺς λαγούς καὶ τοὺς βάνει κάθε νύχτα καὶ ὀργώνουν τὰ χωράφια του, καὶ ὅσοι δὲν πάνουν, ἐκείνους τοὺς ἀφήνει καὶ τοὺς πίνουν τὰ λαγωνικά.

7. Ἡ Λαμπηδόνα.

(Legend from Patras)

Στὴν Πελοπόννησον ἀπάνου στὸν Ὀλεον ἐφύτρωνε κάθε χρόνο κατὰ ὠρισμένην ὥρα καὶ μέρα στὲς δώδεκα τῆς νύχτας ἓνα λούλουδο, ὅπου ὅποιος τὸ ἔβρισκε καὶ τὴ ρίζα του τὴν ἔλυωνε καὶ ἔρυνε ἀπ' αὐτὸ τὸ νερὸ μέσα σὲ χάλκωμα λυωμένο, ἐμποροῦσε νὰ τὸ κάμη μάλαμα. Λοιπὸν ἓνας Βενετζάνος καπετάνιος, ὅπου εἶχε ἔβρει στὰ κατάστιχα τοῦ πατέρα του, πῶς σ' αὐτὸ τὸ μέρος ἐφύτρωνε τὸ φυτὸ ἐκεῖνο, ἔφυγε ἀπὸ τὴν πατρίδα του μὲ καμπόσους δικούς του γιὰ νὰ ῥθῃ νὰν τὸ ἔβρῃ. Ἄμα λοιπὸν ἔφτασε, ἐπῆρε τὸ δρόμο κατὰ ποῦ τοῦ ἔδειχνε τὸ βιβλίον, καὶ ὕστερα ἀπὸ πολλὰ γυρέματα τὸ ἔβρηκε τὸ μέρος. Ἐσταμάτησε ἐκεῖ κοντὰ κ' ἐπερίμενε μὲ προσοχὴ· ἄμα ἦρθε ἡ ὥρα ἢ ὠρισμένη, ἔλαμψε ἡ λαμπηδόνα καὶ ἀμέσως ἔσβησε. Ἄλλ' ἐκείνος ἂν καὶ τὸ γύρεψε μὲ οὐλα τὰ μέσα, δὲν ἐμπόρεσε νὰ εὔρῃ τὴς ρίζες του. Τὸν ἄλλο χρόνο ἦρθε πάλι καὶ ἐπλησίασε τόσο κοντὰ του, ὅπου ἄμα ἔλαμψε ἦτανε μακριὰ ἓνα πάσσο. Ἀμέσως λοιπὸν ἐσημάδεψε τὸν τόπο, τὸ γύρεψε, ἔσκαψε καὶ τὸ ἔβρε. Σύμφωνα μὲ τὸ βιβλίον ἔφκειασε τὴς ρίζες καὶ τὴς ἔλυσε καὶ ἀπὸ κείνο ἔρυνε στὰ χαλκώματα καὶ τὰ ἔκανε μάλαμα καὶ χρήματα. Γι' αὐτὸ ἐμπόρεσε κ' ἐφκειασε τόσα κάστρα τοῦ Μοριά.

8. Ὁ σωρὸς τοῦ Μαραθῶνα.

(Attica)

Στὸν κάμπο τοῦ Μαραθῶνα κατοικοῦσε τὸν παλαιὸ καιρὸ πολὺς λαός, καὶ τὸν ἐκυβερνοῦσαν τρία πριγκηπόπουλα, καὶ τὰ τρία ἀδέρφια γκαρδιακά. Ἦρθε ὥρα κακὴ καὶ τὸ ἓνα πριγκηπόπουλο ἀρρώστησε βαρεῖα. Οἱ γιατροὶ τίποτε δὲν ἐμπόρεσαν νὰ τοῦ κάμουν, ἐπέθανε καὶ τὸ ἔθαψαν ἐκεῖ ἀνάμεσα στὸν κάμπο, καὶ οἱ κάτοικοι ὅλοι τοῦ κάμπου ἀπ' ἄκρῃ σ' ἄκρῃ ἐσηκώθησαν θλιμμένοι, ἐπῆραν ἀπὸ μιὰ ποδιά χῶμα κ' ἐπῆγαν καὶ τὴν ἔρριξαν ἀπάνω στὸν τάφο του. Καὶ ἀπὸ τότε ὁ τάφος τοῦ πριγκηπόπουλου ἔγινε σωρὸς ψηλός.

9. Οἱ Μυλόρδοι.

(Delphi)

Οἱ Μυλόρδοι δὲν εἶναι χριστιανοί, γιατί κανεῖς δὲν τοὺς εἶδε ποτὲς νὰ κάνουν τὸ σταυρό τους. Ἡ γενιά τους εἶναι ἀπὸ τοὺς παλαιοὺς εἰδωλολάτρες Ἀδελφιῶτες, ποὺ φύλαγαν τὸ βιό τους εἰς ἓνα κάστρο καὶ τὸ ἔλεγαν Ἀδελφούς, ἀπὸ τοὺς δύο ἀδελφούς τὰ βασιλόπουλα ποὺ τὸ ἔχτισαν. Ὅταν ἡ Παναγία καὶ ὁ Χριστὸς ἦρθαν σ' αὐτοὺς τοὺς τόπους καὶ ὅλοι οἱ ἄνθρωποι ὁλόγυρα γινήκαν χριστιανοί, οἱ Ἀδελφιῶτες ἐσκέφτηκαν, πῶς ἦταν καλύτερα γι' αὐτοὺς νὰ φύγουν· κ' ἔφυγα στὴ Φραγκιά καὶ πῆραν καὶ ὅλα τὰ πλούτη τους μαζί. Ἀπ' αὐτοὺς εἶναι οἱ Μυλόρδοι, καὶ ἔρχονται τῶρα ἐδῶ καὶ προσκυνοῦν αὐτὰ τὰ λιθάρια.

10. Οἱ κόρες τοῦ κάστρου¹⁾.

(Athens)

Ὅταν ὁ Μυλόρδος ἐπῆρε τὴ μιὰ ἀπὸ τὶς ἑξὶ κόρες τοῦ Κάστρου, ἄφησε παραγγελία στοὺς Τούρκους νὰ τοῦ κουβαλήσουν καὶ τὶς ἄλλες τὴ νύχτα. Ἀλλὰ ἐκεῖ ποὺ πήγαιναν νὰ τὶς βγάλουν, τὶς ἀκοῦν νὰ σκούζουν λυπητερὰ καὶ νὰ φωνάζουν τὴν ἀδερφή τους. Οἱ Τούρκοι τρομασμένοι ἔφυγαν, καὶ μὲ κανένα λόγο δὲν ἤθελαν νὰ δοκιμάσουν νὰ τὶς βγάλουν. Καὶ ἄλλοι πολλοὶ κάτω ἀπὸ τὸ Κάστρο τὶς ἄκουγαν τὶς μαρμαρένιες κόρες νὰ κλαῖν τὴ νύχτα γιὰ τὴν ἀδερφή τους ποὺ τοὺς τὴν πῆραν.

¹⁾ The reference is to the Caryatides, one of which Lord Elgin took to England.

II. ARTISTIC LITERATURE.

a. Poetry.

1. Πολεμιστήριον.

(Ρήγας Φεραίος, of Βελεστίνος in Thessaly, 1754–1798)

Ὡς πότε παλληκάρια νὰ ζῶμεν στὰ στενά,
Μονάχοι, σὰν λιοντάρια στὲς ράχες, στὰ βουνά;
Σπηλιὲς νὰ κατοικοῦμεν, νὰ βλέπωμεν κλαδιά,
Νὰ φεύγωμ' ἀπ' τὸν κόσμον γιὰ τὴν πικρὴ σκλαβιά;
Νὰ χάνωμεν ἀδέλφια, πατρίδα καὶ γονεῖς,
Τοὺς φίλους, τὰ παιδιὰ μας κι ὄλους τοὺς συγγενεῖς;
Καλότερα μιὰς ὥρας ἐλεύθερη ζωὴ,
Παρὰ σαράντα χρόνων σκλαβιὰ καὶ φυλακὴ.
Τί σ' ὠφελεῖ κι ἂν ζήσης καὶ εἶσαι στὴ σκλαβιά;
Στοχάσου πῶς σὲ ψένουν κάθ' ὥρα στὴ φωτιά.
Αὐθέντης, δραγουμάνος, βεζίρης ἂν σταθῇς,
Ὁ τύραννος σὲ κάμνει ἀδίκως νὰ χαθῇς.
Δουλεύεις ὄλ' ἡμέρα εἰς ὅτι κι ἂν σοῦ 'πῇ,
Κι αὐτὸς πασχίζει πάλιν, τὸ αἷμα νὰ σοῦ πῇ.
Ἀνδρεῖοι καπετάνοι, παπάδες, λαῖκοι
Σκοτώθηκαν κι ἀγάδες ἀπ' ἀδικο σπαθί.
Κι ἀμέτρητ' ἄλλοι τόσοι καὶ Τούρκοι καὶ Γραικοὶ
Ζωὴν καὶ πλοῦτὴ χάνουν χωρὶς καμιὰ ἀφορμή.
Ὁ Σοῦτσος, ὁ Μουρούζης, Πετράκης, Σκαναβῆς,
Γκίκας καὶ Μαυρογένης καθρέπτῃς εἶν' νὰ ἰδῇς.
Σὰς κράζει ἡ πατρίς σας, σὰς θέλει, σὰς πονεῖ,
Ζητεῖ τὴν συνδρομὴν σας μὲ μητρικὴν φωνή.
Ἡ Ρούμελη σὰς κράζει μ' ἀγκάλας ἀνοικτάς,
Σὰς δίδει πλοῦτον, τόπον, ἀξίας καὶ τιμάς.
Ἐλάτε μ' ἓνα ζῆλον σ' ἐτοῦτον τὸν καιρόν,
Νὰ κάμωμεν τὸν ὄρκον ἐπάνω στὸν Σταυρόν,

Συμβούλους προκομμένους μὲ πατριωτισμὸν
 Νὰ βάλωμεν, εἰς ὅλα νὰ δίδουν ὀρισμὸν.
 Ὁ νόμος νὰ ᾖ πρῶτος καὶ μόνος ὁδηγός,
 Καὶ τῆς πατρίδος ἕνας νὰ γένῃ ἀρχηγός.
 Ὅτι κ' ἡ ἀναρχία ὁμοιάζει τὴν σκλαβιά,
 Νὰ ζῶμεν ὡς θηρία εἶν' πλιὸ σκληρὴ φωτιά·
 Καὶ τότε μὲ τὰ χέρια ψηλὰ στὸν οὐρανὸν
 Ἄς 'ποῦμ' ἀπ' τὴν καρδιά μας ἑτοῦτα στὸν Θεόν·
 „Ὡ βασιλεῦ τοῦ κόσμου! ὀρκίζομαι εἰς Σέ,
 „Στὴν γνῶμην τῶν τυράννων νὰ μὴν ἐλθῶ ποτέ,
 „Μήτε νὰ τὸν δουλεύσω, μήτε νὰ πλανηθῶ,
 „Εἰς τὰ ταξίματά του νὰ μὴ παραδοθῶ.
 „Ἐνόσω ζῶ στὸν κόσμον, ὁ μόνος μου σκοπός,
 „Γιὰ νὰ τὸν ἀφανίσω νὰ εἶναι σταθερός.
 „Πιστὸς εἰς τὴν πατρίδα συντρίβω τὸ ζυγόν
 „Κι ἀχώριστος θὰ εἶμαι ἀπὸ τὸν ἀρχηγόν.
 „Κι ἂν παραβῶ τὸν ὅρκον, ν' ἀστράψ' ὁ οὐρανός
 „Καὶ νὰ μὲ κατακάψῃ, νὰ γένω ὡσὰν καπνός.“

2. Γέρος καὶ Θάνατος.

(*Ἰωάννης Βηλαρᾶς*, of Joannina in Epirus, 1771–1823)

Ἐνας γέρος σὲ φτώχειας ἀνάγκη
 Ἄλλον τρόπο νὰ ζήσῃ δὲν εἶχε,
 Χώρια ξύλα νὰ κόφτῃ στὸν λόγγο,
 Μετὰ βιάς τὸ ψωμί του νὰ βγάζῃ.

Μιὰν ἡμέρα βαρεῖα φορτωμένος,
 Περπατῶντας σ' ὀρθὸ μονοπάτι,
 Ὅχ τὸν κόπο καὶ κάμα τοῦ ἡλίου
 Τὴν ἀνάσα νὰ πάρῃ δὲ φτάνει.

Σ' ἓναν ὄχτο τ' ἀνάσκελα πέφτει·
 Καὶ στὸ μέγα πολὺ κούρασμά του
 Τὴ ζωὴ του μισῶντας βαρεῖται
 Καὶ τὸ Χάρο μὲ πόθο του κράζει.

Νὰ ὁ Χάρος ὀμπρὸς του πετειέται
 Τὸ δρεπάνι κρατῶντας στὸ χέρι,
 Μ' ἄγριαν ὄψι καὶ σχῆμα τρομάρας,
 „Γιὰ με, γέρο,“ τοῦ λέγει, „τί θέλεις;“

„Αχ!“ ὁ γέρος εὐτὺς ἀποκρίθη,
 „Τὸ Ζαλίκι μου αὐτὸ δὲν μποροῦσα
 Νὰ σηκώσω· σὲ φώναξα ὁ δόλιος,
 Νὰ μοῦ δώκης ὀλίγη βοήθεια.“

3. Φιλάρτυρος.

(By the same)

Ὁ καημένος Χρυσολάτρης
 Ξάπλα κείμεται, βογγάει,
 Μὲ τὸ Χάρο πολεμάει·

Ἐλαιμάργησεν ὁ δόλιος,
 Τί γιομάτισε σὲ σπίτι
 Κάποιου πλούσιου συμπολίτη.

Τοῦ ἐπρόβαλαν καμπόσοι
 Μὲ καρδιάς κι ἀγάπης Ζέσι
 Τὸ γιατρὸ νὰ προσκαλέσῃ.

Τώρα αὐτὸς καὶ τὴν ἀρρώστια
 Καὶ τὸν κίνδυνο λογιάζει,
 Μόν' τὰ ἔξοδα τρομάζει!

Ἕνας φίλος του ἀστεῖος,
 Μὲ σκοπὸ νὰ χωρατέψῃ,
 Τοῦ εἶπε, μήπως ἐξοδέψῃ

Πλιὸ παράνω στὴ θανή του,
 Ἄν ἀπόμνησκεν ἀκόμα
 Ἐτσί ἀνήμερος στὸ σιρῶμα.

Τότε πλιὸ ἐκαταζαλίστη·
 Παντοχὴ καὶ θάρρος χάνει
 Καὶ φωνάζει· θὰ πεθάνῃ!

Καὶ οἱ πόνοι του ἀβγαταίνουν,
 Καὶ γιατροῦ ζητάει τὴ χάρι,
 Μὴ ὁ θάνατος τὸν πάρῃ·

Ἐξανάλαβε ὡς τόσο
 Μὲ ὀλίγα τὴν ὑγεία του.
 Μόν' γι' αὐτὴ τὴ συμφορὰ του

Ἔκαμε δρκον, ὅσο Ζήση,
 Νὰ δειπνᾷ μόν' τὸ βράδυ
 Μὲ νερὸ καὶ παξιμάδι.

4. Οἱ Χάρες καὶ ὁ Ἔρωτας.

Ἀθανάσιος Χριστόπουλος, of Castoria in Macedonia, 1772-1847)

Οἱ Χάρες μὲ τὸν Ἔρωτα
 Ἐπῆγαν νὰ διαλέξουν
 Στοὺς κήπους τριαντάφυλλα,
 Κορώνες νὰ τὰ πλέξουν.
 Κι ὁ Ἔρωτας χαρούμενος
 Ἐδῶ κ' ἐκεῖ πετοῦσε
 Καὶ μόνος του τὰ κλάδευε
 Καὶ τὲς ὑπηρετοῦσε.
 Κλαδεύοντας ἀπρόσεχτα,
 Ὡσὰν λωλὸ παιδάκι,
 Τὸν κέντρωσε τὸ δάχτυλο
 Πικρὰ ἔν' ἀγκαθάκι.
 Γίεταί τὰ τριαντάφυλλα,
 Τὸ κλαδευτήρι ρίχνει,
 Καὶ κλαίοντας στὲς Χάρες του
 Τὸ δάχτυλό του δείχνει·
 „ὦχ! ὦχ!“ τὲς λέγει, „γίνεται
 Ἐν' ἀγκαθάκι μόνον
 Νὰ προξενήσῃ, Χάρες μου,
 Μεγάλον τόσον πόνον;“
 „Δὲν εἶν’“, τοῦ λέν, „παράξενο,
 Δὲν εἶν’· γιατί κ' ἐκείνη
 Ἦ τόση σαῖτίτσα σου
 Μεγάλον πόνον δίνει.“

5. Ὁ λόγιος.

(By the same)

Τί τοῦ κάκου κοπιάζεις
 Καὶ ἀνόητα σπουδάζεις,
 Γιὰ νὰ μάθῃς τεχνικῶς,
 Τ' εἶναι τ' ἄλφα καὶ τὸ βῆτα
 Καὶ τὰ γάμμα, δέλτα, ζῆτα,
 Καὶ τὰ ἄλλα τὰ κακά;

Ἐρωτῶ σε, τί κερδαίνεις,
 Ἄν γραμματισμένος γένης,
 Ἄν φιλόσοφος βαθύς;
 Τάχα δὲν καταλαμβάνεις,
 Ὅτι πάλε θά πεθάνης
 Σὰν ὁ πρῶτος ἀμαθής;
 Ἄφσε τούτη σου τὴ τρέλλα
 Καὶ κολλήσου στὴν βαρέλλα,
 Ποῦ σὲ κράζει μὲ χαρά·
 Νὰ σὲ μάθῃ, γιὰ νὰ γίνῃς
 Σπουδαιότερος νὰ πίνῃς
 Ἕνα μέτρον στὴν φορά.
 Τοῦτο βλέπε νὰ σπουδάξῃς,
 Τοῦτο πᾶσχιζε νὰ πράξῃς,
 Κι ὄχι τ' ἄλλα τὰ τρελλά,
 Θέματ' ἄρρητα γραμμένα,
 Καὶ νερὰ κοπανισμένα,
 Καὶ δασκάλου λά, λά, λά.

6. Ἡ Ψυχούλα.

(Διονύσιος Σολωμός, of Zante, 1798–1857)

Ὡσὰν γλυκόπνοο
 Δροσάτ' ἀεράκι
 Μέσα σὲ ἀνθότοπο
 Ἐκείδ' τὸ παιδάκι
 Τὴν ὕστερη ἔβγαλε
 Ἀναπνοή.

Καὶ ἡ ψυχούλα του
 Εἰς τὸν ἀέρα
 Γλήγορα ἀνέβαινε
 Πρὸς τὸν αἰθέρα,
 Σὰν λιανοτρέμουλη
 Σπίθα μικρή.

Ὅλα τὴν ἔκραζαν,
 Ὅλα τ' ἀστέρια,
 Κ' ἐκείνη ἐξάπλωνε
 Δειλὴ τὰ χέρια,
 Γιατί δὲν ἤξευρε,
 Σὲ ποῖο νὰ μπῇ.

Ἀλλὰ νά, τοῦ ὅωσε
 Ἕνα ἀγγελάκι
 Τὸ φιλὶ ἀθάνατο
 Στὸ μαγουλάκι,
 Ποῦ ἔξαφνα ἔλαμψε
 Σὰν τὴν αὐγή.

7. Ἡ φαρμακωμένη.
 (By the same)

Τὰ τραγούδια μοῦ τὰ ἔλεγες ὅλα.
 Τοῦτο μόνον δὲν θέλει τὸ πῆς,
 Τοῦτο μόνον δὲν θέλει τ' ἀκούσης,
 Ἄχ! τὴν πλάκα τοῦ τάφου κρατεῖς!

Ὡ παρθένα, ἂν ἠμπόρειαν οἱ κλάψες
 Πεθαμμένου νὰ δώσουν ζωή,
 Τόσες ἔκαμα κλάψες γιὰ σένα,
 Ποῦ θέλ' ἔχῃς τὴν πρώτη πνοή.

Συφορά! σὲ θυμοῦμ' ἐκαθόσουν
 Στὸ πλευρό μου μὲ πρόσωπο ἀχνό.
 „Τί ἔχεις;“ σοῦ ἔπα, καὶ σὺ μ' ἀποκρίθης.
 „Θὰ πεθάνω, φαρμάκι θὰ πιῶ.“

Μὲ σκληρότατο χέρι τὸ πῆρες,
 Ὡραία κόρη, κι αὐτὸ τὸ κορμί,
 Ποῦ τοῦ ἔπρεπε φόρεμα γάμου,
 Πικρὸ σάβανο τώρα φορεῖ.

Τὸ κορμί σου ἐκεῖ μέσα στὸν τάφο
 Τὸ στολίζει σεμνὴ παρθενιά.
 Τοῦ κακοῦ σ' ἀδικοῦσεν ὁ κόσμος,
 Καὶ σοῦ φώναζε λόγια κακά.

Τέτοια λόγια ἂν ἠμπόρειες ν' ἀκούσης,
 Ὅχ τὸ στόμα σου τ' ἤθελε βγῆ;
 „Τὸ φαρμάκι, ποῦ πῆρα, καὶ οἱ πόνοι
 Δὲν ἐστάθηκαν τόσο σκληροί.“

Κόσμε ψεύτη! τὲς κόρες τὲς μαύρες
 Κατατρέχεις ὅσο εἶν' ζωντανές,
 Σκληρὲ κόσμε, καὶ δὲν τοὺς λυπᾶσαι
 Τὴν τιμὴν, ὅταν εἶναι νεκρές.

Σώπα, σώπα! θυμήσου πῶς ἔχεις
 Θυγατέρα, γυναῖκα, ἀδελφή·
 Σώπα, ἡ μαύρη κοιμάται στὸ μνήμα,
 Καὶ κοιμάται παρθένα σεμνή.

Θὰ ξυπνήσῃ τὴν ὕστερην ἡμέρα,
 Εἰς τὸν κόσμον ὁμπρὸς νὰ κριθῇ,
 Καὶ στὸν Πλάστη κινῶντας μὲ σέβας
 Τὰ λευκὰ τῆς τὰ χέρια θὰ 'πῇ.

„Κύττα μέσα στὰ σπλάχνα μου, Πλάστη!
 Τὰ φαρμάκωσα, ἀλήθεια, ἡ πικρή,
 Καὶ μοῦ βγήκε ὁχ τὸ νοῦ μου, πατέρα,
 Ποῦ πλασμένα μοῦ τὰ 'χες ἐσύ·

“Ὅμως κύττα στὰ σπλάχνα μου μέσα,
 Ποῦ τὸ κρίμα τους κλαίνει, καὶ πές,
 Πές τοῦ κόσμου ποῦ φώναξε τόσα,
 'Εδὼ μέσα ἂν εἶν' ἄλλες πληγές.”

Τέτοια, ὁμπρὸς εἰς τὸν Πλάστη κινῶντας
 Τὰ λευκὰ τῆς τὰ χέρια, θὰ πῇ.
 Σώπα, κόσμε, κοιμάται στὸ μνήμα,
 Καὶ κοιμάται παρθένα σεμνή.

8. 'Ο εὐγενής.

(Ἀλέξανδρος Σούτσος, of Constantinople, 1803–1863)

Ξόρισε τοὺς τίτλους ὅλους ὁ Τροιζὴν ἀπ' τὴν Ἑλλάδα.

Ποῖος ὅμως τοὺς ἀφήνει;

Καὶ ἀπλοὺς πολίτης ποῖος καταδέχεται νὰ μείνῃ;

Τὸ „πανέκλαμπρέ μου Πρίγκηψ“ ἔχει τόσην νοστιμάδα!

'Εκλαμπρότητες ἐδῶ, ἐκλαμπρότητες ἐκεῖ·

“Ὅπου πὰς, μιὰ ἐκλαμπρότης μὲ τὸ τρύπιο τὸ βρακί.

“Ὅπου κι ἂν σταθῇ κανεῖς,

Νά σου κ' ἕνας εὐγενής!

Κάτω φέσια καὶ καπέλα! ἕνας Πρίγκηπας περνᾷ·

Τ' ἡγεμονικὸ ποῦ ἔχει!

Βλέπει ὅλους σὰν μυρμήγκια καὶ τὰ μάτια του σφαλνᾷ·

Ἀπ' τὴ μύτη του ἰδέτε ἡ εὐγένεια πῶς τρέχει·

Στὸ μανδῆλι του φουσᾷ,

Ταμπακίζει, ξεροβήχει καὶ τὰ λόγια του μασσᾷ,
 Ἦμπορεῖ νὰ ᾽πῇ κανεῖς,
 Πῶς δὲν εἶναι εὐγενής;

Ἄκουσε τὸν ἥρωά μας, ἄκουσέ τον πῶς λαλεῖ·
 „Πῶς μισῶ τοὺς δημοκράτας! ἔξεπάρθηκαν πολὺ·
 Κύρ ἐπάνω καὶ κύρ κάτω ξεφωνίζουν εἰς τ' αὐτί σου
 Κι ἀπ' ἐμπρός σου κι ἀπ' ὀπίσου·
 Σὲ φιλεύουν μ' ἓνα κρύο δημοκράτικο ἐσύ·
 Αὔριο θὰ σὲ κεράσουν καὶ στὸ καπηλεῖο κρασί.
 Τί κακὸ νὰ ζῇ κανεῖς
 Μὲ ἀνθρώπους ἀγενεῖς!“

Εἶχε δίκιο νὰ φωνάζῃ ὁ Μπαρόνος ὁ γαμβρός μου,
 Καὶ ὁ Πρίγκηψ ὁ υἱός μου,
 Κι ὁ πατέρας μου ὁ Κόντες, καὶ ἡ μάνα μ' ἡ Κοντέσσα,
 Κ' ἡ γιαγιά μ' ἡ Πριγκηπέσσα·
 „Μὲ χωριάτηδες ἀνθρώπους πρόσεχε καλὰ μὴν μπλέξης·
 Ἄγενής καὶ ζῶο εἶναι, πράγμα ἓνα σὲ δυὸ λέξεις.
 Νὰ φυλάγεται κανεῖς
 Ἀπ' ἀνθρώπους ἀγενεῖς!“

Ἔγινε, χάριτι θεῖα, ἡ Ἑλλάς μας βασιλεία·
 Μὲ τοὺς κύρ αὐτόχθονάς μας θὰ τὰ εἶχαμεν ἀχρεῖα.
 Τώρα θὰ ᾽χωμεν, ἐλπίζω, τὰ καλὰ τοῦ παραδείσου
 Καὶ τοὺς θησαυροὺς τοῦ Κροίσου·
 Πρίγκηπας ἐγὼ θὰ εἶμαι, πρίγκηπας μὲ τρεῖς οὐρές,
 Καὶ σύ, Πρίγκηπά μου φίλε, πρέσβυς ἑκατὸν φορές.
 Δὲν μπορεῖ νὰ ᾽πῇ κανεῖς,
 Πῶς δὲν εἴμασθ' εὐγενεῖς.

9. Βάσανος.

(Παναγιώτης Σοῦτσος, of Constantinople, 1803–1868)

Σὰν δὲν σὲ βλέπω, τί καημός!
 Τί σκότος καταχθόνιο!
 Καὶ σὰν σὲ βλέπω, τί παλμός!
 Τί βάσανο αἰώνιο!

Σὲ βλέπω, κ' εὐθὺς λαχταρῶ
 Νὰ τρέξω στὴν ἀγκάλην σου,
 Μὲ μάτι βλέπω φλογερὸ
 Τὰ στήθη σου, τὰ κάλλη σου.

Σὲ βλέπω, καίω καὶ ψυχρὸς
 Ἰδρῶς μὲ περιχύνεται,
 Σὰν φύλλο τρέμω, μνήσκ' ὠχρὸς,
 Κ' ἡ δρασὶς μου σβήνεται.

Μοῦ πιάνετ' ἡ ἀναπνοή,
 Τὸ στόμα μοῦ ξηραίνεται,
 Μοῦ χάνεται ἡ ἀκοή
 Κ' ἡ γλῶσσα μου μὲ δένεται.

10. Θάλασσα.

(*Ἡλίας Ταυταλίδης*, of Constantinople, 1818–1876)

Ἄν ἦσουν, θάλασσα, κρασί,
 ὦ! τότε τί δουλειὰ χρυσή!
 Κοντὰ σου θὰ πασχίσω
 Τὸ σπίτι μου νὰ κτίσω,
 Καὶ νὰ μεθῶ καὶ νὰ μεθῶ,
 Χωρὶς ποτὲ νὰ βαρεθῶ,
 Νὰ πίνω καὶ νὰ πίνω
 Τὸν ἀφρισμένον οἶνο.

Ἄν ἦσουν, θάλασσα, κρασί,
 Τυφόντι τί δουλειὰ χρυσή!
 Σὰν ἀλκυὼν δική σου
 Νὰ ψάλλω στὴν ἀκτὴ σου,
 Νὰ μὲ κτυπᾷ κάθε βραδεῖα
 Κομανταρίας μυρωδιά,
 Καὶ μέθη νὰ ἀρχίζῃ
 Νὰ μὲ ἀποκοιμίζῃ.

Ἄν ἦσουν, θάλασσα, κρασί,
 Τί τύχη, τί δουλειὰ χρυσή!
 Ν' ἀκούω νὰ σφυρίζῃς
 Κι ἀφρούς κρασιοῦ ν' ἀφρίζῃς,
 Κ' ἐκεῖ νὰ τρώγω τὰ φαγιά
 Μὲ τὴν κρασένια σου μαγιά,
 Καὶ τὸ νερὸ ποῦ πίνω
 Κρασί νὰ εἶν' κ' ἐκεῖνο.

Ἄν ἦσουν, θάλασσα, κρασί,
 Θεέ μου, τί δουλειὰ χρυσή!

Εἰς τὸ κρασί ἐπάνω
 Ταξίδια νὰ κάνω.
 Νὰ κολυμβῶ καὶ νὰ βουτῶ
 Καὶ νὰ σὲ πίνω ἐνταυτῷ,
 Κ' ἢ νὰ σὲ πιῶ νὰ σκάσω,
 *Ἡ πῆ με νὰ χορτάσω.

11. Ρόδον καὶ χορτάρι.

(Γεώργιος Ζαλακώστας, of Sygarcos in Epirus, 1805–1858)

Ἔνα λουλούδι, ὁποῦ κυρτὸ τὸν ἥλιο ἀκολουθοῦσε,
 (Ἕλιος ἐλέγουνταν κι αὐτό)
 Εἰς ἕναν κήπον φουντωτὸ
 Τριανταφυλλιά ἀγαποῦσε.

„Ἐλα νὰ γίνωμε τὰ δυὸ ζευγάρι ταιριασμένο,
 Ἐλα, τριανταφυλλιά χρυσεῖ,
 Γιατί εἶσαι μυρωδάτη ἐσὺ
 Κ' ἐγὼ καμαρωμένο.“

„Σῶπα, λουλούδι ἀμύριστο, λουλούδι χωρὶς χάρι,
 Ἔνα ἀηδονάκι τοῦ μιᾶ·
 „Τὸ ρόδο ποῦ μοσχοβολᾷ,
 Δὲν μοιάζει στὸ χορτάρι.“

12. Νεκρική ψδῆ.

(Ἀριστοτέλης Βαλαωρίτης, of Leucas, 1824–1879)

Τὴν αὐτὴ μετὰ τὴ δροσοῦλα ἐξεφύτρωσ' ἕνα ρόδο,
 Τὴν αὐτὴ μετὰ τὴ δροσοῦλα ἐμαράθηκε τὸ ρόδο!
 Για μὴν ἀνοίξῃ μονάχα στὰ περήφανα κλαριά του
 Ἐτραγούδησε τ' ἀηδόνι, ἔκαμε καὶ τὴ φωλιά του ...
 Σὰν ἡ ἀνοίξῃ τυρίση καὶ τ' ἀηδόνι σὰ τυρίση,
 Τὴ φωλιά του ποῦ θὰ στήσῃ; ..

Ὅταν ἐβγαίνει ἡ σελήνη, ὅταν ἐβγαίνουν τ' ἀστέρια,
 Μὲ ἀγάπη τὸ ἐθωρούσαν, τοῦ ἀπλώνανε τὰ χέρια.
 Σὰν νὰ ἠθέλαν ἐκεῖ ἐπάνω νὰ τὸ πάρουν τὸ καημένο,
 Ἐλεγαν πῶς εἶν' ἀδέρφι, ἔλεγαν πῶς πλανημένο
 Τ' οὐρανοῦ τὸ μονοπάτι τ' ὄρφανὸ θὰ εἶχε χάσει.
 *ὦχ! ἀστέρια! ὦχ ἀστέρια! γρήγορα ποῦ θὰ σὰς φθάσῃ!

Κάποιοι ποῦ ἤκουσαν τ' ἀηδόνι στὸ κλαρί του νὰ λαλή,
 Εἶπαν δὲν εἶναι τραγούδι, μοιρολόγι εἶν' ἐκεῖ . . .
 Κι ὅσοι εἶδαν τὰς ἀκτῖνας τῶν ἀστέρων τ' οὐρανοῦ
 Νὰ γελοῦν νὰ παιγνιδίζουν μὲ τὰ φύλλα τοῦ ὄρφανοῦ,
 Εἶπανε τὰ φῶτα ἐκεῖνα ἄχ! δὲν εἶναι τῆς χαρᾶς,
 Εἶπαν ὅτι εἶναι τὰ φῶτα νεκρικῆς κεροδοσᾶς.

Τὴν αὐγὴ μὲ τὴ δροσοῦλα ἐξεφύτρωσ' ἓνα ρόδο,
 Τὴν αὐγὴ μὲ τὴ δροσοῦλα ἐμαράθηκε τὸ ρόδο!

Μὴν ἐπέρασεν ἐκείθεν ὁ Βοριάς ὁ παγωμένος
 Καὶ σὰν εἶδε τέτοιο ρόδο ὁ σκληρὸς ἐρωτεμένος,
 Ἄρπαξε τὴ μυρωδιά του
 Καὶ τὴν πῆρε στὰ φτερά του; . . .

Τόσον εἶναι μαραμένο καὶ τὰ φύλλα του ἔχει ἀχνά,
 Ὅπου λὲς ὅτι γιὰ χρόνους τῆς αὐγούλας ἡ δροσὰ
 Δὲν τὸ ἐδρόσισε τὸ μαῦρο. Τόσον εἶναι πικραμένο,
 Ὅπου λὲς ὅτι ἐπάνω σὲ κορμὶ σαβανωμένο
 Κάποιο χέρι τὸ εἶχε στήσει
 Νεκρικὰ νὰ τὸ στολίσῃ.

Τὴν αὐγὴ μὲ τὴ δροσοῦλα ἐξεφύτρωσ' ἓνα ρόδο
 Τὴν αὐγὴ μὲ τὴ δροσοῦλα πῶς ἐχάθηκε τὸ ρόδο;

Δὲν τὸ ξεύρω! . . Κάποιος εἶπε, ὅτι ἐπὶς τὸ βράδυ βράδυ
 Εἶδε κάποιονε νὰ φεύγῃ σὰν καπνὸς μὲ τὸν ἀγέρα.
 Τ' ἄλογό του ἦτο μαῦρο σὰν τῆς νύχτας τὸ σκοτάδι
 Κ' ἐλαφρὸ σὰν τὸν αἰθέρα,
 Εἰς τὸ χέρι του ἐβαστοῦσε ἀχαμνὸ ξεγυμνωμένο
 Ἐνα ρόδο μαραμένο.
 Ὅταν ἔφευγε ἀκλουθώντας τοῦ πελάου τὴν ἄκρη ἄκρη,
 Ἄχ! δὲν ἔχυν' ἓνα δάκρυ,
 Μόνον ἔλεγε στὸ κύμα, ποῦ τὸν βλέπει καὶ τραβεῖται,
 „Κύματά μου, εἰπέτε, εἰπέτε,
 Δὲν εἶν' ὁμορφο τὸ ρόδο;“ Μόνον λέγει στὸ χορτάρι,
 Ποῦ ὑποκάτω ἀπ' τὸ ποδάρι
 Τοῦ ἀλόγου του πεθαίνει· „Δὲν εἶμ' ἄξιος κ' ἐγὼ
 Τέτοιο ρόδο νὰ φορῶ;“
 Τέτοια ρόδα καὶ τοῦ Χάρου κάνουν ὁμορφα τὰ στήθια.
 Εἶναι ἀλήθεια, εἶν' ἀλήθεια!

13. Ἡ βαρκούλα.

(Ἰούλιος Τυπάλδος, of Cephallenia, 1814–1893)

Ξύπνα γλυκειά μ' ἀγάπη,
 Κ' ἡ νύχτα εἶναι βαθεία.
 Κοιμᾶται ὅλ' ἡ φύσις,
 Κ' εἶν' ὅλα σιωπηλά.

Μόνον τ' ἀχνὸ φεγγάρι,
 Ποῦ σὰν ἐμὲ ἀγρυπνᾷ,
 Μέσ' στ' οὐρανοῦ ἀρμενίζει
 Τὴν ἥσυχον ἔρημιά.

Ἄν μᾶς χωρίζῃ τώρα
 Μιὰ θέλῃσι σκληρή,
 Μιὰν ἄκραν γῆς θὰ 'βροῦμε
 Νὰ ζήσωμε μαζί.

Ξύπνα γλυκειά μου ἀγάπη,
 Κ' ἡ νύχτα εἶναι βαθεία.
 Μᾶς καρτερᾷ ἡ βαρκούλα
 Στὴν ἀκροθαλασσιά.

Κ' ἐνῷ τὸ φεγγαράκι
 Τοὺς φέγγει εὐσπλαχνικό,
 Μὲ μάτια δακρυσμένα
 Τὸ χαιρετοῦν κ' οἱ δύο.

14. Ὁ Κλέφτης.

(Ἀλέξανδρος Ρ. Ραγκαβῆς, of Constantinople, 1810–1892)

Μαὺρ' εἶν' ἡ νύκτα στὰ βουνά,
 Στοὺς βράχους πέφτει χιόνι·
 Στὰ ἄγρια, στὰ σκοτεινά,
 Στὲς τραχὲς πέτρες, στὰ στενὰ
 Ὁ κλέφτης ξεσπαθώνει.

Στὸ δεξι χέρι τὸ γυμνὸ
 Βαστᾷ ἀστροπελέκι·
 Παλάτι ἔχει τὸ βουνό,
 Καὶ σκέπασμα τὸν οὐρανό,
 Κ' ἐλπίδα τὸ τουφέκι.

Φεύγουν οἱ τύραννοι χλωμοὶ
 Τὸ μαῦρο του μαχαίρι·
 Μ' ἰδρώτα βρέχει τὸ ψωμί,
 Ξέρει νὰ ζήσῃ μὲ τιμῇ,
 Καὶ νὰ πεθάνῃ ξέρει.

Τὸν κόσμ' ὁ δόλος διοικεῖ,
 Κ' ἡ ἄδικ' εἰμαρμένη·
 Τὰ πλοῦτη ἔχουν οἱ κακοί,
 Κ' ἐδῶ στοὺς βράχους κατοικεῖ
 Ἡ ἀρετὴ κρυμμένη.

Μεγάλοι ἔμποροι πωλοῦν
 Τὰ ἔθνη σὰν κοπάδια·
 Τὴν γῆν προδίδουν καὶ γελοῦν,
 Ἐδ' ὁμῶς ἄρματα λαλοῦν
 Στ' ἀπάτητα λαγκάδια.

Πήγαινε, φίλα τὴν ποδιά
 Ποῦ δοῦλοι προσκυνοῦνε·
 Ἐδῶ στὰ πράσινα κλαδιά
 Μόν' τὸ σπαθὶ τοὺς τὰ παιδιὰ
 Καὶ τὸν σταυρὸν φιλοῦνε.

Μητέρα, κλαῖς! Ἀναχωρῶ·
 Νὰ μ' εὐχηθῇς τυρεύω·
 Ἐνα παιδί σὲ ὕστερῳ,
 Ὅμως νὰ ζήσω δὲν μπορῶ,
 Ἄν ζῶ γιὰ νὰ δουλεύω.

Μὴ κλαίτε, μάτια γαλανά,
 Φωστήρες ποῦ ἀρέσω·
 Τὸ δάκρυόν σας μὲ πλανᾷ.
 Ἐλεύθερος ζῶ στὰ βουνὰ
 Κ' ἐλεύθερος θὰ πέσω.

Βαρεῖα βαρεῖα βοῖζ' ἡ γῆ
 Ἐνα τουφέκι πέφτει.
 Παντοῦ τρομάρα καὶ σφαγὴ,
 Ἐδῶ φυγὴ, ἐκεῖ πληγὴ! . .
 Ἐσκότῳσαν τὸν κλέφτη.

Σύντροφοι ἄσκεποι, πεζοὶ
 Τὸν φέρνουν λυπημένοι
 Καὶ τραγουδοῦν ὅλοι μαζί·
 „Ἐλεύθερος ὁ κλέφτης Ζῆ,
 Κ' ἐλεύθερος πεθαίνει.“

15. Τὸ ὄρφανὸ τῆς Κρήτης¹⁾.

(Ἀχιλλεὺς Παράσχος, of Nauplia, 1833–1895)

Ἔνα παιδάκι ἐπροχθὲς σὰν κρίνο μαραμένο,
 Εἰς ἓνα δρόμο σκοτεινὸ,
 Ἐκύτταζε τὸν οὐρανὸ
 Μὲ μάτι δακρυσμένο.

Μαῦρα φοροῦσε τὸ πτωχὸ κ' ἐκείνο σὰν ἑμένα
 Κ' εἶχε τὴν ὄψι θλιβερή.
 Πῶς ἀγαπῶ ὅποιον φορεῖ
 Ἐνδύματα θλιμμένα!

Μοσχοβολοῦσε ἀρχοντιά, κι ἄς ἦτον γυμνωμένο.
 Ἀκόμα χθὲς μέσ' στῇ φωλιά,
 Στῆς μάννας του τὴν ἀγκαλιά
 Πετοῦσε τὸ καμμένο.

Ὅμως τουφέκια βρόντησαν στὴν Κρήτην μιὰν ἡμέρα·
 Τοῦ πῆρ' ἀγέρι τὴ φωλιά,
 Τὴ μάννα Τούρκου πιστολιά,
 Κ' ἡ μάχη τὸν πατέρα.

Ἀμίλητο καὶ σκυθρωπὸ τὸ δάκρυ του κρατοῦσε
 Κι ἄπλωνε χέρι μ' ἐντροπή·
 Ὅμως δὲν ἤθελε νὰ πῇ,
 Τὸ μαῦρο, πῶς πεινοῦσε.

Ἀχ! ὅποιος δὲν ἐπείνασε, „πεινώ“ ποτὲ δὲν λέγει·
 Δὲν τὸν ἀφήνουν οἱ λυγμοί·
 Κυττάζει μόνον τὸ ψωμὶ
 Ἀπὸ μακρεῖα καὶ κλαίγει...

Στὴν ἀγκαλιά μου τό 'βαλα μὲ πόνο τὸ καμμένο
 Καὶ τοῦ 'δωκα πικρὸ φιλί·
 Ὅμως αὐτὸ τί ὠφελεῖ
 Στὸ ἔρημο τὸ ξένο;

¹⁾ Composed on the occasion of the insurrection in Crete, 1867.

Γιὰ τοῦτο σήμερα κ' ἐγὼ τὰ χέρια μου σταυρώνω,
 Κι ὅτι γιὰ μένα δὲν ζητῶ,
 Γι' αὐτὸ τυρεύω καὶ γι' αὐτὸ
 Πόνου φωνὴν ὑψώνω.

Μητέρες! ὅπου ἔχετε παιδιὰ εὐτυχισμένα
 Καὶ καλοσύνη στὴν καρδιά·
 Πεινοῦν τῆς Κρήτης τὰ παιδιὰ
 Καὶ κρυώνουν τὰ καημένα!

16. Ὁ μανάβης.

(Δ. Κόκκος, of Andritsena, 1856–1891)

„Πάρτε σταφύλια ραζακιά, πάρτε γλυκὰ σταφύλια . . .“
 — Ἔχω ροδίτες τραγανούς τὰ ρόδινά της χεῖλια!
 „Πάρτε γλυκὰ ροδάκινα, μὲ βελουδένιο χνουῦδο . . .“
 — Ἔχω τὰ δυό της μάγουλα ἀτίμητο βελουδο!
 „Πάρτε περιβολάρικα καὶ μελωμένα σύκα . . .“
 — Μανάβη, ἡ ἀγάπη μου εἶναι γεμάτη γλύκα!

17. Ὁ χαροκαημένος.

(Γεράσιμος Μαρκοῦς, of Cephallenia, b. 1826)

Ἕνας θλιμμένος ποιητῆς ἐκύτταζε μία μέρα
 Μὲ βλέμμα κρῦο τῇ θάλασσᾳ, τῇ γῇ καὶ τὸν αἰθέρα·
 Τ' ἄνθια, τὸ φῶς, τὰ κύματα χαμογελοῦσαν, δίχως
 Ν' ἀνοίξῃ μέσα του ἡ ψυχὴ καὶ νὰ πετάξῃ ὁ στίχος·
 Γιατί μία τόση ἀναισθησιὰ καὶ ξένη λαῦρα τόση;
 Στὰ φυλλοκάρδια ὁ θάνατος τὸν εἶχε φαρμακώσει.
 Λόγο δὲν ἔβγανε· μὲ μιᾶς περίσσια κατεβαίνουν
 Πουλάκια ὠραῖα τριγύρω του καὶ ἀδελφικά του κρένουν·
 „Στὴ συφορὰ ποῦ σ' εὔρηκε, στὸν πόνο τῆς ψυχῆς σου,
 Πετούμενο τοῦ Παρνασσοῦ, τ' ἄλλα πουλιὰ μιμήσου·
 Ἀγκαλὰ πέφτει καὶ σ' ἐμᾶς πικρὸ θανάτου βόλι,
 Κιλαϊδισμὸς ἀτέλειωτος εἶναι ἡ ζωὴ μας ὅλη.“

18. Ξενιτεία.

(Γιάννης Καμπύσης, of Corona in Messenia, 1872–1901)

Ὁ κόσμος ποῦ δὲν πλάστηκε συντρίβεται,
 Κ' εἶν' ἔρμο τὸ μυαλό μου·
 Γυρίζω ὁλοῦθε κι ἀνωφέλευτα γυρίζω,
 Γιατί εἶμαι ἀπόξενο πουλὶ φερμένο ἀπὸ ἄλλον κόσμο.

Ψέλνω τραγούδι ἀγνώριστο,
 Κάποια όλομόναχη ψυχὴ νὰ συγκινήσω,
 Κι ἀντιλαλαί με μένα ό πόθος τῆς ἀγάπης
 Ἀπό τὴ γῆς ἀνάκουστος ἀπάνου στὰ φεγγάρια.
 Εἶμαι τὸ ἀπόξενο πουλὶ κάποιου ἄλλου κόσμου,
 Ποιὸς ξέρει πῶς ἐδῶ ἀποπλανημένο.
 Μὲ σφίγγει όλοῦθε ἡ ξενιτειά,
 Κι όπου διαβῶ κι όπου σταθῶ, δὲ βρίσκω μιὰ πατρίδα.

19. Τραγουδάκι.

(*Ἰωάννης Παπαδιαμαντόπουλος, known as a French poet under the pseudonym Jean Moréas, of Athens, 1856–1910*)

Ὅπου σταθῶ, όπου γυρίσω,
 Στὸν κόσμο ἢ στὴν ἐρημιά,
 Παντοῦ καὶ πάντα θ' ἀντικρύσω
 Τὴν ἐδικὴ σου ζωγραφιά.

Βλέπω τὰ μαῦρα τὰ μαλλιά σου
 Μέσ' στὸ σκοτάδι τὸ βαθύ,
 Βλέπω τὴ φλογερὴ ματιά σου
 Στοῦ ἡλίου τὴ φεγγοβολή·

Τὰ στήθια σου τὰ χιονισμένα
 Στὴν ἀνθισμένη μυγδαλιά,
 Στὰ ρόδα τὰ μισανοιγμένα
 Τὰ χεῖλη σου τὰ δροσερά·

Βρίσκω τὴν ἄδολη πνοή σου
 Εἰς τὸ θυμάρι τοῦ βουνοῦ,
 Ἀκούω τὴ γλυκεῖα φωνή σου
 Εἰς τὸ τραγούδι τοῦ ἀηδονιοῦ.

Ἄχ, καὶ στοῦ τάφου τῆς τὸ χῶμα
 Ἡ πονεμένη μου ψυχὴ
 Θὰ ὀνειρεύεται ἀκόμα
 Τὴν ὄψι σου τὴν τρυφερή.

20. Στὴ ρεματιά.

(*Γεώργιος Δροσίνης, of Missolonghi, b. in Athens, 1859*)

Ἐλα, πᾶρ' τὸ μονοπάτι
 Θαρρετά, γοργὰ καὶ μόνη
 Καὶ μὲ πονηριὰ περπάτει,

Μὴ σὲ νοιώσουν οἱ γειτόνοι.
 Μέσ' στῇ ρεματιά, ποῦ τρέχει
 Χρυσὸ φίδι τὸ νερό
 Καὶ χνουδάτους βράχους βρέχει,
 Ἔλα καὶ σὲ καρτερῶ.

Κάτω ἐκεῖ ποῦ τὰ πλατάνια
 Μὲ θεώρατα κλαριά
 Συννεφιάζουν τὰ οὐράνια
 Καὶ τοῦ ἥλιου τῇ θωριά,
 Ποῦ καὶ μέσ' στὸ καλοκαίρι
 Χόρτο ὁλόδροσο ἔχει βγεῖ
 Καὶ φυσᾷ γλυκὰ τ' ἀγέρι,
 Σὲ προσμένω ἀπ' τὴν αὐγή.

Ἔλ' ἀγάπη μου, ἐκεῖ πέρα
 Μακρεῖ' ἀπὸ τὸ χωριό μας,
 Νὰ περάσωμε μιὰ μέρα
 Ἀλησμόνητην οἱ δυό μας.
 Ἔλα ἐκεῖ καὶ σὲ προσμένω
 Σὲ μιὰν ἄκρη ζηλευτή,
 Ποῦ δὲν βλέπει μάτι ξένο,
 Δὲν ἀκούει ξένο αὐτί.

Ὅχι, δὲ θὰ ξεστομίσω
 Λόγι' ἀγάπης πονεμένης,
 Ἔλα καὶ δὲ θὰ δακρύσω,
 Ὅσο ἐσὺ κοντά μου μένεις.
 Καθὼς θέλεις, ἐκεῖ πέρα
 Θὰ ἔμαι πάντα χαρωπός,
 Ὅπου θὰ βραδυάσῃ ἡ μέρα,
 Καὶ δὲ θὰ τὸ νοιώσῃς πῶς.

Ἄν πεινᾷς, δὲ θὰ σ' ἀφήσω
 Νηστική, καστανομάτα.
 Σὰν πουλὶ θὰ σὲ ταῖσω
 Μαῦρα μοῦρ' ἀπὸ τὰ βάτα.
 Κι ἂν τυχὸν πάλι διψάσῃς
 Κ' ἔχεις στόμα φλογερό,
 Θὰ σοῦ φέρω νὰ χορτάσῃς
 Στὲς παλάμες μου νερό.

Κι ἂν νυστάξης, θὰ σοῦ στρώσω
 Στρώμα μαλακὸ στὴ φτέρη,
 Κι ἅμα κοιμηθῇς, θ' ἀπλώσω
 Στὸ κεφάλι σου τὸ χέρι,
 Τῆς ἀγάπης τὸ στεφάνι
 Νὰ σοῦ βάλω, ὑπναροῦ,
 Ποῦ Νεράϊδες τό 'χουν κάνει
 Ἀπὸ τ' ἄνθη τοῦ νεροῦ.

21. Ἡ ὑστερνὴ ματιά της.

(Κωστής Παλαμάς, of Missolonghi, b. 1859)

Ὅταν ἡ δόλια ἡ μάννα μου τὸν κόσμον παραιτοῦσε,
 Μ' ἐπήγαν κ' ἐγονάτισα, μικρὸ πουλί, μπροστά της,
 Τὴν τελευταία της πνοὴ ὁ Χάρος ἐροφοῦσε,
 Κ' ἔμενε μόνο θλιβερή, σὰν κάτι νὰ ζητοῦσε,
 Ἡ ὑστερνὴ ματιά της.

Νὰ σβῆσῃ δὲν τὴν ἄφηνε σὰ φῶς ἀπὸ καντήλι,
 Προτοῦ τῆς εὖρῃ μιὰ φωλιά νὰ μοιάζῃ τὴ φωλιά της.
 Σ' ἄλλῃ καντήλα ἤθελε τὸ φῶς της νὰ τὸ στείλῃ,
 Καὶ ἦρθε μέσ' στὰ μάτια μου καὶ πάλι ν' ἀνατεῖλῃ
 Ἡ ὑστερνὴ ματιά της.

Καὶ ἀπὸ τότε ὅτι θωρῶ καὶ σ' ὅτι σταματήσω
 Τὸ κουρασμένο βῆμα μου, πικρῆς ζωῆς διαβάτης,
 Σὰ μάννα θὰ τ' ἀγκαλιασθῶ καὶ θὰ τὸ ἀγαπήσω,
 Γιὰτ' εἶναι μέσ' στὰ μάτια μου, ὅσο νὰ ξεψυχήσω,
 Ἡ ὑστερνὴ ματιά της.

22. Ἀθήναι.¹⁾

(Ἰωάννης Πολέμης, of Andros, b. 1862)

Τὴν ὥρα ὅπου χρυσόφωτος ὁ ἥλιος βασιλεύει
 Καὶ χύνεται περήφανος στὴ δύσι,
 Ἡ δόξα ἀπ' τὸν παράδεισον ἄνθη χλωρὰ μαζεύει,
 Τὸ μέτωπό σου, Ἀθήνα, νὰ στολίσῃ.

Καὶ τὰ σκορπίζει ὁλόγυρα στὸ οὐράνιο σου κεφάλι
 Καὶ πρὸς τὸν Παρθενῶνα κατεβαίνει
 Καὶ βλέπει τὰ συντρίμμια σου κι ἀναγαλλιάζει πάλι,
 Πατρίδα μου, Ἀθήνα δοξασμένη!

¹⁾ The literary form.

Κι ὁ κόσμος βλέπει τ' ἄνθη σου, μὰ ὁ νοῦς του δὲν τὰ φθάνει
 Καὶ σύννεφα πῶς εἶναι τὰ νομίζει,
 Καὶ δὲν πιστεύει πῶς θωρεῖ τ' ἀνθόπλεκτο στεφάνι,
 Ποῦ ἡ Δόξα κάθε βράδυ σοῦ χαρίζει.

23. Στιγμαί¹⁾ ποιητικῆς ἀδυναμίας.
 (Ἀριστομένης Προβελέγγιος, b. 1850 in Siphnos)

Ξεύρω ποτάμια ποῦ κυλοῦν περήφανα κι ἀφρίζουν
 Καὶ μέσ' στὰ διάφανα νερά των,
 Τὰ γαλανὰ οὐράνια, τὴν πλάσι καθρεφτίζουν,
 Κι ὅθε περνοῦν, μαγεύουν με τὸ μουρμούρισμά των.

Μὰ ἔξαφνα τὸ ρεῦμα των γκρεμίζεται καὶ πάει
 Κάτω σὲ χάλαρα βαθεῖα καὶ πὰ στὸ φῶς δὲν βγαίνει.
 Στὰ τάρταρα ἡχολογᾷ, βογγᾷ καὶ τραγουδάει,
 Σὰν ἄλλου κόσμου μουσική. Ποῦ τάχα νὰ πηγαίνει;

Ἔτσι καὶ τὸ τραγούδι μου, ποῦ εἶχεν ἀναβρύσει
 Ἄπ' τὴν καρδιά μου ὡσὰν βρύσι,
 Ξάφνω καταχωνιάστηκε, ἀνέλπιστα ἐχάθη
 Στοῦ στήθους μου τὰ τρίσβαθα, σκοτεινιασμένα βάθη.

Ἐκεῖ ἀκούω μουσική, ἐκεῖ τραγούδια νοιώθω
 Γλυκά, οὐράνια, μαγεμένα,
 Καὶ μ' ὅλο τὸν ἐγκάρδιο, τὸν φλογερό μου πόθο,
 Ἄχ, νὰ ξεθάψω δὲν μπορῶ τραγούδι μου κανένα.

Ποιὰ δύναμις, ποιὰς μάγισσας θὰ τὰ λυτρώσῃ χέρι
 Ἄπ' τῆς καρδιάς μου τὰ σκοτάδια,
 Νὰ γλυκομουρμουρίσουν με τ' οὐρανοῦ τ' ἀγέρι
 Καὶ στῆς ζωῆς τὰ φωτερά νὰ τρέξουν λαγκάδια;

Ἀγάπη, ποῦ σὰν Μωϋσῆς ἀνοίγεις βρύσι κρύα
 Καὶ στ' ἄκαρπο λιθάρι ἀκόμα,
 Ποῦ καὶ τὸ πιὸ κακόφωνο ἐσὺ μανθάνεις στόμα
 Ἦχους νὰ βρίσκῃ τρυφερούς, νὰ πνέῃ ἁρμονία!

Ἀγάπη παντοδύναμι, σὺ τὴν καρδιά μου σείσε,
 Τὰ πέτρινα πλευρά της σχίσε,
 Ν' ἀνοίξουν ἄμετρες πηγὲς κ' ἐκείθε νὰ πηδήσῃ
 Τοῦ τραγουδιοῦ μου ὁ ποταμὸς τὴν πλάσι νὰ φιλήσῃ.

¹⁾ Form of the literary language for *στιγμές*.

24. *Ονειρο.

(Στυλιανὸς Χρυσομάλλης, of Argostoli in Cephallenia)

Εἶδα πουρνὸ σ' ἔν' ὄνειρο, σταλμένο
 Ἀπὸ κάποια ψυχὴ ποῦ μ' ἀγαπάει,
 Ἐναν ἄγγελ' ὠραῖο, χαριτωμένο,
 Στὸ κρεββάτι μου ἀντίκρυ ν' ἀκουμπάη·

„Εἶμαι ὁ θάνατος“, μοῦ εἶπε, „καὶ προσμένω,
 Ἄφοῦ τόσο ἡ καρδιά σου τὸ ζητάει,
 Νὰ σὲ πάρω ἀπ' τὸν κόσμον τὸ θλιμμένο
 Στ' ἀστέρια ὅπου ἡ χαρὰ ἡχολογáει.

Ναί, θὰ σοῦ δώσω ἓνα φιλὶ στὸ στόμα,
 Τόσο γλυκό, ποῦ τέλεια μαγεμένη
 Ἡ ψυχὴ σου θὰ φύγῃ ἀπὸ τὸ σῶμα.“

Ἔσκυψε, ἅμα εἶπε αὐτά, νὰ μὲ φιλήσῃ·
 Ξύπνησα, ὠϊμέ! . . . Τώρα ὁ καημὸς μοῦ μένει,
 Ποῦ ἀφίλητο τὸ στόμα μὸχει ἀφήσει.

25. Ματαιοδοξία.

(Ἑρμονας, pseudonym for Πέτρος Βλαστός, b. 1879 in India)

Μέσ' στὴν καρδιά μου κύτταξα καὶ Μέδουσα πανώρια
 Ξαντίκρυσα, ποῦ μάγισσας ἀγέλαστα καὶ κρύα
 Μάτια ἀργοσάλευε. Ἄλικο τὰ χεῖλια τῆς γυαλίζαν
 Κ' ὑγρά, σὰ δάγκαμα ἔρωτα νὰ τὰ 'χε ματωμένα.

Κι ὅτι καλὸ εἶχα μέσα μου, πράξεις ἀγνές κ' ἰδέες
 Καὶ θύμησες παιδιάτικες κι ἀτάπες καὶ λατρεία
 Τῆς ὁμορφιάς, τῆς τὰ 'δυνα μ' ἀγγαρεμένα χέρια,
 Τῆς τὰ 'δυνα, καὶ τὸ θεριὸ τὰ ξέσκισε ρουφώντας

Σὰν αἷμα θείας ἡδονῆς ἀπ' τ' ἀνοιχτά τους σπλάχνα.
 Κι ἀφάγανη ὅσο σπάραζε, τόσο κ' ἡ ὁμορφιά τῆς
 Ἀβγάτιζε κι ἀκράνοιγε τὸ στόμα γαυριασμένη.

Καὶ σκλάβου μοῦ ῥθε πιθυμιά, νὰ μπόρεγα νὰ πνίξω
 Μέσ' στὴν καρδιά μου κεῖ βαθεῖα τὴν ἄπονη τὴ Στρίγλα,
 Ποῦ τῆς ζωῆς μου τὸ χυμὸ τυραννικὰ στερεύει.

b. Prose.

1. Χαμένα λόγια¹⁾.

(Jean Psichari [Ψυχάρης], 1888.)

Κάποτες μ' ἔρχεται²⁾ νὰ φωνάξω δυνατά, ποῦ³⁾ ὅλος ὁ κόσμος νὰ μ' ἀκούσῃ· „Μή! μή! μή! μὴ χαλνᾶτε τὴ γλῶσσα⁴⁾! καταστρέφετε τὴν ἀρχαία καὶ τὴ νέα μαζί. Θέλετε γλῶσσα ποῦ νὰ μοιάζῃ τόντις μὲ τὴν ἀρχαία, ποῦ νὰ εἶναι ἡ ἴδια γλῶσσα; Πάρτε τὴ γλῶσσα τοῦ λαοῦ. Θέλετε ξένη γλῶσσα; Πάρτε τὴν καθαρέβουσα· θὰ δείξῃ σ' ὅλο τὸν κόσμο, ποῦ⁵⁾ τόντις χάθηκε ἡ ἀρχαία. Θέλετε νὰ παίζετε; θέλετε νοστιμάδες, χωρατάδες καὶ κωμωδίες; Τότες νὰ γράφετε τὴν καθαρέβουσα! Θέλετε ἐπιστήμη, κόπο καὶ μάθησι; θέλετε νὰ πιάσετε σοβαρὴ δουλειά; Νὰ γράφετε τὴν ἐθνικὴ σας γλῶσσα. Ἀπὸ τὴν ἀπόφασί σας, θὰ φανῇ ἂν εἴστε ἡ ἄντρες ἡ παιδιά.

Ἀφήστε τὴν ψεφτομάθησι, τὴν ψεφτοσοφία, τοὺς συμβιβασμοὺς καὶ τοὺς δασκάλους. Μὴν πιστέβετε ὅσα λέν⁶⁾, ποῦ⁵⁾ βαθμηδόν⁷⁾ ἡ γλῶσσα θὰ καλυτερέψῃ καὶ ποῦ θὰ γράφουμε μιὰ μέρα σὰν τὸν Ξενοφῶντα. Μόνο ποῦ σὰς λέει κανεὶς τέτοιο λόγο, σὰς δείχει ποῦ⁵⁾ δὲν κατάλαβε ἀκόμη μήτε τί εἶναι Ξενοφώντας⁸⁾ μήτε τί θὰ πῇ γλῶσσα. Βαθμηδόν⁷⁾ ξέρετε τί θὰ γίνῃ; Θὰ χαθῇ ἡ ἐθνικὴ μας γλῶσσα καὶ θάφανίσετε τὴν ἀρχαία. Τί μὲ μέλει ποῦ θυμῶνετε τώρα μ' ὅσους σὰς μιλοῦν ἔτσι; Μιὰ μέρα θὰ καταλάβετε οἱ ἴδιοι τὸ κακὸ ποῦ μᾶς κάμετε⁹⁾ ὅλους· θὰ κλαίτε καὶ θὰ λυπάστε καὶ δὲ θὰ μπορῆτε πιά νὰ διορθώσετε τὸ λάθος σας¹⁰⁾. Ἀχ! τί βάσανο ποῦ εἶναι νὰ βλέπῃ κανεὶς τὴν ἀλήθεια καὶ νὰ μὴν μπορῇ νὰ τὴ δείξῃ στοὺς ἄλλους!

Μὴν τὰ θέλετε ὅλα μισά. Ἀμάθεια καὶ περηφάνεια σὰς ἔφεραν¹¹⁾ τέτοιο κακό· περηφάνεια, γιατί¹²⁾ θέλει ὁ καθένας νὰ φαντάξῃ καὶ νὰ μὴν εἶναι σὰν τὸ λαό· ἀμάθεια, γιατί καταντήσαμε νὰ μὴν ξέρομε τὴ γλῶσσα τοῦ λαοῦ, γιατί τόλμησαν¹³⁾ οἱ δασκάλοι νὰ βρίσουν¹⁴⁾ ὅλο τὸ ἔθνος καὶ νὰ ποῦνε βάρβαρη μιὰ γλῶσσα,

¹⁾ In regard to the author's orthography (which has been retained, see the Foreword) it should be particularly noticed that he writes the diphthongs *av*, *ev* according to the sound which follows, *af ef* or *av ev*. The alterations in the second edition (1905) are given in the following footnotes, the orthographical changes only in the first instance in which they are found. ²⁾ *μου ἔρχεται*. ³⁾ *πού*. ⁴⁾ *γλῶσσα*. ⁵⁾ *πῶς*. ⁶⁾ *λένε*. ⁷⁾ *βαθμηδὸν*. ⁸⁾ *Ξενοφώντας*. ⁹⁾ *κάματε*. ¹⁰⁾ τὸ κακὸ instead of τὸ λ. σ. ¹¹⁾ *φέρανε*. ¹²⁾ *γιατὶ*. ¹³⁾ *τολμήσανε*. ¹⁴⁾ *βρίσουνε*.

ποῦ δὲν τὴ σπούδαξαν¹⁵⁾ ἀκόμη. Ἀφτὴ ἡ γλῶσσα ὅμως ὑπάρχει·
μπορεῖτε νὰ τὴν κάμετε κομμάτια· κανεῖς δὲ θὰ μᾶς τὴ σηκώση.
Μὲ κανέναν τρόπο δὲ θὰ τυρίση πίσω ἡ ἀρχαία. Οἱ ἱστορικοὶ
νόμοι γιὰ σᾶς δὲ θάλλῃ¹⁶⁾. Τοῦ κάκου βρίζετε τὴν ἐθνικὴ
μας γλῶσσα καὶ τὴ λέτε πρόστυχη, καὶ καμώνεστε πῶς μὴτε ξέρετε
τί εἶναι, καὶ πολεμάτε νὰ μᾶς δείξετε, ποῦ⁵⁾ μιλεῖτε τὴν ἀρχαία,
ποῦ⁵⁾ ἡ ἀρχαία ἀκόμη ζῇ.

Ποτές, ὄχι! ποτές δὲ θὰ κάμετε τὸν κόσμον νὰ σᾶς πιστέψῃ.
Τοῦ κάκου γράφετε γραμματικὴς τῆς καθωμιλημένης καὶ βάζετε
μέσα ὅλη τὴν ἀρχαία γραμματικὴ, περιττοσύλλαβα, ὑπερσυντελικούς
καὶ μετοχές, ὅστερα μάλιστα χαρίζετε τὰ βιβλία σας στοὺς ξένους,
τάχατις γιὰ νὰ σᾶς καμαρώσουν¹⁷⁾. Πάντα θὰ σᾶς καταδικάσῃ ἡ
ἐπιστήμη κ' ἡ ὀρθὴ κρίσις. Πάντα κάπου θὰ βρεθῇ ἓνας νὰ σᾶς
τὸ πῇ — κι¹⁸⁾ ἂν πάλε δὲ βρεθῇ, δὲν πειράζει! Ἡ ἀλήθεια θὰ
μείνῃ ἀλήθεια. Ἡ ἀλήθεια, γιὰ νὰ ὑπάρχῃ, δὲν ἔχει ἀνάγκη μῆτε
νὰ τὴ διοῦμε¹⁹⁾, μῆτε μάλιστα νὰ ξέρουμε τὴν ὑπαρξὴ της. Ἡ ἀλή-
θεια²⁰⁾ μοιάζει μὲ τὰ μακρινὰ τᾶστρα²¹⁾ ποῦ δὲ φαίνονται μέσα
στὸν οὐρανόν, κι²²⁾ ὥς τόσο λάμπουν²³⁾ ὀλομόναχα, κι ἄς μὴν τὰ
βλέπῃ κανένας!

Ἡ καρδιά μου πονεῖ νὰ σᾶς ἀκούω! Τὸ χαμό σας θέλετε·
τὸ κακό σας τυρέβετε μόνο. Ἄν ἤξεραν²⁴⁾ οἱ δασκάλοι τὴν ἀρχαία
μὲ τὰ σωστά τους, δὲ θὰ πολεμοῦσαν²⁵⁾ κάθε ὥρα νὰ μᾶς δείξουν²⁶⁾
πῶς τὴν ξέρουν²⁷⁾ καὶ θᾶγραφαν²⁸⁾ τὴ δημοτικὴ, ἀφοῦ κ' οἱ ἀρ-
χαῖοι οἱ ἴδιοι ἔγραφαν²⁹⁾ τὴ δημοτικὴ τοὺς γλῶσσα. Μὲ τὴν ψεφτο-
γραμματικὴ δὲ φτειάνεται γλῶσσα, δὲ φτειάνεται φιλολογία. Τί
λόγια νὰ βρῶ γιὰ νὰ μὲ πιστέψετε; Χαλνᾶτε μιὰ γλῶσσα ποῦ
εἶναι θησαυρὸς γιὰ τὴν ἐπιστήμη, ποῦ θὰ σᾶς δοξάσῃ στὸν κόσμον.
Χαλνᾶτε μιὰ γλῶσσα ποῦ μόνη της μπορεῖ νὰ σᾶς δώσῃ μιὰ μέρα
ἐθνικὴ φιλολογία, ποίηση καὶ φήμη, μιὰ γλῶσσα ποῦ θὰ σᾶς κάμῃ
νὰ μοιάξετε ἴσως καὶ σεῖς τοὺς ἀρχαίους. Μή! Μή! Μή!¹⁶⁾

Ἄχ! Νὰ εἴμουν³⁰⁾ κάτι καὶ γώ! Νὰ μπορούσε κανεῖς νὰ
μ' ἀκούσῃ! Ἀφτὸ τὸ κεφάλαιο νὰ μπορούσαν³¹⁾ ὅλοι νὰ τὸ δια-
βάσουν³²⁾ — καὶ νὰ μὲ πιστέψουν³³⁾! Τί ζητοῦμε; τὸ καλόν. Τί
πολεμοῦμε; νὰ προκόψῃ, νὰ μεγαλώσῃ τὸ ἔθνος. Ἐπρεπε κ' οἱ
δασκάλοι νὰ εἶναι μαζί μας. Ἀφτὸ θέλουν³⁴⁾ καὶ κείνοι· ἄς διοῦν³⁵⁾

15) σπουδάσανε. 16) θάλλῃ. 17) καμαρώσουνε. 18) κι.
19) βλέπουμε. 20) κάποτε added. 21) μὲ τᾶστέρια τὰ μακρινὰ. 22) κι.
23) λάμπουνε. 24) ἔξεραν. 25) πολεμοῦσανε. 26) δείξουνε. 27) ξέρουνε.
28) θὰ γράφανε. 29) γράφανε. 30) εἴμουνε. 31) μπορούσανε. 32) δια-
βάσουνε. 33) πιστέψουνε. 34) θέλουνε. 35) διοῦνε.

τὸ λοιπό, μὲ τί τρόπο θὰ τὸ κατορθώσουν³⁶⁾. Ἄς πάρουν³⁷⁾ καλή-τερο δρόμο. Ἄχ! νὰ μᾶς ἔκαμναν³⁸⁾ τουλάχιστο μιὰ παραχώρηση· νὰ μὴ λέν³⁹⁾ πρόστυχη τὴ γλῶσσα τοῦ λαοῦ, νὰ μάθουν⁴⁰⁾ τέλος πάντα ποῦ⁴¹⁾ ὁ λαὸς καὶ μόνος ὁ λαὸς ἔκαμε καὶ κάμνει⁴²⁾ ὅλες τὶς γλῶσσες τοῦ κόσμου. Τόσο μ' ἔφτανε⁴³⁾ κι ἄλλο δὲ θὰ ζητοῦσα. Τότες δὲ θὰ μ' ἔμελε γιὰ τίποτις πιά⁴⁴⁾ καὶ θὰ πρόσμενα τὸ θάνατο μὲ χαρά.

2. Τὰ ὀνόματά μας.

(Ἀργύρης Ἑφταλιώτης, 1890.)

Οἱ σφαγὲς τῶν Ψαρῶν καὶ τῆς Χίος εἶναι μικροδουλειὲς ἐμπρὸς στὴν καταστροφὴν ποῦ ἔπεσε στὰ ὀνόματά μας, σὰν ἄρχισε τὸ ἔθνος νὰ τὸ αἰσθάνεται, πῶς ξαναγεννήθηκε. Ἡ ἰδέα, πῶς θὰ γυρίσουμε δυὸ τρεῖς χιλιάδες χρόνια πίσω καὶ θὰ περπατοῦμε μέσα στὴν ἀγορὰ νὰ ρωτοῦμε „λέγεται τι καινόν;“ ἐριζοβόλησε τόσο βαθειὰ στὴν καρδιά μας, ποῦ κατάντησε σήμερα νὰ χρειάζεται γιαντρικὸ συμβούλιο γιὰ νὰ μᾶς γιαιτρέψῃ!

Ἦτανε μεγάλη καὶ ὁμορφὴ ἰδέα στὸν καιρὸ της, τότες ποῦ ἀγωνιζοῦμαστε καὶ σέρναμε ὅλον τὸν πολιτισμένο κόσμον κατόπι μας, γιὰ αὐτὸς δὲν ἤξερε παρὰ τὰ παλιά μας, κ' ἐνθουσιαζοῦταν νὰ βλέπῃ μιὰ τέτοια μεγάλη καὶ λαμπρὰ νεκρανάστασι. Οἱ ἰδέες ὅμως εἶναι σύννεφα καὶ περνοῦν, ἡ Εὐρώπῃ ἀπὸ τότες ὡς ἐσήμερα ἄλλαξε σ' ἓνα τέτοιο βαθμό, ποῦ καὶ ὁ Βύρωνας, ἀκόμη νὰ ζοῦσε, θὰ μᾶς ἔγραφε διατριβὲς γιὰ τὲς θεωρίες τοῦ Δαρβίνου, — κ' ἐμεῖς ἐπάθαμε τὸ νόστιμο τοῦ Νασρεδδὶν Χότζα μὲ τὸ νέφτι· ἔχουμε ἀκόμη πολὺ δρόμον νὰ πάρουμε!

Ἀρχίσαμε φυσικὰ ἀπὸ τὰ εὐκολώτερα· ἀπ' τὰ ὀνόματα, κι ἀπ' τὴ γλῶσσα. Στὰ ὀνόματα τὸ καταφέραμε, γιὰ τὴ γλῶσσα δὲν εἶναι δική μου δουλειὰ νὰ τὸ ἐξετάσω. Μὰ ἐκείνο ποῦ μὲ κάνει καμιὰ φορὰ νὰ χαμογελῶ, ὅσο χολιασμένος κι ἂν εἶμαι γιὰ τὴν καταστροφὴν ποῦ γέννηκε, εἶναι ποῦ κανενός μας δὲν ἦλθε στὸ νοῦ του νὰ φορέσῃ κ' ἓνα τρίβωνο! Ἡ κὰν νὰ παίρνῃ κ' ἓνα λουτρὸ πρὶν καθίῃ στὸ φαγί του! Τέλος πάντων νὰ γίνῃ μιὰν ἀρχὴ καὶ νὰ γυρίσουν ὅλα τὰ παλιά, εἰδεμὴ πῶς θὰ βασταχθῇ μιὰ ἀττικὴ γλῶσσα δίχως ἀττικὴ ζωὴ!

Σὰν νὰ μισομετανοίωνω ποῦ τὸ εἶπα, γιὰτί μπορεῖ νὰ τὸ καταπιασθῇ κανένας καὶ τοῦτο!

³⁶⁾ κατορθώσουνε.

³⁷⁾ πάρουνε.

³⁸⁾ κάνανε.

³⁹⁾ λένε.

⁴⁰⁾ μάθουνε.

⁴¹⁾ πῶς.

⁴²⁾ κάνει.

⁴³⁾ μοῦ ἔφτανε.

⁴⁴⁾ μοῦ ἔμελε

πια γιὰ τίποτα.

Ἄς ἔλθουμε στὰ ὀνόματα.

Θυμοῦμαι ἀκόμα σὰν ἦλθε ὁ πρῶτος Δημοτικὸς Δάσκαλος στὸ χωριό μας. Ἦτανε καλὸς ὁ καημένος, καὶ μᾶς ἔφερε πολ-
λές καλές ἰδέες. Μᾶς ἔκαμε Βιβλιοθήκη, μᾶς ἔβγαζε περίπατο,
μᾶς ἐμάθαινε νὰ συλλογίζουμεστε μὲ τὲς ἐρωτήσεις του (θυμοῦ-
μαι ἀκόμα σὰν μ' ἐρώτησε, ἂν ἤθελα νὰ εἶμαι Λεωνίδα ἢ Ἐφιάλ-
της, καὶ ἐπειδὴ τὸ δεύτερο μοῦ φάνηκε πλιὸ καινούργιο, τοῦ εἶπα
„Ἐφιάλτης“ — κι ἀκόμα κοκκινίζω σὰν τὸ συλλογοῦμαι!), μὰ εἶχε
κι αὐτὸς μαζί μὲ ὅλην τὴν ἀναστημένη Ρωμιοσύνη τὴν πετριά
τῶν ἑλληνικῶν ὀνομάτων. Καὶ τί τὰ θέτε, τὴν πρώτη μέρα ποῦ
μᾶς μάζεψε στὴν παράδοσι, μᾶς κατέσφαξε ὄλους! Ὅσα φαμικὰ
ὀνόματα μπορούσαν νὰ „ἐξελληνισθοῦν“, ἐξελληνισθήκανε. Ὁ
Κυριαζῆς ἔγινε Κυριακοῦ, ὁ Κωσταντάρης Κωνσταντίνου, κι ἂν
ἦτανε καὶ κανέναν Καπλάνογλου, θὰ γινούντανε κι αὐτὸς Λεον-
τίδης. Ὅσα πάλι δὲν μεταφραζούντανε, τὰ ἔρριξε ὅλα, σὰν ἀδιόρ-
θωτα ὅπου ἦταν, κάτω στὸ Σπαρτιατικὸ βάραθρο, πῆρε τὰ βα-
φτιστικὰ τῶν πατέρων μας, ἔβγαλε ἀπὸ τὸ σακκί του μερικὲς
φουχιτιές -ίδης καὶ -άδης, μᾶς τὰ κόλλησε μιὰ ἴμορφιά, καὶ
μπολιασθήκαμε ὅλοι Ἕλληνες χωρὶς νὰ τὸ καταλάβουμε!

Αὐτὰ γενήκανε στὸν καιρὸ μου καὶ στὸ χωριό μου. Στὲς
πολιτείες μέσα ἦτανε παλιά δουλειά! Ἀπὸ τὴν Ἐπανάστασι καὶ
πρὶν ἀκόμα εἶχε ἀρχίσει τὸ φονικό. Χιλιάδες φαμικὰ ὀνόματα
πῆγαν στὸ καλὸ, καὶ πολλοὶ ποῦ γυρεύανε νὰ δείξουν στὸν κόσμο,
τί παλιὸ σκαρὶ εἶναι τὸ δικό μας, δὲν ἠθέλανε νὰ ξέρουνε τὸν
παπποῦ τους!

Ἀμὲ τὰ καθαυτό, τὰ βαφτιστικὰ ὀνόματα; ἐκεῖ δὲ γένηκε
τὸ μεγάλο κακό! Ὁ Γιάννης, ὁ Γιώργος, ὁ Κώστας, ὁ Δημήτρης
καὶ τόσα ἄλλα ἀγαπημένα ὀνόματα ἐπῆραν τὰ βουνὰ κ' ἐφεύγανε
σιγὰ σιγὰ τὰ καημένα, καὶ στὸν τόπο τους ἐρχούντανε σὰν μελίσ-
σια οἱ Ἀλκιβιάδηδες, οἱ Περικλῆδες καὶ οἱ Μιστοκλῆδες. Καθὼς
βλέπετε, γυρέψανε οἱ γέροι καὶ οἱ γριές μας νὰ τὰ ἀνθρωπίσουν
λιγάκι, μὰ τοῦ κάκου! Ὁ δάσκαλος ἀφῆκε τοὺς γέρους νὰ προ-
φέρουνε μὲ τὰ γλωσσικὰ ὄργανα ποῦ τοὺς ἔδωσε ὁ θεός, καὶ σὰν
καλὸς δαμαστής, πῆρε στὰ χέρια του τὰ παιδιὰ καὶ γύμναζε γύ-
μναζε, τοὺς μαλάκωσε τὴ γλῶσσα, ποῦ σὰν φωνάζουμε τώρα ἀπ'
τὸ ἀπάνω πάτωμα τὴν Μελπομένη καὶ τὴν Τερψιχόρη, τρέχει τὸ
μέλι τοῦ Ὑμηττοῦ ἀπ' τὸ στόμα μας.

Τὶ καταλάβαμε μὲ τὴν ἀλλαγὴ τούτη, εἶναι γιὰ μένα μυστή-
ριο. Τί ἐχάσαμε, δὲν εἶναι καθόλου μυστήριο. Ἐχάσαμε ἄλλη μιὰ
χάρι τῆς γλῶσσας μας, ἐκόψαμε καὶ καταπατήσαμε ἄλλο ἓνα λου-

λούδι της. Ἦθελα νὰ ξέρω, τί λογῆς τραγοῦδι θὰ τραγουδούσαμε σὲ κανέναν Ἑπαμεινώνδα, ἂν ἔκλεπτε καμιὰν Ἀρσινόη! Ἦ σὲ κανέναν Εὐθυβουλίδη, ἂν μᾶς ξπαιρνε τὴν Πόλι!

Ἄς μὴν ἀπελπιζύμαστε ὁμως. Κανένα θανατικὸ δὲν ἦλθε στὸν κόσμο, ποῦ νὰ μὴν ἀφῆκε καὶ μερικοὺς νὰ διηγηθοῦν τί συνέβηκε. Ὡς καὶ ἀπ' τὸν κατακλυσμὸ ἐσώθηκε ἓνας Νῶε. Ἔτσι κι ἀπ' τὴν καταστροφή τούτῃ ἐγλυτώσανε καὶ ἀνθοῦν ἀκόμα πολ- λές οἰκογένειες μὲ τὰ γλυκὰ ὀνόματα τῶν παπποῦδων τους. Ἀπ' αὐτοὺς πρέπει νὰ ἐλπίζουμε σωτηρία, αὐτοὶ θὰ μᾶς φέρουν πίσω τοὺς Γιάννηδες μας καὶ τὲς Μαρίες μας.

Δυὸ λόγια γιὰ τοὺς Χιώτες· τοὺς πρέπει ἓνας ξπαινος ἐδῶ πέρα. Αὐτοὶ σὰν ἐφύγαν' ἀπ' τὸ δύστυχο νησί τους κ' ἐσκορπισθήκανε στὴν Ξενιτειά, ἐπήραν δυὸ πράματα μαζί τους· τὰ εἰκο- νοστάσια τους καὶ τὰ ὀνόματά τους. Ἀπὸ τὴ σφαγὴ τοῦ 1822 δὲν ἐγλυτώσανε, τὴ σφαγὴ ὁμως τῶν δασκάλων μας τὴ ξεφύγανε καὶ μέσ' στὰ σπιτικά τους μοσχομυρίζουν ἀκόμα τὰ νησιωτικά τους ὀνόματα μαζί μὲ τὸ λιβάνι τους. Δὲν λέγω πῶς δὲν εἴμα- στε κ' ἐμεῖς χριστιανοί· μὰ αὐτοὶ ἔχουν καὶ χριστιανικά ὀνόματα.

3. Ἡ Φωτιὰ τῆς Χαράς.

Παραμῦθι τῆς Πρωτοχρονιάς.

(Γεώργιος Δροσίνης, 1891)

Στὴν κρία καὶ σκοτεινὴ καλύβα της τυρνᾷ πίσω ἡ ἄμοιρη χήρα μὲ θλιβερὸ περπάτημα.

Αὐτὴ ἡ παραμονὴ τῆς πρωτοχρονιάς, τόσο χαρούμενη γιὰ ὅλον τὸν κόσμο, γι' αὐτὴν μόνον εἶναι γεμάτῃ λύπη καὶ στενοχώρια.

Πουθενὰ δὲν βρῆκε δουλειά, οὔτε παρηγοριά καν, οὔτε ἐλ- πίδα. Ὅλοι τῆς λέγαν μ' ἓνα στόμα:

„Σὰν περάσῃ ὁ χειμῶνας.“

Σὰν περάσῃ ὁ χειμῶνας — ποῦ θὰ πῇ σὲ τρεῖς μῆνες. Καὶ τοὺς τρεῖς αὐτοὺς μαύρους μῆνας πῶς θὰ Ζήσῃ ἡ δύστυχη χήρα, πῶς θὰ Ζήσουν τὰ δυὸ της ὄρφανά!

Κι ὅταν ἐγύρισε καὶ κύτταξε πάλι τὰ δυὸ παιδιὰ της ἐμ- πρὸς στὴ σβησμένη γωνιά, κρυωμένα, νηστικά, χωρὶς κανένα πρω- τοχρονιάτικο χάρισμα, δὲν ἐβάσταξε πλιά κι ἄρχισαν νὰ τρέχουν βροχὴ τὰ δάκρυα ἀπ' τὰ μάτια της.

Τάκ! τάκ!

Δὲν εἶναι ἡ θύρα ποῦ κτυπᾷ; Ὅχι! Ποιὸς θὰ κτυπᾷ; Στὴν ἄκρῃ αὐτὴ τῆς ἐρημιάς, ποιὸς θὰ εἶναι τάχα, μπροστὰ στὴν θύρα

τῆς κακομοιρίας, τὴν ὥρ' αὐτὴ ποῦ χαίρεται ὁλος ὁ κόσμος καὶ ἔχουν πανηγύρι κ' οἱ φτωχότεροι; Ποιὸς θὰ κτυπᾷ; Θὰ εἶναι, καλέ, ὁ ἀέρας ἢ κανένα κακοσήμαδο νυχτοπούλι. Αὐτὸ θὰ εἶναι.

Τάκ! τάκ! τάκ!

Ξανακτυποῦν πάλι καὶ κτυποῦν τὴν ὥρ' αὐτὴν, τόσο δυνατὰ, τόσο δυνατὰ, ποῦ μισοξυπνοῦν τὰ δυὸ ὄρφανὰ καὶ μισανοίγουν τὰ μάτια μουρμουρίζοντας·

„Μάννα, μάννα!“

Καὶ μὲ μιᾶς ἀνοίγεται ἡ θύρα καὶ στὸ κατώφλι προβάλλει ἓνας γέρος μεγαλόσωμος μὲ κάτασπρα γένεια κατεβασμένα στὰ στήθη του.

Καὶ μὲ μιὰ φωνὴ χονδρὴ καὶ ἄγρια, ποῦ ἦτο περισσότερο φοβέρα παρὰ ζητιανεία, λέει·

„Λημοσύνη, χριστιανοί!“

Στὸ χέρι κρατᾷ ἓνα χονδρὸ ραβδί, στὸν ὦμο ἔχει κρεμασμένο ἓνα σακκούλι, τὰ ρούχα του εἶναι κουρελιασμένα καὶ περιπατεῖ ἑυπόλυτος.

„Κόπιασε, κακόμοιρε,“ τοῦ λέει ἡ χήρα. „Δὲν ἔχω τὴ δύναμι νὰ σ' ἐλεήσω· μὰ ἐδῶ θὰ βρῆς τουλάχιστον λιγώτερο κρῦο παρὰ ἔξω, καὶ μπορεῖς νὰ καθίσῃς νὰ ξεποστάσῃς μιὰ στιγμή. Κόπιασε!“

Ὁ γέρος ἐσφάλισε τὴ θύρα καὶ πῆγε καὶ κάθισε κοντὰ στὴ σβηστή γωνιά.

„Δὲν εἶναι οὐτ' ἐδῶ ζέστη, οὔτε φέγγει καλὰ. Δὲν μπορεῖς ν' ἀνάψῃς ἓνα δαυλί;“

„Δὲν ἔχω!“ ἀποκρίνεται ἡ χήρα.

Ὁ γέρος κτυπᾷ τὸ χῶμα μὲ τὸ χονδρὸ ραβδί καὶ καταρείνεται· τὰ δυὸ παιδιὰ ξυπνοῦν κι ἀνατινάζονται μ' ὀρθάνοιχτα μάτια.

„Νά!“ φωνάζει τὸ ἀγworάκι, „εἶναι ὁ Ἅγιος Βασίλεις.“

Καὶ τὸ κοριτσάκι ἀπλώνει τὰ χέρια του κατὰ τὸν γέρο καὶ τοῦ χαμογελᾷ φωνάζοντας·

„Καλησπέρα, Ἅγιε Βασίλει!“

Καὶ τὰ δυὸ μ' ἓνα στόμα ξαναλένε·

„Τί χαρίσματα μᾶς φέρνεις, Ἅγιε Βασίλει;“

Ὁ γέρος σὰν νὰ μὴν τ' ἄκουσε γυρνᾷ καὶ λέει τῆς χήρας·

„Δὲν θὰ μοῦ δώσῃς τίποτε νὰ φάω καὶ νὰ πῶ;“

„Τὰ παιδιὰ μου ἔφαγαν σήμερα τὴν τελευταία γωνιά τοῦ ψωμιοῦ, κ' ἐγὼ εἶμαι νηστική ἀπὸ χθές.“

„Ποῦ θὰ πῇ δὲν ἔχεις ἐδῶ οὔτε ψωμί, οὔτε φωτιά, οὔτε τίποτε;“

„Τίποτε,“ ἀποκρίνεται ἡ ἄμοιρη γυναῖκα.

Ὁ γέρος σηκώνεται, ρίχνει τὸ σακκούλι στὸν ὦμο καὶ τραβᾷ κατὰ τὴ θύρα κτυπώντας κάτω μὲ θυμὸ τὸ ραβδί του.

„Μάννα,“ φωνάζει τὸ κοριτσάκι, „γιατί εἶναι θυμωμένος ὁ Ἅγιος Βασίλις;“

„Μάννα,“ φωνάζει τὸ ἀγworάκι, „μὴν ἀφήνης τὸν Ἅγιο Βασίλι νὰ φύγῃ ἔτσι.“

Καὶ τὰ δυὸ μ' ἓνα στόμα ξαναλένε·

„Γιὰ ἰδές, δὲν μᾶς χάρισε τίποτε!“

Καὶ τὰ δυὸ παιδιά κλαίνε κ' ἡ δύστυχη μάννα τὰ φιλεῖ καὶ κλαίει μαζί.

„Γεῖά σου!“ βροντοφωνᾷ ὁ γέρος στὸ κατώφλι τῆς θύρας.

„Μὴ φεύγῃς, Ἅγιε Βασίλι, μὴ φεύγῃς,“ φωνάζουν τὰ δυὸ παιδιά. „Ἐμεῖς εἴμαστε τόσο φρόνιμα.“

„Ἀλήθεια,“ λέει καὶ ἡ χήρα, „εἶναι τόσο φρόνιμα!“

Ἐπειτα γυρνώντας κατὰ τὸ γέρο παρακλητικά·

„Μεῖνε,“ τοῦ λέει σιγαλά, „μεῖνε λιγάκι, μόνον ὡς ποῦ νὰ ξανακοιμηθοῦν εὐχαριστημένα, καὶ νὰ ἰδοῦν στ' ὄνειρό τους τὸν Ἅγιο Βασίλι. Σὰν δὲν τοὺς χαρίζεις τίποτε ἄλλο, χάρισέ τους τὸ γλυκὸ αὐτὸ ὄνειρο.

Ἐκεῖνος ἐκοντοστάθηκε·

„Μεῖνε,“ τοῦ λέει πάλι ἡ χήρα, „μεῖνε, κι ἅμα κοιμηθοῦν, θὰ σ' ἀνάψω λίγη φωτιά νὰ ζεσταθῇς.“

„Καλὰ λοιπόν!“ ἀποκρίνεται ὁ γέρος. „Τώρα ποῦ ἀρχίζεις νὰ γίνεσαι σπλαχνική, μένω.“

Λέγοντας τὰ λόγια αὐτὰ ἀνασέρνει ἀπ' τὸν κόρφο του ἓνα μικρὸ σταμνάκι καὶ κοντοζυγώνει στὰ παιδιά·

„Πιέτε το αὐτὸ μὲ μιάς. Εἶναι ἄγριο καὶ θὰ σᾶς τρυπήσῃ τὸ στομάχι. Μὰ ὕστερα θὰ κοιμηθῇτε γλυκὰ καὶ θὰ ἰδῇτε καλὰ ὄνειρα.“

Τὰ παιδιά ἤπιαν, ἤπιαν ἀχόρταστα κ' ἔπесαν κάτω σὰν ἄψυχα μὲ γλυκὸ χαμόγελο στὰ χεῖλη·

„Τ' εἶν' αὐτό;“ ἐρωτᾷ ἡ χήρα.

„Πιὲ καὶ σύ,“ ἀποκρίνεται ὁ γέρος· „εἶναι ρακί.“

Πίνει, πίνει καὶ ἡ ἄμοιρη γυναῖκα καὶ πέφτει κ' ἐκείνη κάτω σὰν ἄψυχη, μὲ γλυκὸ χαμόγελο στὰ χεῖλη.

Κ' ἔξαφνα θαρρεῖ, πῶς ὁ γέρος ζητιάνος εἶναι στ' ἀληθινὰ ὁ Ἅγιος Βασίλις καὶ πῶς τῆς λέει·

„Ἀφοῦ καὶ σύ, ποῦ δὲν ἔχεις τίποτε, ἤθελες νὰ μ' ἐλεήσῃς, θὰ σ' ἐλεήσω κ' ἐγὼ τώρα. Κύτταξε πῶς θὰ ζούσαν τὰ παιδιά σου, ἂν δὲν ἐρχόμουν ἐδῶ, κύτταξε καὶ τὴ ζωὴ, ποῦ θὰ περάσουν τώρα.“

Καὶ ἡ Ζωή, ποῦ θὰ περνούσαν τὰ παιδιά της, ἦτον φτωχικὴ καὶ ἀπελπισμένη. Τὸ ἀγῶρι ἐγινότανε ταπεινὸς δουλευτής· ἐκέρδιζε τὸ ψωμί του μὲ τὸν ἰδρώτα του, καὶ κατασπαραγμένος ἀπὸ τὴν ἀρρώστια, ποῦ τὸν ἐσαράκωσεν ἀπὸ τὰ παιδιάτικα χρόνια του, ἐξεψυχούσε στὸ νοσοκομεῖο. Καὶ τὸ κοριτσάκι, χειρότερα ἀκόμα, καταντούσε πλάσμα χαμένο, καὶ μάννα καὶ χήρα καὶ αὐτὴ μὲ ὀρφανὰ παιδιά, ποῦ θὰ προσμέναν· κ' ἐκεῖνα νηστικά καὶ ξεπαγιασμένα τὸν Ἅγιο Βασίλι. Καὶ αὐτὰ πάλι θὰ γεννούσαν ἄλλα παιδιά δυστυχισμένα, καὶ ἄλλα καὶ ἄλλα· καὶ ὁ κόσμος ὅλος θὰ γέμιζεν ἀπὸ καλύβες φτωχικὲς καὶ χήρες μάννες, ποῦ θὰ περνούσαν τὴ νύχτα τῆς Παραμονῆς καθὼς αὐτή.

Μὰ ἡ Ζωὴ ποῦ θὰ περάσουν τὰ δυὸ ὀρφανὰ τώρα μὲ τὴ χάρι τοῦ Ἁγίου Βασίλι, τί Ζωὴ χαρούμενη! Παντοῦ Ξαστεριά, παντοῦ χρυσάφι, παντοῦ παιγνίδια καὶ πανηγύρια, παντοῦ τραγούδια καὶ γέλοια! Κι ὅλ' αὐτὰ μέσα σὲ μι' ἀτέλειωτη τοῦ ἡλίου λαμπράδα.

ὦ! τί γλυκός, τί ζεστός, τί χαρούμενος, τί ἔμορφος ἥλιος! Πῶς ἀνοιγεν ὀλόφωτος μὲ μιᾶς ψηλὰ στὸν οὐρανὸ σὰν κανένα θεώρατο λουλούδι.

Γιὰ μιὰ στιγμή ἡ ἄμοιρη χήρα μισάνοιξε τὰ μάτια της καὶ εἶδε τὸν γέρο Ζητιάνο ποῦ ἔρριχνε κάτι καὶ ἀναπτε τὴ σβησμένη γωνιά.

Καὶ τώρα αὐτὴ ἡ φωτιὰ ἦτον ποῦ λαμπάδιαζεν ὀλόφωτη μὲ μιᾶς σὰν κανένα θεώρατο λουλούδι.

Ὅλοένα μεγαλύτερος, χαρωπότερος, ζεστότερος φεγγοβολοῦσεν ὁ ἥλιος.

Καὶ μέσ' στὸν γαλανὸν οὐρανὸ, χρυσοφωτισμένον ἀπὸ τὸν ἥλιο, ἀνάμεσα στὰ παιγνίδια, στὰ πανηγύρια, στὰ γέλοια καὶ στὰ τραγούδια, τὰ δυὸ ὀρφανὰ ἐξεφτερούγιαζαν μὲ ὀρθάνοιχτα φτερά, φτερά χρυσᾶ, φτερά κόκκινα, φτερά ποῦ καθὼς ἐξεσπάθωναν στὸν ἀέρα, γλυκολαλούσαν οὐράνια ψαλμωδία, ψαλμωδία τοῦ Ὁσαννά!

Δοξασμένος ὁ Ἅγιος Βασίλις! κελαδοῦσεν ἡ μουσικὴ ἐκείνη. Δοξασμένος αὐτὸς ποῦ μᾶς ἔκαμε τὴν καλύτερη ἐλεημοσύνη, αὐτὸς ποῦ μᾶς ἔσωσεν ἀπὸ ὅλες τὲς δυστυχίες, αὐτὸς ποῦ μᾶς ἀνοίξε τὸν παράδεισο, αὐτὸς ποῦ μᾶς ἐκοίμισε γιὰ πάντα μέσ' στ' ὁλομορφο ὄνειρό μας, καὶ μᾶς ἐκοίμισε τόσο βαθειά, ποῦ τίποτε πλιὰ δὲν μπορεῖ νὰ μᾶς ζυπνήσῃ.

Καὶ ἡ ἄμοιρη χήρα ἀνοίξε πάλι τὰ μάτια της γιὰ ὕστερη φορά, κ' ἐκεῖ ποῦ ἔννοιωθε, πῶς ξεψυχᾷ καὶ πεθαίνει καὶ αὐτή,

εἶδε τὰ δυὸ παιδιά της πεθαμμένα ἔμπρός της καὶ λαμπροφωτισμένα ἀπὸ τὸν ὀλόφλογον ἥλιο, ποῦ ἄναψεν ὁ σπλαχνικὸς Ζητιάνος ἐκεῖ στὴ γωνιά, φωτιά τῆς χαρᾶς γεννημένη ἀπὸ τὴν τόση δυστυχία.

4. Ἡ Βασιλοπούλα κι ὁ παράλυτος.

(Κωνσταντῖνος Μάνος, 1893)

Πορφυρογέννητη βασιλοπούλα, κοπέλα δεκάξι χρόνων, ἡ Ζωή, ἡ κόρη τοῦ Καλογιάννη, ἦτανε τὸ ρόδο τοῦ Παλατιοῦ. Οἱ μοῖρες τὴν εἶχανε προικίσει μ' ὅλες τὶς ὁμορφίες καὶ μ' ὅλες τὶς καλοσύνες. Γαλανομάτα καὶ χρυσομαλλοῦσα, δαχτυλιδόμεση καὶ βεργολυγερή, ἀγνὴ καὶ σοβαρὴ καὶ καταδεχτικὴ, μάγευε τὴν κάθε καρδιά.

Τριγυρισμένη ἀπὸ τὶς δούλες της καὶ τὶς βάνιες της καὶ τὶς ἀναδεξιμίες της καὶ τοὺς ἀνθηφόρους της, ἄφηνε συχνὰ τὰ περήφανα δώματα τῆς Πορφύρας, ἔμπαινε στὴ σέδια της καὶ κατέβαινε στὴν Πόλι νὰ μοιράσῃ ἐλεημοσύνες. Κ' οἱ φτωχοὶ τὴν προσκυνοῦσανε σὰν ἄγγελο, σὰν οὐράνια παρθένα.

Καὶ μπρὸς στὴ Χαλκῇ, στὴν Πόρτα τοῦ παλατιοῦ κάθουνταν ἕνας παράλυτος, ὡς εἴκοσι χρόνων. Τὸν εἶχανε φέρει μιὰ μέρα, τὴν ὥρα ποῦ ἔβγαινε ἡ βασιλοπούλα. Οἱ δομέστικοι τὸν διώχνανε μὲ θυμὸ καὶ μὲ φωνές. Μὰ ἡ βασιλοπούλα τὸν εἶδε καὶ τότε σπλαχνίστηκε·

„Χαρίστε τοῦ φτωχοῦ μιὰ γωνιά στὸν ἥλιο καὶ μιὰ σκέπη ἀπ' τὴ βροχὴ κι ἀπ' τὰ χιόνια.“

Κι ἀπὸ τότε τὸν ἄφηναν ἐκεῖ. Κάθε φορὰ ποῦ ἔβγαινε ἡ βασιλοπούλα αὐτὸν πρῶτον ἐλεοῦσε. Κι ὅταν γύριζε στὸ παλάτι, πρὶν μπῆ στὴ Χαλκῇ, τοῦ ἔστελνε μὲ τὸ βασιλικὸ χαμόγελό της παρηγοριὰ κ' ἐλπίδα.

Ἐλπίδα; Καὶ τί μπορεῖ νὰ ἐλπίσῃ τὸ σκουλήκι τῆς γῆς;

Κι ὅμως! Αὐτὸς, ὁ φτωχὸς παράλυτος, ὁ κουρελιασμένος, ὁ ρυπαρὸς, αὐτὸς, τὸ σκουλήκι τῆς γῆς, ἀγάπησε μ' ὅλο τὸν ἔρωτα τῆς ψυχῆς του τὴν αἰθέρια πεταλούδα, τὴν πορφυρογέννητη βασιλοπούλα. Κι ὅλα τὰ βάσανα, ποῦ εἶχε τραβήξει ὡς τότε, ἡ φτώχεια κ' ἡ κακομοιριά κ' ἡ ἀρρώστια κ' ἡ βρώμα κ' ἡ κατηφρόνια, ἦτανε τιποτένια μπρὸς τὰ σημερινὰ του. Τέτοια λαύρα καὶ πίκρα καὶ καημός!

Καὶ κάθε φορὰ ποῦ τὴν ἔβλεπε, ἔχανε κ' ἕνα κομμάτι τῆς ζωῆς του. Καὶ ξεψυχοῦσε ἀπὸ ἀγάπη.

Μιὰ μέρα ἔβγαινε πάλι ἡ βασιλοπούλα. Κ' ἦρθε κοντά του γιὰ νὰ τὸν ἐλεήσῃ. Κι ὁ παράλυτος τῆς εἶπε·

„Ἐλέησέ με, βασιλοπούλα μου, καὶ δός μου τὸ φιλί σου, ποῦ μόνο μπορεῖ νὰ με γιατρέψῃ.“

Κ' ἡ πορφυρογέννητη βασιλοπούλα ἔσκυψε καὶ φίλησε στὸ μέτωπο τὸν παράλυτο. Καὶ τὴν ἴδια στιγμή ὁ φτωχὸς ἔσπύχθηκε.

Καὶ γιατρεμένη κ' ἐλεύθερη ἡ ψυχὴ του ἀνέβηκε στὸ γαλανὸν αἰθέρα.

5. Ἡ Βρύσι τῆς Κόρης.

(Μήτσος Χατζόπουλος, 1893)

Μέσ' στὰ χρόνια τὰ παλιά, τὰ χρόνια τὰ εὐτυχισμένα τὸ βασιλόπουλο τῆς χώρας βγήκε στὸ κυνήγι μὲ τ' ἀσκέρι του. Γύρισε βουνὰ καὶ λαγκάδια, πέρασε λόγγους καὶ κάμπους, ὅσο ποῦ ἔφτασ' ἓνα φλογερὸ μεσημέρι στὰ ριζιά τ' ἀψηλοῦ βράχου μὲ τὴν ὀρθὴ καὶ κατὰψηλὴ λεύκα στὴν κορφή. Ἐκεῖ λιμέριασε μὲ τ' ἀσκέρι του. Σὰν δρόσισε λιγάκι, τὸ βασιλόπουλο ἀνέβηκε ἀψηλὰ στὴν κορφή, στὸ ξάγναντο, καταμόναχο. Κανένας δὲν ἀνέβαινε ποτὲ στὴν κορφή τοῦ βράχου. Ἐκεῖ πάνω ἦταν μιὰ καλύβα πλεγμένη μ' ἀμαλαγιᾶς καὶ φτέρες τοῦ βουνοῦ. Μέσα στὴν καλύβα κάθονταν μιὰ βοσκοπούλα ὁμορφῆ, ὅσο νὰ πῆς. Σὰν τὴν εἶδε τὸ βασιλόπουλο, πῆγε νὰ χάσῃ τὰ λογικά του, σὰν τὸ εἶδε ἡ βοσκοπούλα τὸ βασιλόπουλο, ἔχασε τὸ νοῦ της. Ἐκεῖ στὴ φτωχικὴ καλυβούλα ἔστησε τὴ φωλιά του τ' ἀγαπημένο ζευγάρι, ἐκεῖ στὸ ἐρημικὸ καλύβι ἔπλεξε μὲ χρυσὴ κλωστή τίς καρδιές τους ὁ ἔρωτας. Πέρασαν μέρες, μῆνες, χρόνος, καὶ τ' ἀσκέρι τοῦ κάκου γύρευε νὰ μάθῃ, τί λογῆς ἀφορμὴ εἶχε τὸ βασιλόπουλο νὰ κάθε-ται τόσον καιρὸ σ' ἐκείνη τὴν ἐρημιά.

Ἔτσι μιὰ μέρα ἔρχεται μίλημα στὸ βασιλόπουλο νὰ πάῃ στὸ σεφέρι. Κακὸ κι ἀπελπισμὸς στ' ἀγαπημένο ταίρι! . . . Ἡ καημένη ἡ βοσκοπούλα ἔπεσε μέσα στὴν ἀγκαλιὰ τοῦ καλοῦ της, τὸν ἔσφιξε σφιχτὰ σφιχτὰ μὲ τὰ χεράκια της, καὶ τὸν κράτησε ὅλη τὴ νύχτα ἀπάνω στὰ στηθάκια της καὶ δὲν τὸν ἄφησε νὰ φύγῃ, προτοῦ νὰ τῆς ὀρκιστῇ στὰ μάτια της τὰ γλυκά, πῶς γρήγορα θὰ ξαναγύριζε στὸ καλυβάκι τὸ ἐρημικόν. Καὶ τὸ πρῶτ' ὃ βασιλόπουλο ἔφυγε μὲ καμένη τὴν καρδιά. Ἐφυγε γιὰ νὰ μὴν ξαναγυρίσῃ πιά. Πῆγε ἀπὸ κακὸ σπαθὶ στὸ σεφέρι. Κ' ἡ βοσκοπούλα ἡ καημένη κάθονταν μερόνυχτα στὴν κορφή τοῦ βράχου, μὲ γυρισμένα τὰ μάτια πέρα κατὰ τὸν κάμπο, κ' ἔκλαιε, ἔκλαιε ὀλοόνα. Τὰ πολλὰ τὰ δάκρυα σὰν ἔπεφταν καφτερὰ, βαθοῦλαιναν τὸν ξερόβραχο καὶ πήγαιναν βαθειὰ στὰ σπλάχνα του. Πέρασε καιρὸς κ' ἡ βοσκοπούλα ἔκλαιε, ἔκλαιε, ὅσο ποῦ ἀπόμεινε

ένας ἴσκιος μονάχα. Ἀπ' τὴν πολλή της θλίψι τὴν συμπόνεσε τότες κι ὁ Ξερόβραχος· ἄνοιξε μιὰ νύχτα τὴν πέτρινη ἀγκαλιά του καὶ τὴν ἔκλεισε μέσα στὰ σπλάχνα του. Μὰ καὶ μέσα στὸ βυθὸ τοῦ βράχου κλαίει, κλαίει ἀκόμα ἡ βοσκοπούλα, καὶ τὰ δάκρυα της κατασταλάζουν ἀπὸ τὸν Ξερόβραχο μὲ θλιβερὸ παράπονο, γυρεύοντας τὸ δυστυχισμένο βασιλόπουλο, ποῦ πῆγε ἀπὸ κακὸ σπαθὶ στὸ σεφέρι. Μὰ δὲν τὸ βρίσκουν πουθενά, καὶ γίνονται φαρμάκι καὶ πικρὴ χολὴ ὀλοένα τὰ πολλὰ της δάκρυα, κι ἄλλοιὰ κι ἄλλοί-μονο στὴ λυγερὴ τοῦ χωριοῦ, ποῦ θὰ θελήσῃ νὰ γεμίσῃ τὴ στάμνα της ἀπὸ τὴ Βρύσι τῆς Κόρης.

6. Ἡ Νέα Διαθήκη, κατὰ τὸ Μαθθαῖο κ. 13.

(Ἀλέξανδρος Πάλλης, 1902)

Ἐκείνη τὴν ἡμέρα βγῆκε ἀπὸ τὸ σπίτι ὁ Ἰησοῦς καὶ κάθουνταν κοντὰ στὴ λίμνη, καὶ μαζεύτηκαν κοντά του πλήθη πολλὰ, τόσο ποῦ μπῆκε σὲ καράβι καὶ καθότανε, καὶ τὸ πλήθος ἔστεκε ὅλο στὴν ἀκρογιαλιά. Καὶ τοὺς μίλησε πολλὰ μὲ παραβολὰς κ' εἶπε· „Νά, βγῆκε ὁ σπάρτης νὰ σπείρῃ. Καὶ καθὼς ἔσπερνε, ἄλλα πέσανε σιμὰ στὸ δρόμο, κ' ἦρθαν τὰ πουλιὰ καὶ τὰ ἔφαγαν. Κι ἄλλα ἔπεσαν ἀπάνου σὲ πετρώτοπους ὅπου δὲν εἶχε χῶμα πολὺ, κι ἀμέσως βγῆκανε μὲ τὸ νὰ μὴν εἶχε βάθος γῆς, καὶ σὰ βγῆκε ὁ ἥλιος, κἀήκαν, κι ὄντας δίχως ρίζα ξεράθηκαν. Κι ἄλλα πέσανε στ' ἀγκάθια ἀπάνου, καὶ μεγάλωσαν τ' ἀγκάθια καὶ τὰ συνεπνίξαν. Κι ἄλλα πέσανε στὸ χῶμα τὸ καλὸ κ' ἔδιναν καρπὸ, ἄλλο ἑκατὸ κι ἄλλο ἑξήντα κι ἄλλο τριάντα. Ὅποιος ἔχει αὐτιά, ἄς ἀκούῃ.“

Καὶ πῆγαν οἱ μαθητὰδες του καὶ τοῦ ἔπανε· „Γιατί τοὺς μιλᾷς μὲ παραβολὰς;“ Κ' ἐκεῖνος ἀποκρίθη καὶ τοὺς εἶπε πῶς· „Ἐσὰς σὰς δόθηκε νὰ μάθετε τὰ μυστικὰ τῆς βασιλείας τῶν οὐρανῶν, μὰ σ' ἐκείνους δὲ δόθηκε. Γιατί σ' ὅποιον ἔχει θὰ δοθῇ καὶ περισσέψῃ· κι ὅποιος δὲν ἔχει θὰν τοῦ πάρουν κι ὅτι ἔχει. Γιὰ τοῦτο τοὺς μιλῶ μὲ παραβολὰς, γιατί βλέποντας δὲ βλέπουν κι ἀκύντας δὲν ἀκούνε μήτε νοιώθουν. Καὶ τοὺς γίνεται ἡ προφητεία τοῦ Ἡσαΐα, ποῦ λέει· ‘Μὲ τὴν ἀκοὴ θ' ἀκούστε καὶ δὲ θὰ νοιώστε, καὶ βλέποντας θὰ βλέψτε καὶ δὲ θὰ δῆτε· γιατί χόντρηνε τούτου τοῦ λαοῦ ἡ καρδιά, καὶ μὲ τ' αὐτιά βαρεῖακουσαν καὶ τὰ μάτια τοὺς σφάλισαν, μὴν τυχόνε δοῦνε μὲ τὰ μάτια κι ἀγροικήσουν μὲ τ' αὐτιά καὶ μὲ τὴν καρδιά τοὺς νοιώσουν, καὶ γυρίσουνε καὶ τοὺς γιατρέψω.’ Ὅμως ἔσας καλὸτυχὰ τὰ μάτια γιατί βλέπουν, καὶ τ' αὐτιά σας γιατί ἀκούν· τί ἀληθινὰ σὰς λέω, πῶς πολλοὶ προφῆτες κι ἄγιοι ἀποθύμησαν νὰ δοῦν τὰ ὅσα

βλέπετε καὶ δὲν εἶδαν, καὶ ν' ἀκούσουν ὅσα ἀκούτε καὶ δὲν ἄκουσαν. Ἐσεῖς λοιπὸν ἀκούστε τὴν παραβολὴ τοῦ σπάρτη. Καθενὸς π' ἀκούει τῆς βασιλείας τὸ λόγῳ καὶ δὲ νοιώθει, ἔρχεται ὁ Κακὸς κι ἀρπάζει τὸ σπαρμένον μέσα στὴν καρδιά του· αὐτὸς εἶναι ποὺ σπάρθηκε σιμὰ στὸ δρόμο. Κι ὁ σπαρμένος στοὺς πετρώτοπους, αὐτὸς εἶναι π' ἀκούει τὸ λόγῳ καὶ ποὺ εὐτὺς μετὰ χαρᾶς τότε δέχεται, μὰ δὲν ἔχει ρίζα μέσα του, μόνε εἶναι πρόσκαιρος, καὶ μόλις τύχη ἀπὸ τὸ λόγῳ συφορὰ ἢ καταδρομὴ, εὐτὺς σκουντάφτει. Κι ὁ σπαρμένος μέσα στ' ἀγκάθια, αὐτὸς εἶναι π' ἀκούει τὸ λόγῳ, κ' ἡ συλλογὴ τοῦ κόσμου κ' ἡ ἀπάτη τοῦ πλοῦτου συνεπνίγει τὸ λόγῳ καὶ γίνεται ἄκαρπος. Κι ὁ σπαρμένος στὸ καλὸ τὸ χῶμα ἀπάνου, αὐτὸς εἶναι π' ἀκούει τὸ λόγῳ καὶ ποὺ νοιώθει, ποὺ δὰ καρποφορᾷ καὶ κάνει ἄλλος ἑκατὸ κι ἄλλος ἑξήντα κι ἄλλος τριάντα.“

Καὶ μιὰ ἄλλη ἀκόμα παραβολὴ τοὺς εἶπε λέγοντας· „Ἐμοιασε ἡ βασιλεία τῶν οὐρανῶν σὰν ἄνθρωπος ποὺ ἔσπειρε καλὸ σπόρο στὸ χωράφι του. Κ' ἐνῷ ἐκοιμούνταν οἱ ἄνθρωποι, ἦρθε ὁ ἐχτρός του κ' ἔσπειρε κατόπι ἀνάμεσα στὸ στάρι ἡρὲς κ' ἔφυγε. Κι ὅτα βλάστησε τὸ χόρτο κ' ἔκανε καρπὸ, τότες φάνηκαν κ' οἱ ἡρὲς. Καὶ πὰν τοῦ νοικοκύρι οἱ σκλάβοι καὶ τοῦ λέν: „Ἀφέντη, δὲν ἔσπειρες καλὸ σπόρο στὸ χωράφι σου; πῶς λοιπὸν ἔχει ἡρὲς;” Κ' ἐκεῖνος τοὺς εἶπε· „Ἐχτρός ἄνθρωπος τό 'κανε αὐτός.” Κ' ἐκεῖνοι τοῦ λένε· „Θέλεις λοιπὸν νὰ πάμε καὶ νὰν τίς μαζέψουμε;” Κ' ἐκεῖνος λέει· „Ὅχι, μήπως μαζεύοντας τίς ἡρὲς ξεριζώστε μαζί τους τὸ στάρι. Ἀφήστε τα μαζί νὰ μεγαλώσουν καὶ τὰ δυὸ ὡς στὸ θέρος· καὶ τὸν καιρὸ τοῦ θέρου θὰ 'πῶ στοὺς θεριστάδες· μαζέψτε πρῶτα τίς ἡρὲς καὶ δέστε τες δεμάτια νὰν τίς κάψουμε, καὶ τὸ στάρι συνάξτε το στὴν ἀποθήκη μου.”

Καὶ μιὰ ἄλλη ἀκόμα παραβολὴ τοὺς εἶπε λέγοντας· „Μοιάζει ἡ βασιλεία τῶν οὐρανῶν σπυρὶ σινάπῃ ποὺ τὸ πῆρε κ' ἔσπειρε ἕνας ἄνθρωπος στὸ χωράφι του· ποὺ 'ναι πιὸ μικρὸς ἀπ' ὅλους τοὺς σπόρους, μὰ σὰ μεγαλώσῃ, ξεπερνᾷ τὰ χόρτα καὶ γίνεται δέντρο, τόσο ποὺ πὰν τὰ πετούμενα τ' οὐρανοῦ καὶ φωλιάζουνε στὰ κλαδιά του.“ Ἄλλη παραβολὴ τοὺς εἶπε· „Μοιάζει ἡ βασιλεία τ' οὐρανοῦ προζύμῃ, ποὺ τὸ πῆρε μιὰ γυναικα κ' ἔχωσε μέσα σὲ τρία σάτα στάρι, ὅσο ποὺ ἀνέβηκε ὄλο.“

“Ὅλα αὐτὰ τὰ μίλησε ὁ Ἰησοῦς μὲ παραβολὰς στὰ πλήθη, καὶ χωρὶς παραβολὴ δὲν τοὺς μίλησε τίποτα, γιὰ ν' ἀληθύνῃ τὸ εἰπωμένο μέσο τοῦ Προφήτη ποὺ λέει· “Θ' ἀνοίξω μὲ παραβολὰς τὸ στόμα μου, θὰ βγάλω τὰ κρυμμένα ἀπ' ὅτα θεμελιώθη ὁ κόσμος.”

7. Ἡ φιλολογία μας.

(Κωστής Παλαμάς, 1902)

Φίλε κύριε, ρωτᾷτε· ὑπάρχει σήμερα φιλολογία στὴν Ἑλλάδα; Ἄνθρωποι δηλονότι ποὺ νὰ παράγουν ἔργα λογοτεχνικά, τὰ ὠραῖα παιδιὰ τῆς Φαντασίας, καὶ ποὺ νὰ προσέχωνται καὶ ποὺ νὰ θαυμάζονται. Αὐτὸ τὸ ὄνομα φιλολογία κοινὸν σ' ἐμᾶς ἐδῶ, ὅπως δὲ συμβαίνει ἄλλου, καὶ γιὰ κείνους ποὺ σπουδάζουν κ' ἐρμηνεύουν τοὺς κλασσικούς, καὶ γιὰ κείνους ποὺ σπουδάζουν ἢ ἐρμηνεύουν τὸν κόσμον γύρω τους καὶ τὰ βάθη τῆς ψυχῆς, δείχνει, πῶς ἡ φαντασία δὲν ἔχει σ' ἐμᾶς ἐδῶ τὸν τόπο τῆς ξεχωριστοῦ καὶ ἀναγνωρισμένου καὶ πυργοφύλαχτο καθὼς ἄλλου. Ὅμως παντοῦ ἡ φαντασία ὑπάρχει — „Τὸ Πνεῦμα ὅπου θέλει πνεῖ“ — καὶ καμιά φορά θαματοουργεῖ. Εἶναι φυτὰ ποὺ ἀνθίζουνε σὲ ὅλα τὰ κλίματα· ὅμως ἐδῶ ἀρρωσθημένα καὶ κακόμοιρα, κ' ἐκεῖ μεστὰ καὶ ἀκόλαστα. Τὸ εὐγενικώτατο φυτὸ ποὺ ποιητὴς ὀνομάζεται (καὶ ποιητὴ ὡς τὸν εἰπούμε κάθε λαμπροφάνταστο πλάστη κάποιος καλλονῆς μὲ τὸ λόγο, μὲ τὸν ἦχο, μὲ τὸ χρῶμα, μὲ τὸ σχῆμα, μὲ τὸ ἔργο), τὸ φυτὸ αὐτὸ δὲν ἔχει στὴ χώρα μας μήτε τὴν ἀχάμνια, ποὺ θὰ εἶχε ἄλλοτε ἢ ποὺ θὰ εἶχε ἄλλου, μήτε τὸ μέστωμα, ποὺ δείχνει σὲ ἄλλους τόπους καὶ ποὺ ταίριαζε κ' ἐδῶ νὰ δείχνῃ. Τοῦ ὠραίου μας αὐτοῦ φυτοῦ δὲν τοῦ φταίει τὸ χῶμα· τοῦ λείπει τὸ πλούσιο πότισμα καὶ τὸ χέρι τὸ φροντιστικόν, γιὰ νὰ τοῦ κρατῇ πάντα γυαλιστερὴ τὴν πρασινάδα καὶ τ' ἀνθὰ δροσόπνοα.

Κ' ἔτσι καλὰ, φίλε κύριε. Ἔχουμε ἀνθρώπους διαλεχτοὺς τῆς Φαντασίας καὶ τῆς Τέχνης ἄξιους. Ποιὸς μὲ κάποια σκέψι φωτεινὴ καὶ μὲ κάποια γνώμη ἀνεπηρέαστη θὰ μπορούσε νὰ εἰπῇ, πῶς φιλολογία δὲν ὑπάρχει στὸν τόπο μας; Αὐτὸς ὁ τόπος εἶναι βέβαια καλότηχος, γιατί μὲ τὸ σωρὸ τοὺς βγάζει τοὺς ἐμετικούς ἀεροκοπανιστάδες τῶν πεζῶν καὶ τῶν ἑμμετρῶν φλυαριῶν καὶ τοὺς ἄλλους ἐκείνους τοὺς ἀνήθικους, ποὺ ἐπειδὴ δὲν ἔχουν ὅπλα ἰσόβαρα γιὰ νὰ χτυπήσουν τὰ ἔργα ποὺ τοὺς κάθονται στὸ στομάχι, παίρνουν ἄγιες καὶ ἱερὰς ιδέας καὶ πίσω ἀπ' αὐτὰς ταμπουρίζονται καὶ κλεφτοπόλεμο στένουν κατὰ τῶν δυνατῶν καὶ λυσσαλέα μετατοπίζουν τὰ ζητήματα καὶ μοιάζουν ἐκείνους, ποὺ σκεπάζουνε μὲ τὴν ἐθνικὴ σημαίᾳ τὰ πιὸ χυδαῖα τοὺς γλεντοκοπήματα, τὰ πάθη τους τὰ πλεόν ἀνίδια. Ὅμως αὐτὸς ὁ ἴδιος τόπος ἔχει τὸ ἀτύχημα μέσα του νὰ κρατῇ καὶ κάποια ὀνόματα, ποὺ κάπως δείχνουν, πῶς ἀγάγια ἀγάγια σαλεύουνε κ' ἐδῶ καὶ περπατοῦν καὶ ὑψώνονται τὰ φιλολογικά μας, καὶ ἴσως γενναϊότερα καὶ ὠραϊό-

τερα ἀπὸ ἄλλοτε. Περιορίζομαι σὲ μερικὰ ἀπὸ τὰ ὀνόματα, ποῦ ἀναφέρατε τὶς προάλλες μέσα στὴν „Ἀκρόπολιν“¹⁾ σας, φίλε κύριε. Ὁ Βερναδάκης, ὁ Δροσίνης, ὁ Καρκαβίτσας, ὁ Παπαδιαμάντης, ὁ Μητσάκης, ὁ Μαλακάσης, ὁ Μποέμ. Γνωρίζω, πῶς τὰ περισσό-τερα ἀπὸ τὰ ὀνόματα αὐτὰ θὰ νοιώσουν κάποιαν ἀνατριχίλα ἀπο-στροφῆς, ποῦ ἔτσι ἀσυλλόγιστα κοντὰ τὸ ἓνα μὲ τὸ ἄλλο τὰ ’πί-θωσα. Τί νὰ γίνη! Ἐσεῖς φταίτε, κύριε, ποῦ δώσατε τὴν ἀφορμὴ.

Ἄν κάποια περιφρόνησι πρὸς τοὺς ἄλλους καὶ πολὺ περισ-σότερο πρὸς τοὺς γείτονες ταιριάζει στὸν ποιητὴ καὶ τοῦ δυνα-μώνει τὸ ἔργο, καθὼς τονώνουν τὸ κορμὶ κάποια πολὺ πικρὰ φάρμακα, φοβοῦμαι, πῶς τοῦ εἵδους αὐτοῦ ἡ περηφάνεια τὸ παρα-κάνει ἐδῶ πέρα. Ἄς εἶναι. Ἄν μὲ ρωτᾶτε, ἐγὼ πολλὰ ὀνόματα τιμῶ μὲ τὴν τιμὴ, ποῦ καθενὸς τοῦ πρέπει. Στὴν πατρίδα τῆς πολυθεΐας τέτοια λατρεία δὲν εἶναι ἄπρεπη. Ἄπρεπη εἶναι ἡ σταυ-ροφορία τοῦ εὐνούχου σχολαστικοῦ κατὰ τοῦ τολμηροῦ τεχνίτη, ποῦ νέους δρόμους ψάχνει ν’ ἀνοίξη, τοῦ πεζοῦ ἀερολόγου, ποῦ φαντάζεται νὰ δασκαλέψῃ τὸν ποιητὴ, ποῖα ἰδέα πρέπει νὰ τὸν συγκινή καὶ ποῖα γλῶσσα πρέπει νὰ μεταχειρίζεται!

Ἄλλο τὸ Ζήτημα, ἂν προσέχει ὁ κόσμος στὸν ποιητὴ. Ἡ προσοχὴ ἢ ἀπροσεξία τοῦ κόσμου δὲν ἔχει τίποτε νὰ κάμῃ μὲ τὴν ἀξία τοῦ ποιητῆ, καὶ δὲν εἶναι ἱκανὴ νὰ τοῦ σταματήσῃ τὸ ἔργο. Ἰσως ἀνάγκη νὰ ξεχαστῇ λιγάκι καὶ νὰ καταφρονεθῇ γιὰ καιρὸ ὁ ποιητής, γιὰ νὰ μείνῃ πιὸ ἐλεύτερος νὰ δημιουργήσῃ μέσα στὴν εὐεργετικὴ ἀγκαλιὰ τῆς μητέρας Μοναξιάς. Εἶναι βαθὺς ὁ στίχος, ποῦ τελειώνει ἓνα του ποίημα ὁ Σίλλερ²⁾ καὶ μπορεῖ κ’ ἐδῶ νὰ ταιριαστῇ: „Ὅτι γραμμένο εἶναι νὰ Ζήσῃ στὸ τραγοῦδι, πρέπει νὰ λείψῃ στὴ Ζωή.“ Ὅταν ὅμως ἡ ἀδιαφορία γύρω παρα-τεντώνεται, κίντυνος εἶναι νὰ δυσκολέψῃ τὰ βήματα τοῦ ποιητῆ. Ὁ Βερναδάκης δὲν ἐμποδίζεται νὰ γράψῃ τὸ „Νικηφόρο Φωκᾶ“· μόνο πῶς ἀκόμα δὲν ἐστάθῃ δυνατό νὰ τὸν ἀνεβάσῃ στὸ θέατρο ποῦ θ’ ἀξίζε. Ὁ Δροσίνης, μέσα στὶς ἄλλες του φροντίδες, νομίζω πῶς ζηλότυπα φυλάει στὸ συρτάρι του τὰ πλέον ἄσφογα καλλι-τεχνήματα. Ὁ Καρκαβίτσας, ἐξόριστος στὰ χιόνια τῶν συνόρων τῶν θεσσαλικῶν, εἶμαι βέβαιος, πῶς δὲν ἐμποδίζεται ἀπὸ τοῦτο, νὰ πλάθῃ ἀγάλια ἀγάλια μεγαλόπνοο τὸν „Ἀρματωλό“ του. Μὰ ὁ ἄνθρωπος δὲ θὰ μπορῇ πλέον ἀπὸ δικὰ του κομποδέματα νὰ τυπώνῃ τὰ βιβλία του, καὶ ὡς στὴν ὥρα ἡ τόλμη τῶν φιλολογικῶν ἐκδοτῶν δὲν ἀπλώθηκ’ ἐδῶ παραπέρα ἀπὸ τὸν „Περιπλανώμενο

1) An Athenian newspaper, to which the essay is addressed as a letter.

2) Schiller.

Ἰουδαῖοι“ καὶ ἀπὸ τὰ λογῆς λογῆς Ἀναγνωσματοάρια. Ὁ Παπαδιαμάντης ὅταν ἡ Ζήτησις τῶν περιοδικῶν καὶ τῶν ἐφημερίδων θυμᾶται κτὶ αὐτόν, προσφέρει κανένα τοῦ διηγηματάκι· μὰ εἶναι μοναδικὸ φαινόμενο πνευματικῆς κακομοιρίας, ὅτι βιβλίον δὲν ἀπόχτησε ἀκόμα ἕνας ἀπὸ τοὺς πρὸ ποιητικοὺς ἀντιπρόσωπους τῆς νεοβυζαντινῆς τέχνης. Καὶ τοῦ Μητσάκη τὰ πεζογραφήματα, ποὺ φέρνουν ζωηρότατη τὴ βούλα μιᾶς ἐποχῆς ὀργανισμοῦ φυσιοκρατικοῦ σημαντικῆς κ' ἐνὸς ἀναρχικοῦ ἀτομισμοῦ στὴ γλῶσσα μας ἀξιοσπούδαστου, εἰν' ἐλπίδα νὰ τὰ ξεθάψῃ ποτὲ κανεὶς ἀπὸ κεῖ ποῦ βρίσκονται, σχεδὸν ἀγνώριστα; Δόξα νὰ ἔχουν τὰ „Παναθηναῖα“¹⁾, βλέπουμε κάποτε καὶ πότε ἐκεῖ κομματιαστοὺς κάποιους ὠραίους στίχους τοῦ Μαλακάση. Ὅσο γιὰ τὸ Μποέμ, ἀπὸ τότε ποῦ καβαλλίκεψε ἀλὰ Νίτσε²⁾ τὴ Μοῖρα του, καταφρονεῖ, ὡς ταπεινὰ βέβαια καὶ ὡς πρόστυχα, κάθετι ποῦ θὰ τοῦ θυμίζῃ καὶ τὴ λέξι ἀκόμα ἡθοιογραφία, πολὺ δὲ περισσότερο τὴ χοντροκοπιὰ τῆς Ροῦμελης.

Κατάρες καὶ περιγέλασματα γιὰ τὸ „Ρωμαϊκὸ θέατρο“ τοῦ Ψυχάρη δὲν ἔλειψαν, καθὼς πάντα. Καὶ τί μ' αὐτό; Μέσα στίς τρακόσες τοῦ σελίδες ἡ ἐθνικὴ ψυχὴ μιλεῖ παλληκαρίσια καὶ μεγαλόστομα, καὶ δὲν ἔχουμε πολυσυνηθίσει σὲ τέτοιο μῆλημα (τ' ὠμολόγησε κ' ἕνας ἀπὸ τοὺς πλέον τυφλοὺς, ἀλλὰ καὶ ἀπὸ τοὺς πλέον καλοπροαίρετους πολέμιους τοῦ λεγομένου Ψυχαρισμοῦ, ὁ φίλος μου συντάχτης τοῦ „Ἀγῶνος“)³⁾· δὲν εἶναι λίγα τὰ μέρη, ποῦ ἀντιφέγγει μέσα στὸ βιβλίον αὐτὸ δραματικά κ' ἐλληνικώτατα ἡ γυναικολάτρισσα φιλοσοφία τοῦ Βινύ, ποῦ ξεσπάει κάτι ἀπὸ τὸ σκληρὸ περιγέλασμα τοῦ Ἀριστοφάνη, ποῦ γλυκοκελαϊδάζει κάτι, ποῦ δὲν ξέρω γιατί μου θυμίζει „τ' Ὀνειρο τῆς καλοκαιρινῆς νυχτῆς“ τοῦ Σαίξπηρ. Μέσα σὲ ὅλη τὴν παραζάλη τῆς δημοσιογραφικῆς καὶ τῆς κοινωνικῆς ἐργασίας της μία γυναῖκα, ἡ Καλλιρρόη Παρρέν, μπορεῖ καὶ καταγίνεται στὸ γράψιμο τῆς γενναίας μυθιστορικῆς τριλογίας της· τὸ δεύτερο νεοτυπωμένο μέρος της, „ἡ Μάγισσα“, φανερώνει τὴν κ. Παρρέν συγγραφέα μὲ δύναμι δική της, ποῦ φιλοδοξεῖ νὰ ξανανιώσῃ τὴν ἑλληνίδα μέσα στὸ εὐλογημένο βάφτισμα κάποιου ἀγγλοσαξονικοῦ ἰδανικοῦ μὲ τόλμη καὶ μὲ τέχνη, γιὰ νὰ τὴ ζηλέψουν πολλοὶ ἀπὸ τοὺς ὁμοφύλους μας, κ' ἐδῶ καὶ ἄλλοι.

Ὁ „Ἐσταυρωμένος Ἔρως“ τοῦ κ. Ξενοπούλου μὲ συγκίνησε ἄλλοτε σὰν κάτι τόσο ὠραῖο, ὥστε νὰ τοῦ ψάλλω ἕνα τραγούδι.

¹⁾ A learned periodical.

²⁾ Nietzsche.

³⁾ Name of a newspaper.

Σὲ καιρὸ ποῦ ἡ βδέλλα ρουτίνα βυzaίνει τὸ θέατρο πὶδ ἀνήμερ' ἀπὸ κάθε ἄλλο εἶδος φιλολογικῆς παραγωγῆς, καὶ ποῦ καὶ μέσα σ' αὐτὸ τὸ πλούσια καταρτισμένο Βασιλικὸ Θέατρο τῶρα μόλις μέλλεται νὰ δοθῇ ἓνα πρωτόβγαλτο ἔργο, „Οἱ ἑρασιτέχναι τῆς ζωῆς“ τοῦ κ. Πῶπ, ὁ ποιητῆς Χρηστομάνος μὲ τῇ „Νέα Σκηνή“ του ἀεῖζει νὰ συγκινήσῃ ὅλους ἐκείνους, ποῦ φροντίζουνε γιὰ τὸ ξανάνθισμα τῆς τόσο ξεπεσμένης δραματικῆς τέχνης. Εἶδα τὴν „Ἀλκηστι“ τριγύρω σὲ ἀδειανὰ σκαμνιά νὰ παίζεται ξαναζωντανέμενη σὲ μιὰ γλῶσσα, ποῦ στάζει τὸ χυμὸ τῆς ζωῆς. Μὲ τίς ὑψηλότερες σκηνές τοῦ „Κράτους τοῦ Ζόφου“ χαμογελοῦσανε μερικοί. Καὶ τί μ' αὐτό; Τὸ „Κράτος τοῦ Ζόφου“ αἰσχύλειο εἶναι ἀριστούργημα, καὶ πόση χάρι πρέπει νὰ χρωστᾷ ἡ φιλολογία μας ἐκείνων, ποῦ τὰ μεγάλα τῶν ἀρχαίων καὶ τῶν ξένων ποιήματα, ὄχι δασκαλικά, ἀλλὰ ποιητικὰ μᾶς τὰ παρουσιάζουνε στὴ γλῶσσα μας, καθὼς ὁ μεταφραστῆς τῆς „Ἰλιάδας“¹⁾, καθὼς ὁ κ. Καλοσγούρος μὲ τὸν „Προμηθεά“ στὸ „Διόνυσο“, καθὼς ὁ τρισχαριτωμένος ποιητῆς τῆς „Χρυσόφρυδης“ μὲ τὸν „Ἀγαμέμνονα“ τοῦ Αἰσχύλου, ποῦ μᾶς ἐτοιμάζει.

Ἐκεῖ ποῦ τέτοια ἔργα φαίνονται, ὅσα δειλὰ καὶ ἀραιὰ καὶ ἀπομονωμένα καὶ ἀπαρατήρητα, ὑπάρχει φιλολογία. Ὑπάρχει ἐκεῖ ποῦ ὁ Βλαχογιάννης στὰ „Προπύλαια“ μᾶς δίνει δείγματα ἐξαισία ποιητικῆς καὶ πραγματικῆς διηγηματογραφίας σκαλισμένα στὸ πιὸ καθάριο μάρμαρο τῆς δημοτικῆς, μᾶς δίνει δείγματα πεζοῦ ἱστορικοῦ λόγου φτερωτοῦ. Ὑπάρχει ἐκεῖ ποῦ ὁ Ἐφταλιώτης, λογογράφος μὲ φλέβα Μεριμέ, βγαλμένος ἀπὸ τὴν ψυχὴ τῶν παραμυθιῶν μας, μᾶς φέρνει τίς „Νησιώτικες ἱστορίες“ καὶ τὴν „Ἱστορία τῆς Ρωμιοσύνης“. Ὑπάρχει ἐκεῖ ποῦ ὁ Βασιλικὸς καὶ ὁ Πορφύρας — ὁ πρῶτος μεφιστοφελικός, ὁ δεύτερος κάτι σὰν ἀντίλαλος τοῦ Ἄριελ — δὲν ἐσύντριψαν ἀκόμη τίς μουσικόλαλες αἰθερόπλαστες φλογέρες τους. Ὑπάρχει ἐκεῖ ποῦ ὀλοένα ὁ ποιητῆς τῶν „Πολεμικῶν τραγουδιῶν“ καὶ πὶδ γλυκοὺς ἥχους γεννάει σκυφτὸς ἀπάνω στὸ μαντολῖνο του· ἐκεῖ ποῦ νέοι, στὸ „Περιοδικόν“ τοῦ νευρικοῦ καὶ νευρώδους Βώκου πρωτοφάνερωτοι, ὅμως ἀγνῶριστοι ἀκόμα καὶ ἀτύπωτοι, νέοι πεζογράφοι σὰν τὸ Βουτυρά καὶ σὰν τὸ Μακρῆ, στιχοπλέχτες σὰν τὸ Δελμούζο, καὶ σὰν τὸν Καμπάνη καὶ σὰν τὸ Δημητριάδη — γιὰ νὰ σημειώσω τοὺς πὶδ γνωστούς μου — μὲ ξαφνίζουν πολλὰς φορὲς μὲ τὸ ὀρμητικὸ περπάτημα τοῦ στίχου τους, μὲ τὴν προσπάθεια νὰ μείνουν μακριὰ ἀπὸ τὰ χιλιοπατημένα.

¹⁾ Ἀλέξανδρος Πάλλης (see p. 276).

Υπάρχει φιλολογία ἐκεῖ ποῦ ὁ Προβελέγγιος, σὰ νὰ στενοχωρεῖται καὶ σὰ νὰ πονῇ ποῦ βρέθηκε βουλευτής, κι ἄλλο δὲν κάνει παρὰ νὰ ὀνειρεύεται τὰ μισοτελειωμένα του δράματα καὶ περηφανεύεται, ποῦ ἀπομένει ποιητῆς Λαμαρτινικός, καὶ en attendant μᾶς προσφέρει τὸ „Λαοκδόοντα“ τοῦ Λέσσιγγ ἀκαδημαϊκώτατα. Υπάρχει ἐκεῖ ποῦ ὑπάρχουν „Παραμύθια“ ὁλόχυτα ἀπὸ τὴν ἀκέρια καλλιτεχνικὴ ψυχὴ τοῦ πολύτροπου Νιρβάνα, ἐκεῖ ποῦ ἀπὸ καιρὸ σὲ καιρὸ πλουμίζουν τὸ φιλολογικὸ μας οὐρανὸ πλάσματα μιᾶς ἀριστοκρατικῆς χάρις ἐξωτικῆς, σὰν τὸ „Ἄσμα τῶν Ἀσμάτων“ καὶ σὰν τὸ „Βασιλέα Κομφετοά“. Υπάρχει ἐκεῖ ποῦ ὑπάρχουν τόσοι ἀκόμα τεχνίτες τοῦ πεζοῦ καὶ τοῦ στιχηροῦ λόγου, ποῦ ἂν δὲν ἔχω τόπο νὰ τοὺς ἀναφέρω ἐδῶ μαζί, δὲν τοὺς προσέχω γιὰ τοῦτο λιγώτερο.

Ποιὸς ξέρει! ὕστερ' ἀπὸ λίγο ἢ πολὺν καιρὸ, ὕστερ' ἀπὸ καμιὰ δεκαριά χρόνια σεῖς ὁ ἴδιος, φίλε κύριε, ἢ κανένας ἄλλος νεώτερος ὁμότεχνός σας, θὰ γράφῃ· „Μπα, ἐδῶ καὶ δέκα χρόνια εἶχαμε ποιήσι, δράμα, διήγημα, μὲ τεχνίτες καὶ μὲ τραγουδιστᾶδες ποῦ δούλευαν καὶ ἀκούγονταν κ' ἐντύπωσι ἀφηναν, μὲ κόσμον ποῦ τοὺς γύρευε καὶ ποῦ τοὺς μελετοῦσε! Τώρα, ἀδιαφορία καὶ νέκρα!“ Καὶ πιθανώτατα, ὕστερ' ἀπὸ δέκα χρόνια ὅσοι θὰ λειτουργοῦνε γύρω στὸ βωμὸ τῆς τέχνης, θὰ εἶναι γερώτεροι ἀπὸ μᾶς καὶ καλύτεροι. Ἐνα μονάχα ὄνομα ξεχωρίζετε μέσα στὴ γενικὴ ἀφροντισιὰ καὶ στὴν ἐρήμωσι, καθὼς θέλετε. Τὸ ὄνομα τοῦ Σολωμοῦ.

Ἄλλ' ἴσα ἴσα ὁ Σολωμὸς δείχνει φῶς φανερά, ὅτι χρειάζεται καιρὸς καὶ κόπος — δικά του εἶναι τὰ λόγια — γιὰ νὰ χτυπήσ' ἡ δόξα τοῦ ποιητῆ στὰ μάτια τοῦ ἔθνους του. Ἐκατὸ χρόνια ἔπρεπε νὰ διαβοῦνε, γιὰ νὰ προβάλῃ ἀναγνωρισμένο, καθὼς τοῦ πρέπει, ἀπὸ τὴν ἐθνικὴ συνείδησι τὸ ἔργο του, γιὰ νὰ γίνῃ κάποια θερμὴ ἐνέργεια πρὸς ἀγαλμάτων του ὑψωμοὺς καὶ βιβλίων του τυπώματα, γιὰ νὰ σωπαίνῃ γύρω στ' ὄνομά του κάθε φιλονεικία φιλολογικὴ καὶ κάθε ἀμφιβολία, γιὰ νὰ τὸν τιμήσουν καὶ αὐτοῦ τοῦ Κράτους οἱ πλεόν ἐπίσημοι ἀντιπρόσωποι σὰν ἕνα μεγάλον ἄνθρωπον. Μὰ σκύψε πιδὸ σιμὰ καὶ ψάξε τα δλ' αὐτὰ στοχαστικώτερα· βλέπεις πῶς ὁ κόσμος ἔναν ἴσκιο ἀσύστατο τοῦ μεγάλου ποιητῆ, ἔτσι στὰ τυφλά, προσκυνάει, καὶ πῶς μὲ τὸν ἀληθινὸ καὶ μὲ τὸν ἀκέριο Σολωμό, καθὼς τοῦ ἀξίζει νὰ γνωριστῇ, ἀκόμα δὲν καλογνωρίστηκε. Ἀπὸ τὰ 97 πολεμάμε νὰ τοῦ πανηγυρίσουμε τὰ ἑκατὸ χρόνια του, κι ὅλο γιὰ κείνον ἐπιτροπὲς κ' ἐπιτροπὲς ζητιανεύουν, κι ἀκόμα δὲν τὸ κατορθώσαμε, ἕνα ἔθνος ὁλόκληρο, γιὰ τὸν ἀσύγκριτο ποιητῆ του. Υπάρχουν ἄνθρωποι — καὶ δὲν εἶναι οἱ

ποῦ λίγοι — ποῦ τὸν ξέρουν μονάχ' ἀπὸ τὴν „Ξανθοῦλα“ καὶ ἀπὸ τὰ δύο πρῶτα τετράστιχα τοῦ Ὑμνου καὶ δὲ γυρεύουν τίποτε παραπάνω· ἀκούνε, πῶς μεγάλος εἶναι ποιητής, δὲν ἀκούνε νὰ τὸν περιγελοῦν καὶ νὰ τὸν ἀναθεματίζουν ὅπως ἄλλους — πιστεύουν ἀγαθώτατα, πῶς κάτι βέβαια ξεχωριστὸ θὰ εἶναι, πείθουν τὸν ἑαυτό τους, πῶς ἔτσι θὰ εἶναι, χασμουριούνται, ἀνακλαδίζονται, καὶ πέφτουν εὐχαριστημένοι νὰ κοιμηθοῦν. Ὑπάρχουν ἄλλοι σοφολογιώτατοι, ὄχι τόσον συμβιβαστικοί, καὶ λογικώτεροι, ποῦ, φυσικώτατα, εἶναι ἀνήμποροι νὰ χωνέψουν τὴν τέχνη καὶ τὴ φήμη τοῦ ψάλτη τῶν „Ἐλευθέρων Πολιορκημένων“· μόνο ποῦ δὲν ἔχουν ἀκόμη τὸ θάρρος καὶ τὴ δύναμι, νὰ εἰποῦνε καὶ γιὰ κείνον ἄφοβα καὶ μεγαλόφωνα καὶ ξέγνοιαστα ὅσα κοπανίζουν γιὰ ἄλλους, ποῦ μέσα τους κάποιο αἷμα βράζει Σολωμικό, μὰ ποῦ δὲν τοὺς λαμπρύνει καὶ τοῦ Σολωμοῦ ἡ δόξα. Κάποια ἀναποδιά ἱλαροτραγικὴ ἐδῶ πέρα φανερὴ γίνεται στὸ νοῦ στὸ στοχαστικό. Ὁ Σολωμὸς βέβαια δὲ δοξάζεται ἔτσι ξεχωριστά, γιὰ τὴν ἀγάπη του πρὸς τὴν πατρίδα· ὁ πατριωτισμός, χρέος ἱερὸ τοῦ ἀνθρώπου, δὲ φτάνει μόνος νὰ φορέσῃ τοῦ ποιητῆ τὸ στέφανο τῆς ἀθανασίας· στὰ ἔργα τῆς Τέχνης τ' ἀγαθὰ αἰσθήματα δὲν ἐξετάζονται. Ὑμνους πρὸς τὴν ἐλευθερίαν καὶ πρὸς τὸν ἀγῶνα μας ἔγραψαν μὲ ἀνάλογη ὁρμὴ φιλοπατρίας, σύγχρονοι τοῦ Σολωμοῦ, στὴν ἴδια ἐποχὴν ἀπάνω κάτω, ὁ Ρίζος Νερουλός, ὁ Παναγιώτης Σοῦτσος καὶ ἄλλοι. Καὶ πῶς ἐκείνοι δὲ λογαριάζονται γιὰ τοῦτο, καὶ πῶς τοὺς στίχους ἐκείνων τοὺς θάψαμε βαθεῖα στὰ χῶματα τῆς λήθης, πῶς δὲν ἀγωνιζόμαστε κ' ἐκείνων τ' ἀγάλματα νὰ στήσουμε; Γιατί ἐκείνοι, ὅσο κι ἂν δείχνουν πλούσια τὴν ἀγάπην τῆς πατρίδας, ἔχουνε στενὴ τὴ φαντασίαν καὶ μικρὴ τὴν τέχνην, ἀγνάντια στὸ μεγαλοφάνταστο καὶ στὸ μεγαλότεχνο τραγουδιστὴ τοῦ Ὑμνου. Γιατί δὲ δοξάζομε τὸν ἄνθρωπον μὲ τὴν καρδιάν, ἀλλὰ τὸν ποιητὴ μὲ τὸ νοῦ, τὴ φαντασίαν καὶ τὴ θεῖαν πνοήν, τὴν ἰδέαν καὶ τὴ μορφήν, τὸ στίχον καὶ τὸ ρυθμόν, τὴ γλῶσσαν καὶ τὸ λόγον τοῦ Σολωμοῦ ἀχώριστα. Κ' ἐδῶ εἶναι ἡ ἀναποδιά. Ὁ Σολωμὸς ψηλὰ ν' ἀναστυλώνεται καὶ νὰ καμαρώνεται ἀπὸ λαὸν ὀλόκληρον, καὶ ὅσοι βλέπουν πρὸς ἐκείνον, καὶ ὁμόφυλοί του εἶναι καὶ ὁμόθηρσοι καὶ μ' ἓνα τρόπο ξεχωριστὸν ὁ καθένας, ὅμως ἐκείνου σὰ νὰ φιλοδοξοῦνε νὰ συμπληρώσουν τὸ ἔργο, μόνο πῶς δὲν κομματίζονται ἀπὸ κάποιους πολυθόρυβους καὶ ξαφνισμένους, ποῦ πέφτουν καταπάνου τους κράζοντας καὶ θυμίζοντας τοὺς κοράκες τῆς Πινδαρικῆς ψῆδης. Ὑπάρχει μάλιστα φιλολογία. Δὲ θὰ εἴπῃ μ' αὐτό, πῶς ὅλα ρόδινα τὰ βλέπω, καὶ πῶς κάθε στίχον καὶ πῶς κάθε γραμμὴ τὸ

ρουφῶ σὰ γάλα. Ὑπάρχει, ὅμως μπορούσε καλύτερα καὶ πλουσιώτερα νὰ ὑπάρχη· μὰ ἡ ἀφορμὴ, ποῦ κρατεῖ κάπως ἀστενικὴ καὶ κάπως δεμένη τῇ φιλολογίᾳ μας, εἶναι πιὸ πολὺ ἐξωτερικὴ, δὲν εἶναι τόσο ἐσωτερικὴ· δὲ φταίει τόσο ὁ νοῦς, ὅσον ὁ ἀέρας γύρω του. Ἐκαμα στὴν ἀρχὴ τὴν παρατήρησι, πῶς τὰ ἔργα τῆς φαντασίας δὲν ἔχουν ὄνομα ξεχωριστὸ στὸν τόπο μας. Εἶναι καὶ κάτι ἄλλο, ποῦ δὲ συμβαίνει μοναχὰ σ' ἐμᾶς ἐδῶ. Ἡ πέννα εἶναι τὸ κοινὸν ὄργανο, ποῦ σημειώνει τὴ γνώμη του καὶ ὁ ποιητὴς καὶ κάθε μελανωτὴς τοῦ χαρτιοῦ. Καὶ λοιπὸν ὁ μελανωτὴς φαντάστηκε, πῶς συγγενεύει μὲ τὸν ποιητὴ, καὶ πῶς ἔχει δικαίωμα ν' ἀκουστῇ καὶ νὰ τιμηθῇ σὰν ἐκείνον καὶ νὰ τὸν ἐπικρίνῃ καὶ νὰ τὸν σφυρίξῃ! Καὶ λοιπὸν σταυροφορία κατὰ τοῦ ποιητῆ, σὰν τὸν πόλεμο, ποῦ θὰ κήρυτταν στεῖρες γυναῖκες καὶ γεροντοκόριτσα κατὰ μητέρων, ποῦ καὶ πρότυπα ὁμορφιάς ἂν δὲν εἶναι τὰ παιδιὰ τους, πάλι βαραίνουν πιὸ πολὺ ἀπὸ τοὺς ἄγονους σταυροφόρους.

Κ' ἐπειδὴ στὴν Ἑλλάδα ὁ μελανωτὴς, ἐνενηνταενέα τοῖς ἑκατό, πιστεύει, πῶς μὲ ὅσο ἀρχαϊκώτερα λόγια καὶ τύπους μπαλώσῃ τὰ γραφόμενά του, τόσο ἑλληνικώτερα στοχάζεται καὶ τόσο μοιάζει τοῦ Θουκυδίδου καὶ τοῦ Σοφοκλέους, καταφρονεῖ τὸν ποιητὴ· γιατί ὁ ποιητὴς πάλι, κατὰ ἐνενηνταενέα τοῖς ἑκατό, πιστεύει, πῶς ὅσο συμφωνώτερα τὰ λόγια του ὅλα τὰ ρυθμίσει μὲ τὰ δημοτικὰ τραγούδια μας καὶ μὲ τὴν ἐγκάρδια γλῶσσα τῆς ζωντανῆς τριγύρω του ὁλόνοιχτης ζωῆς, ἄλλο τόσο ἀξίζει νὰ εὐλογηθῇ ἀπὸ τοὺς Ὀμήρους καὶ ἀπὸ τοὺς Πλάτωνα. Κ' ἔτσι ὁ ποιητὴς ἔγινε μαλλιαρός. Μὲ τ' ὄνομα τοῦτο βάπτισε — θὰ εἴπῃ μιὰ μέρα ἡ ἱστορία — πρόστυχος καιρὸς ἀντιποιητικώτατος κάθετι ποῦ εἶχε ἢ ποῦ ἤθελε νὰ κάμῃ φτερά.

III. SPECIMENS OF DIALECT.

1. From BOVA.

(Lower Italy, near Reggio)

In this and the following selection the transcription (*cf.* § 1 n.) employed by the editors *Morosi* and *Comparetti* has been retained. A few signs have been borrowed from the Italian orthography; thus, *cchi*=κ *k'*, *z*=(*ν*)*τζ* *dz* (but *zz*=ζ *z*), *gn*=*ν*_i *n'*; *é* stands for *τῆ* *ē* (§ 17), *h'*=German *h* (*spiritus asper*), *h*=*o*. On *dd*, *v.* § 31, n. 2.

*Mágni*¹⁾ *kazzéd̄da*²⁾, *me kanni*³⁾ *peḃáni*⁴⁾,
Na peḃáni me kánni esú, kazzéd̄da.
*Sa mme túnda*⁵⁾ *lucchiácia*⁶⁾ *kanundí,*
Mu sérri tin gardía me tin gordéd̄da.
*Sa mmu platégui*⁷⁾, *pézzí ée jeldí,*
*To jóco*⁸⁾ *mu kánni ti alupuḃéd̄da.*
Ma étni iméra kalí éh·ji na érti,
Na su siro to éma sa mmía avdéd̄da.

Translation into the ordinary language :

Ὁμορφο κορίτσι, μὲ κάνεις νὰ πεθάνω,
 Νὰ πεθάνω μὲ κάνεις ἐσύ, κορίτσι.
 Σά(ν) μὲ 'τοῦνα⁵⁾ ματάκια (μὲ) θωρεῖς,
 Μοῦ σέρνεις τὴν καρδιά μὲ τὴν κορδέλλα.
 Σά(ν) μὲ μυλάεις, παίζεις καὶ γελáεις,
 Τὸ παιγνίδι μου κάνεις τῆς ἀλωποῦς.
 Μὰ κείνη μέρα καλὴ ἔχει νὰ ἔρθῃ,
 Νὰ σου σύρω τὸ αἷμα σά(ν) μιὰ ἀβδέλλα.

¹⁾ *magno*, "beautiful." ²⁾ "maiden." ³⁾ *v.* § 29 n. ⁴⁾ Fragment of the infinitive, *cf.* § 277, n. 1. In the next line the same form is treated as a stereotyped subjunctive (3rd pers. sing. instead of 1st).
⁵⁾ *Cf.* § 144. ⁶⁾ Ital. word with a Gk. suffix (-άκι). ⁷⁾ § 23 n. ⁸⁾ Ital. word.

2. From Calimera in the Terra d' Otranto.

(Lower Italy, near Lecce)

On the transcription, see the note to No. 1. $c=\kappa$ before a, o, u ; $ch=\kappa$ before e, i ; $c=\tau\sigma$; gh before $e, i=\gamma(i)$; $z=\zeta$; $dd=d\phi$ in No. 1; ψ has the value of fs , v. § 35, n. 2.

Calédda¹⁾ ψιχίμμου.

Επόα²⁾ α μάδδια δικάμα εcanonistisasi³⁾, ι cardia mu en m'écame pléo⁴⁾ na plóso⁵⁾, ce pánda pensí⁶⁾ se séna ce téli⁷⁾ na cúsi na mílsune ghi'eséna, ce mu váddi pu éssu⁸⁾, ce sénza⁹⁾ na ψéro¹⁰⁾, evotó¹¹⁾ túrtea sto spitissu; ce póa cúo i fontí ndichéddasu¹²⁾, χάνno o mílmma, α μάδδια mu scuriázune, o músomu¹³⁾ o sózi fonási¹⁴⁾ pesamméno¹⁵⁾, α pódia ettéllune pléo na pradísune ambró, ce épetta¹⁶⁾ ectí mésa, an evó en pensone¹⁷⁾ ca¹⁸⁾ mu sózune jelási¹⁴⁾ ecíni pu en ewérune ti έχo sti cardiamu ce possi lúmera¹⁹⁾ esú móvale cittin²⁰⁾ eméra pu ca²¹⁾ ecanonistísomma²²⁾.

Pistéo ca ettéli ádda lója — súpa posso se gapó — ghizi árte se séna na mu pti pósso me gapá. Elimontízi²³⁾ na mu mbiépsi²⁴⁾ in agápissu? Cámeto présta²⁵⁾, ca evó stéo²⁶⁾ me éna pódia cimésa ce me táddo séna nímma.

Stásu calí ce pénsa²⁷⁾ pánda se ména.

Translation into the ordinary vernacular :

Καλή ψυχή μου.

"Όταν τὰ μάτια τὰ δικά μας ἀνταμωθήκανε, ἡ καρδιά μου δέ μ' ἔκαμε πιό νά κοιμηθῶ καί πάντα συλλογίζεται σ' ἐσένα, καί θέλει ν' ἀκούσῃ νά μιλήσουνε γιά σένα καί μέ βάλλει ἀπό μέσα, καί χωρίς νά ξέρω, ἔρχομαι ἐδῶ πέρα στό σπίτι σου· καί δταν ἀκούω τή φωνή τή δική σου, χάνω τό μίλημα, τὰ μάτια μου θαμπώνονται, τό πρόσωπό μου μπορεῖς νά τό

¹⁾ -edda, i.e. -ella, an Ital. diminutive suffix.

²⁾ epóa=όπόταν,

on the loss of the τ , v. § 22 n.; initial τ has also dropped off in the article ($o=\tau\delta$, $i=\tau\eta\nu$).

³⁾ Cf. n. 22; for the termination, v. § 214,

n. 4. ⁴⁾ pléo, v. § 10, n. 1. ⁵⁾ plónno "sleep."

⁶⁾ § 199, I. 1. a. n.

The stem of the word is Ital. (*pensare*). ⁷⁾ v. § 20, n. 1. ⁸⁾ "it

drives me out" (*pu éssu=ἀπό ἔσω*). ⁹⁾ Ital. ¹⁰⁾ § 35, n. 2. ¹¹⁾ "I

approach." ¹²⁾ § 143, n. 2. ¹³⁾ muso, Ital. ¹⁴⁾ § 224, 3. n. 3.

¹⁵⁾ § 20, n. 1. ¹⁶⁾ § 14, n. 2. ¹⁷⁾ Ital. form. ¹⁸⁾ Ital. *ca=che*

"that." ¹⁹⁾ Ital. ²⁰⁾ =κεινὴν τήν (cf. *ettéllune* from *en téllune*);

κειός, § 146, n. 1. ²¹⁾ Cf. n. 18; *ca* is pleonastic here. ²²⁾ The

aorist pass. is here enlarged by -sa- instead of -κα- or -να- (cf. § 208).

²³⁾ v. p. 136. ²⁴⁾ mbiéno, Ital. verb with a Greek present formation

(-εύω). ²⁵⁾ Ital. ²⁶⁾ § 22 n. ²⁷⁾ Ital. form—imperative to

pensare.

φωνάσης πεθαμμένο, τὰ πόδια δέ(ν) θέλουνε πιό νά περπατήσουνε ἔμπρός, καί (θα) ἔπεφτα ἐκεῖ μέσα, ἀν ἐγώ δέ συλλογιζόμουνα, πῶς ἤθελα μέ γελᾶσαι ἐκεῖνοι ποῦ δὲν ἤξέρουνε, τί ἔχω στὴν καρδιά μου καί πόση φωτιά ἐσοῦ μῦθαλες ἐκείνη τὴν ἡμέρα ποῦ ἀνταμωθήκαμε.

Πιστεύω πῶς δέ θέλεις ἄλλα λόγια — σοῦ 'πα πόσο σ' ἀγαπῶ — πρέπει τώρα σ' ἐσένα νά μοῦ πῆς πόσο μ' ἀγαπᾷς. Λησμονᾷς νά μοῦ δώσης τὴν ἀγάπη σου; Κάμε το γλήγορα, γιατί στέκω μέ ἓνα πόδι ἐκεῖ μέσα καί μέ τ' ἄλλο σ' ἓνα μνήμα.

Στάσου καλὴ καί συλλογίζου πάντα σ' ἐμένα.

3. Maina.

For the pronunciation of σ and ζ , cf. § 28: I have, however, sometimes heard distinctly a pure σ on listening attentively. As for the occasional dropping off of the $-s$, it was sometimes faintly audible. On $\tau\acute{\sigma}=\kappa$, cf. § 17.

For the better understanding of the contents of both the elegies, which I wrote down in the year 1894 at the dictation of my Maniac *Agogai*, I here add (in somewhat abbreviated form) the information for which I have to thank the distinguished connoisseur of the m. Gk. popular art, Professor N. G. Politis of Athens: "Both elegies belong among the most popular in Maina. Both have reference to events of the fourth decade of the past (nineteenth) century. The first (a) is an elegy upon the death of Παρασκευή (Παραστή), the daughter of a certain Γρηγόρις or Δηγόρις (Δηγορίτσα). The mourner charges her to convey to her departed kin in the underworld tidings of a severe calamity which has overtaken the family, namely, that the fortified dwelling ('citadel') of the family is besieged by the enemy. The besieged leader of the family is Γιώργος Σκυλακογιάννης, who participated in the year 1834 in the insurrection of the Maniates against the regency of King Otto. The beleaguering party are Maniates allied with the Bavarian troops under General Feder. Διακονοδιτσαίικας is a Maniate of the name Δικαῖος (see n. 4). The 'bastard' (μοῦλος) of Καρότεβαρδοῦ, or, more correctly, the bastards of K. were cowardly and stupid sons of a wealthy widow; the 'conies' of Λιοῦ are the cowardly sons of the wife of a certain Ἡλίας, named contemptuously after their mother. The besieged (Σκυλακογιάννης) was taken captive, and died in prison at Tripolitza.

"The elegy (b) is also well known on account of the subject, a Maniac vendetta which developed in a peculiar fashion. The husband of Αγοροῦ, namely, Δηγόρις Βέτουλας, had been slain by Πέτρος Λιόπουλος, who belonged to the same family, but after the murder came into conflict with his own relatives, on whom rested the obligation of avenging the murdered man. But because of the tie of kinship with the murderer they neglected to perform this obligation. The murdered man's wife (Αγοροῦ) once went to Ἀλικά, a village in the department of Messa, on a visit to her relatives; on the way thither she came through the village Σπηλιωτάνικα (near the village of Μπολαριοί). In the former she saw the

near relatives of the murderer, and even the murderer himself. She greeted, and her kin returned the greeting, except the murderer, who not only refused to greet, but even derided her by punning upon the name of her late husband Βέτουλας (βετούλι a 'kid'). The murderer Διόπουλος ironically proposes to pay blood-money for her husband, calculating the amount at highest at 9 piastres, i.e. about the price of a good kid. The widow, indignant over the insult, reveals her great perturbation when she came to her kin by not greeting them. Her brother-in-law Yannis, observing that it is something serious, approaches her and hears the words of the murderer. In other versions Αηγοροῦ reproaches him for leaving his brother unavenged. Yannis in wrath seizes his gun, and, with the devil's assistance, kills Διόπουλος at his house from an ambush. He then flees and escapes to the house of the Σκυλακογιάννης, to whom elegy (a) refers."

a. Μοιρολόγι from Kittā.

Ἔ, Αηγορίτσα Παραδότῃ,
 Ἄν ἐν τῶν παῖδ' ὅτῃν κάτου ζῇ¹⁾,
 Νὰ πῆξ' τοῦν ἀθροπῶνε²⁾ μα³⁾,
 Ὅτι τὸ κάστρο κρούεται.
 Τὸ κρούει ὁ Βαβουλολίας
 Τῶν ὁ Διακονοδιτσαίκακ⁴⁾
 Τῶν ὁ μούλος τῆς Κατσεβαρδοῦξ
 Τῶν τὰ κουνέλια τῆς Λιοῦξ.
 Ἔλα νὰ συφωνήσωμε
 Ἄντρε⁵⁾ ζυναϊτσε⁶⁾ συντετά
 Ζέροντες¹⁾ τῶν μικρά παιδά⁶⁾,
 Νὰ τὴν ἐβγάλωμ' ἀπὸ 'πά
 Τὴ ζειτονία τὴν καϊτσά⁷⁾,
 Γιατί ζῶν δὲν ἔχομε.

b. Μοιρολόγι from Μπολαριοί.

Μιὰ ὁκόλη τῶν μιὰ τῶνρατῃ
 Τῶν μιὰ δευτέρα τῇ⁵⁾ Λαμπρῆξ
 Ὅντ' ἀρδινιάστ' ἡ Αηγοροῦ
 Νὰ πὰ ὅτουν ἀθροπῶνε τῆξ,
 Βάξζει⁶⁾ κουλλούρα⁶⁾ ὅτῃμ ποιδά,
 Κόττιν' αὐτὰ ὅτῃ ζουναριά,

¹⁾ § 27. ²⁾ § 62. ³⁾ = μάς. ⁴⁾ The name Δικαῖος is turned into contempt with διακονο- (διακονιάρης) "beggar" and the pejorative suffix -akas (Politis). ⁵⁾ § 29 n. ⁶⁾ § 8, n. 2. ⁷⁾ § 111.

Πέραθ' ἀπὸ τοὺς Μπουλαῖρουξ
 Τόι ἀπὸ τὰ Σπηλιωτάϊνικα.
 Χάμου ὅτῃ ρούγα κάθουντα ⁸⁾,
 Τόι ὄλουξ τοὺξ ἐσairéitçe ⁹⁾,
 Κανένα ¹⁰⁾ δὲν ἐμίλησε,
 Μ' ὁ ¹¹⁾ Πέτρος ὁ Λιόπουλος
 Εἶπε· „Καλῶξ τῇ Ληγοροῦ,
 Καλῶξ τη, καλῶξ ὠρίστες,
 Μωῖρή ⁶⁾, ἄμ πὰς στοὺν ἀθρωπῶνε σου,
 Πέξ τουξ νὰ κάμουμε καλά,
 Τό' ἐμείξ τοὺξ τὸ πλερώνομε
 Τόεινο τὸ παλιοβέτουλο ¹²⁾
 Νῆ ξεῖ γρόσα νῆ τό' ἐφτά,
 ὙΕ, ὅτῃν ἀκρίβεια ἄξ πάει τό' ἐῖννιά“.
 ὙΕτσέινη ρεῖτενίστησε
 Τό' ἐδιῆ ¹³⁾ στοὺν ἀθρωπῶνε της,
 Χάμου ὅτῃ ρούγα πέρασε
 Τόαι δὲν τοὺξ ἐσairéitçe.
 Ζάννης ¹⁾ ὁφὸς τόαι γνωστικὸς
 Σηκώθητσε τόαι τὴν ξφτασε·
 „Μωῖρή, καλῶξ τῇ Ληγοροῦ,
 Καλῶξ τη, καλῶξ ὠρίστες,
 Μωῖρή, τί 'ναι ἡ πίκρα Ζου,
 Τί 'ναι τὸ μαράζι Ζου;“ —
 „Τί νὰ Ζέ ¹⁴⁾ 'πού, ἀφεντάτσί μου,
 Πέραθ' ἀπὸ τοῦ Μπουλαῖρους
 Τόι ἀπὸ τὰ Σπηλιωτάϊνικα.
 Χάμου ὅτῃ ρούγα κάθουντα,
 Τόι ὄλουξ τοὺξ ἐσairéitça,
 Κανένα ¹⁰⁾ δὲ μοῦ μίλησε,
 Μ' ὁ Πέτροξ ὁ Λιόπουλοξ
 Εἶπε· ὙΚαλῶξ τῇ Ληγοροῦ,
 ὙΑν πὰξ στοὺν ἀθρωπῶνε ξου,
 Πέξ τους νὰ κάμουμε καλά,
 Τό' ἐμείξ τοὺς τὸ πλερώνομε
 Τόεινο τὸ παλιοβέτουλο ¹²⁾

⁸⁾ 3rd plur. ⁹⁾ § 21. ¹⁰⁾ = κανέναν. ¹¹⁾ = μόνο ὁ. ¹²⁾ See
 the introductory note and § 41a, l. b. ¹³⁾ § 208. ¹⁴⁾ § 135, n. 1.

Νὴ ξεῖ γρόσσα νὴ τὸ' ἐφτά,
 "Ε, στήν ἀκρίβεια ἄξ πάει τὸ' εἰννιά".
 Ζάννηξ ἐρεῖτενίστητσε,
 Στὸ ὅπιτι του ἐῖδάητσε¹⁵⁾.
 „Γιὰ δό¹⁶⁾ μου, νύφη, τὸ ὅαλμα,
 Νὰ πᾶω ζᾷ¹⁾ τὸ βόδι μα³⁾,
 Τσί ἃ δὲν ἐρθοῦ¹⁷⁾ ὡς τὸ πρωῖ,
 Ρίξετε τὸ χαλίτσί μου¹⁸⁾
 Τὸ' ἐμένα μὲ τοῦ Βέτουλα".
 Στὸ δρόμο ποῦ¹⁹⁾ ἐπάγγαινε²⁰⁾,
 "Ενα βετούλι βέλαξε.
 „Ελα κοντά μου, ὄαϊτανά,
 Νᾶ²⁾ διορδώσου τὴ δουλειά".

4. Aegina.

Ὁ βασιλέας Ὑπνος.

Μία¹⁾ φορὰ τσ'²⁾ ἔνα τσαιρὸ³⁾ ἦτανε ἕνας βασιλέας¹⁾, Ὑπνος τ' ὄνομά του. Δίπλα εἰς τὸ παλάτι ἐκαθότανε μία φτωχὴ κόρη τσαι ξενοδοῦλεε τσαι Ὕουσε. Ἐνυχτόρευε τσαι ὄντες τῆς ἐρχότανε ὁ ὕπνος νὰ τῶουμηθῇ³⁾, ξπαιρνε κουτσία τσ' ἔτρωε τσ' ἔλεε. „ἦρθες, ὕπνε, καλῶς ἦρθες, φάε κουτσία τσαι φύγε.“ Ἀπ' ὅξω ἦτανε ἡ δωδεκάδα τοῦ βασιλέα τσ' ἄκουτσε⁴⁾ νὰ λέη ἡ κόρη. „ἦρθες, ὕπνε, καλῶς ἦρθες, φάε κουτσία τσαι φύγε.“ Εἶπανε. „σ' αὐτὴ τῇ φτωχῇ κόρῃ εἶναι ὁ βασιλέας μας μέσα.“ Τὴν ἄλλη νύχτα πῆγε ἡ δωδεκάδα τοῦ βασιλέα ν' ἀκούσῃ τί θὰ εἰπῇ. Ἐτσεῖνη νυχτόρευε, τσ' ὄντες τῆς ἐρχότανε ὁ ὕπνος, ἔλεε. „ἦρθες, ὕπνε, καλῶς ἦρθες, πᾶρε τὸ σκαμνὶ τσαι κάτσε.“ Αὐτοὶ ἔλεανε. „ὁ βασιλέας μας εἶναι μέσα.“ Τὴν ἄλλη νύχτα πάλι ἡ δωδεκάδα ἐπῆγε ν' ἀκούσῃ, τί θὰ εἰπῇ ἡ κόρη, τσ' ἄκουτσε τὰ ἴδια λόγια. Τότες ἐπῆγε ἡ δωδεκάδα στὴ μάννα τοῦ βασιλέα τσαι τῆς εἶπε, ὅτι ὁ βασιλέας παγαίνει κάθε νύχτα σ' αὐτῆς τῆς φτωχῆς κόρης τὸ σπίτι. Ὅντες τ' ἄκουτσε ἡ μάννα του, τὸν ἐφώνωξε τσαι τοῦ

¹⁵⁾ § 208. ¹⁶⁾ = δῶσε (δός). ¹⁷⁾ § 213, n. 3. ¹⁸⁾ The sense is: "consider me also like *Βέτουλας* as dead." In Greece the custom of piling up stones on the spot where a murder took place is wide-spread.

¹⁹⁾ = ποῦ. ²⁰⁾ = ἐπάγγαινε.

¹⁾ v. § 10, n. 1.

²⁾ § 17.

³⁾ § 6, n. 4, and § 17 n.

⁴⁾ § 202, n. 1.

εἶπε· „πῶς καταφρονάεις τὸν ἑαυτό σου, βασιλέας ἐσὺ καταδέχεσαι νὰ παταίνης κάθε νύχτα σ' αὐτῆς τῆς φτωχῆς κόρης τὸ σπίτι;“ — „Ἐγὼ οὔτε κὰν τὴν ἔχω ἰδωμένα στὰ μάτια μου.“ — „Νὰ πάψης στὸ ἐξῆς, παιδί μου, νὰ πηγαίνης. Γιατί; διότι δὲ σου κάμει τιμὴ.“

Ἐφώνηξε τσ' αὐτὴ τῇ φτωχῇ κόρῃ τσαὶ τῆς εἶπε· „στὸ ἐξῆς νὰ μὴν ἔχης τὴ σχέσι τοῦ βασιλέα, νὰ μὴν τὸν δέχεσαι στὸ σπίτι σου, γιατί τί ἔχεις νὰ περάσης!“ — Τῆς εἶπε· „ποτέ δὲν ἔγινε τοῦτο· γιατί εἶμαι ἄξα⁵⁾ ἔγὼ μία φτωχὴ κόρη νὰ δέχωμαι τὸ βασιλέα στὸ σπίτι μου;“ Ἀλλὰ τὸ ἤπηρε πολὺ ἐπιπόνου ἡ κόρη, δὲν ἤξερε τί νὰ κάνῃ. Τῆς ἔλεαν ὅλοι, ὅτι ὁ βασιλέας ἐπήγαινε στὸ σπίτι της. Πιάνει λοιπὸν τσαὶ βάνει πανιὰ στὴ τσόυλια⁵⁾ της τσαὶ κάνει τὸ ψευτογγαστρωμένο, βγαίνει ὅξω στὴν αὐλή, κάθεται πάνω σὲ μία ψάθα τσαὶ δένει στὴν ἄκρη της ἓνα ἀλόχτερα τσαὶ τραβοῦσε τὴ ψάθα σὰ καρότσα. Ἐπεράκανε⁴⁾ τρεῖς μοῖρες, τὴν εἶδανε τσ' ἐγελάκανε μ' ὅλη τους τὴν καρδιά τσαὶ εἶπανε· „τρεῖς χρόνους εἶχαμε νὰ γελάσωμε τσ' αὐτὴ μὰς ἔκανε νὰ γελάσωμε μ' ὅλη μας τὴν καρδιά· τί νὰ τῆς εὐκηθοῦμε; νὰ τῆς εὐκηθοῦμε τὸ ψευτογγαστρωμά της νὰ γίνῃ ἀληθινό, νὰ βρεθῇ στὰ χέρια της ἓνα παιδί ἴδιος ὁ βασιλέας Ὑπνος· ἡ ψάθα νὰ γίνῃ μία ἄμαξα χρυσοῦ, ὁ ἀλόχτερας νὰ γίνῃ ἓνα ἄτι χρυσό, τσ' αὐτὴ νὰ κάθεται στὴ μέση τῆς καρότσας τσαὶ νὰ βρεθῇ στοῦ παλατιοῦ τὴν πόρτα, τσαὶ νὰ ζητήσουνε ὅλοι γιὰ βασιλίσσα τσαὶ νὰ πάρῃ τὸ βασιλέα τὸν Ὑπνο νὰ γίνῃ βασιλίσσα.“

Ὡ τοῦ θάματος νὰ γίνουν ὅλα ὅπως τῆς εὐκηθῆσαν⁵⁾ οἱ μοῖρες, νὰ τὴ δεχτοῦνε ὅλοι μὲ μεγάλη εὐκαρίστησι, τὸ παιδί νὰ εἶναι ἴδιος ὁ βασιλέας ὁ Ὑπνος, νὰ εἰποῦνε ὅλοι· „τὸ παιδί εἶναι τοῦ βασιλέα Ὑπνου, τσαὶ πρέπει νὰ τὴ στεφανωθῇ.“ Τοῦ λείει ἡ μάννα του· „τί κάθεται; Τὸ παιδί εἶναι δικό σου τσαὶ πρέπει νὰ τὴ στεφανωθῇ.“ Τότες τσ' ὁ βασιλέας τὸ πίστεψε τσ' αὐτὸς τσ' ἀποφάσισε νὰ τὴ στεφανωθῇ. Ἀργανα, τούμπανα, χαρὲς μεγάλες· τὴ στεφανώθησε ὁ βασιλέας τσ' ἔγινε βασιλίσσα, ἐκάθισε στὸ θρόνο τσ' ἐζούσανε ἐτσεῖνοι καλὰ ἐτσεῖ, τσ' ἐμεῖς ἐδῶ πὶδ καλύτερα.

5. Ios.

This story was told me by a very aged woman from the ranks of the common folk. The intermixture with forms not genuinely dialectical is striking. Palatalised κ (§ 17) was pronounced mostly as $\tau\sigma$, but often approached a $\tau\sigma'$ ($\tau\sigma'$).

⁵⁾ § 10, n. 4.

⁴⁾ § 208 and § 221, n. 3.

‘Ο Φιορεῶνιος.

“Ἦτον ἕνας βασιλέας τσαι εἶχε κακουσὰ στὸ τσεφάλι· βασιλέας τσαι μὲ τὴ κακουσὰ μπορούσε νὰ παρισιαστῇ. Τὸ μεταχειρίζουσα πολλοὶ γιатροί, νὰ γιάνη ἡ λέπρα, ποὺ εἶχε στὸ τσεφάλι του. Μέσα στσοὶ πολλοὶ γιатροί¹⁾ εὐρέθη ἕνας ἄλλος γιатρός. Τοῦ λέει ὁ γιатρός· „βασιλέα μου, δὲ γιαινεις μὲ γιатρικά, ἀ δὲν εὔρης ἕνα βασιλόπαιδο νὰ τὸ σφάζης, νὰ τριφτῇ τὸ γαῖμα του νὰ γένῃ καλὰ“. Ἀφοῦ τοῦ τό ’πε ὁ γιатρός, ἐρχίνισε ν’ ἀναστενάξῃ· „ποῦ θὰ ’βρω τέτοιο παιδί νὰ τὸ σφάξω;“ Ἡ κόρη του ἡ πρώτη τοῦ λέει. „Γιάδα²⁾ ἀναστενάξεις;“ — „Γιατί δὲν ἔχω ἀγῶρι νὰ μοῦ φέρῃ αὐτὸ τὸ παιδί“. Τοῦ λέει ἡ κόρη του· „μὴ πικραίνεσαι τσαι κάμε ἐν’ ἀρμαμέδο³⁾ βασιλικό, νὰ γίνω καπετάνιος, ἡ μιά σου κόρη νὰ ἔμπη καμαριέρα, ἡ ἄλλη λοστρόμος· νὰ βάλῃς ὅλη τὴ κουδάνια μέσα τσαι τοὺς μαρινέρους“.

Ἐπειτα ἤφνε τὸ πλοῖο τσαι πάει στὴν Εὐρώπη, ὅπου ἤξεραν, ὅτι εἶναι ἕνας βασιλέας τσ’ εἶχε μόνον ἕνα παιδί σερνικό. Ὡς καθὼς τὸ βλέπει ὁ βασιλέας τὸ πλοῖο, λέει τῇ βασίλισσας· „σῆκω, βασίλισσα, νὰ συγυριστῇς· τσαι αὐτὸ τὸ πλοῖο ποῦ ’ρχεται εἶναι βασιλικό, τσαι κανέναν βασιλέας μᾶς τὸ κάνει πεσ-τσέσι“. Τότε φεύγει ὁ βασιλέας τσ’ ἡ βασίλισσα τσαι τὸ παιδί τωνε ὁ Φιορεῶνιος³⁾ τσ’ ἐπῆαν στὸ πλοῖο τὸ βασιλικό. Ὡς καθὼς τὸ εἶδαν τὸ παιδί, τοῦ ’κάμαν τόσες τσιριμόνιες τσαι κοθλιμέντα· τότε ἤβγαλαν τὰ φαητὰ τσαι κάθισα νὰ φάνε. Μετὰ τὸ δεῖπνο σερβίρανε τσοὶ καφέδες, στοῦ παιδιοῦ τὸ γαφῆ⁴⁾ εἶχαν ὕπνο· ἐτσοιμήθη τὸ παιδί. Λέει ἡ βασίλισσα στὸ βασιλέα· „βασιλέα μου πολυχρονεμένε μου, νὰ φύωμε, γιατί ἐπέρασε ἡ ὥρα“. Ἐτσεῖνες οἱ κόρες στσέπασαν τὸ παιδί τσαι τοῦ ’δωσαν τσαι ἄλλο ὕπνο, τσαι πῆε τὸ παιδί στὸν ἄλλο κόσμο⁵⁾. Ἡ βασίλισσα ἐπῆε τσαι τοῦ λέει· „σῆκω, παιδί μου, νὰ πηαίνουμε“. Τότε παρισιαστήκανε ἐμπρός της ἐτσεῖνες οἱ κόρες τοῦ ἀλλουνοῦ βασιλέα τσ’ εἶπαν· „γιατί θὰ πάρης τὸ παιδί σου νὰ κρυῶσῃ, ποῦ εἶναι νύχτα; Μήπως τσ’ εἴμαστε κουρσάριδες τσαι φοβεῖσαι; Ἐμεῖς εἴμαστε βασιλικὸ ἀρμαμέδο. Τὸ πρῶι θὰ τὸ σηκώσωμε, νὰ τὸ φέρωμε ἀπάνω στὸ βασιλεῖο σου“. Τσ’ ἔπειτα τῇ λέει ὁ βασιλέας· „δὲ θειράζει“, ἀς ἀφήσωμε τὸ παιδί νὰ μὴ κρυῶσῃ“. Ἐφνε ὁ βασιλέας μὲ τὴ βασίλισσα τσαι πῆαν στὸ παλάτι τωνε. Ὡς καθὼς φεύγει ὁ βασιλέας, ἐσηκωθήκανε, ἐσαρπάρανε τὴν ἀγκουρα πολὺ σιγὰ τσαι

¹⁾ § 62, n. 1. ²⁾ § 15, n. 2.

³⁾ An exaggerated expression for

“sank into deep slumber.”

φύανε. Ἐφτάζανε στὸ βατέρα τωνε. Τὸ παιδί ἴντα ἤκαμε; ἤκλαιε τὸ παιδί. Σὰν ἐφτάζανε, ἡχάρη ὁ βασιλέας, ὅπου τοῦ φέρανε παιδί, τσαὶ ἤπαιξε κανονιῆς ἀπὸ τῆ χαρά του. Τὸ πῆραν τὸ παιδί τσαὶ τὸ πήανε ἀπάνω στὸ βατέρα τωνε. Αὐτὸς ἀπὸ τῆ χαρά του ἐμήνυσε τοῦ γιатρού νὰ πάη στὸ παλάτι, γιατί ἤυρε παιδί νὰ τὸ σφάζουνε. Τότε τοῦ λέει ὁ γιатρός· „βασιλέα. μου, ἡθέλαμε βασιλικὸ παιδί, γιὰ νὰ ᾽ναι τὸ γαῖμα του καθαρὸ. Τώρα ἂ τὸ σφάξης, περισσότερο κακὸ θὰ κάνης παρὰ καλὸ. ἐπειδὴ ἀπὸ τὰ κλάματα τὰ πολλά, ὅπου ἤκαμε τὸ παιδί, εἶναι τὸ γαῖμα του ἀνακατωμένο μὲ τὴ χολή. Μόνο νὰ τὸ πᾶς στὸ περιβόλι σου μὲ μιὰ σου κόρη, νὰ κάνουνε σαράντα μέρες, νὰ τρώνε, νὰ γλεδίζουμε, νὰ καθαρίση τὸ γαῖμα⁴⁾ του“.

Ἐφτάζανε οἱ σαράντα μέρες νὰ τὸ σφάζουνε τὸ πρωί. Τότε τοῦ λέει ἡ κόρη· „Φιορεᾶνι μου, πέσ' ἀπάνω μου στὰ γόνατά μου νὰ σὲ φειρίσω“. Τὸ Φιορεᾶνι τὸν ἐπῆρε ὁ ὕπνος. Ἦρχισε νὰ κλαίῃ ἡ κόρη. Τὰ δάκρυά τῆς ἠπέφτανε ἀπάνω του. Τότε ζύπνησε μὲ τὰ δάκρυά τῆς, τσαὶ τοῦ ᾽λέε ἡ κόρη· „πῶς θὰ τὸ ᾽δῶ νὰ σὲ σφάζουνε;“ — „Τσαὶ νὰ μὲ σφάζουνε;“ — Τότε λέει ἡ κόρη· „θὰ σὲ σφάζουνε, γιατί ἔχει ὁ πατέρας μου κακουσὰ τσαὶ θέλει τὸ γαῖμα σου, νὰ τοῦ περάσῃ“. Τότε τῇ ἀποκρίνεται· „τ' ἀφοῦ μὲ λυπάσαι, δὲ φεύγομε;“ — „Φεύγομε, λικοδῆσου κομμάτι“. Ἐπῆε στὸ παλάτι τοῦ πατέρα τῆς τσ' ἐπῆρε πολλὰ χρήματα, τσαὶ σηκωθήκανε τσαὶ φύανε. Τὸ πωρνὸ ἐπῆανε νὰ ᾽βροῦνε τὸ Φιορεᾶνι νὰ τόνε σφάζουνε. Ἦτανε ὁ Φιορεᾶνις φευγάτος τσ' ἡ κόρη τοῦ βασιλέα. Τότες λέει ἡ βασίλισσα τοῦ βασιλέα· „πήαινε νὰ τσοὶ προφτάξης“. Ἐπῆαινε· λέει τότε ἡ κόρη τοῦ βασιλέα τοῦ Φιορεᾶνιου· „τύρισε νὰ ᾽δῆς πίσω σου, τί ἀνέφαλο ἔρχεται“. Τῇ λέει· „ἔρχεται κότσινο ἀνέφαλο“. — „Νὰ σοῦ δώσω μιὰ πατσά, νὰ σὲ κάμω ἐκκλησὰ⁵⁾ τσ' ἓνα καλοεράτσι⁶⁾ νὰ σημαίνης τῇ γαδάνα. Τσ' ἐγὼ θὰ γενῶ μιὰ γάστρα βασιλικό“.

Ἐπειτα ἤφταξε ὁ πατέρας τῆς· „καλοεράτσι, δὲν εἶδες κανέν' ἄδρα τσαὶ μιὰ γυναῖκα νὰ περάσουν ἀπὸ ᾽δῶ;“ — „Τῇ γαδάνα μου σημαίνω, τῇ γαδάνα μου τυρεῦγῶ“. Ὁ βασιλέας ἡστράφησε πίσω στὸ παλάτι. Τοῦ λέει ἡ βασίλισσα· „δὲ τσ' εὐρητσε;“ Λέει· „ὄχι, μιὰ γάστρα εἶδαμε μὲ βασιλικὸ τσ' ἓνα καλοεράτσι“. Λέει· „αὐτοὶ ᾽τανε· γιὰ νὰ πάω ᾽γῶ“, τσαὶ πηαίνει. Ρωτᾷ ἡ κόρη· „τί ἀνέφαλο ἔρχεται;“ — „Ἐρχεται μαῦρο ἀνέφαλο“.

⁴⁾ § 23.⁵⁾ § 10, n. 4.⁶⁾ § 22.

Λέει· „μάννα μου είναι. Τώρα νά σου δώσω μιὰ πατσά, νά σέ κάμω λίμνη, τσ' ἐγὼ μιὰ πάπια νά σου σεργιανίσω μέσα. Τσ' ἐτσείνη θά μοῦ λέει· ὦ τυατέρα⁷⁾), πάρε τονε τσ' ἔλα, δὲν ἤξέρεις τὴ δυστυχία μας“. Ἀφοῦ δὲν ἐπήαινε, τσὴ λέει ἡ βασίλισσα· „ἔλα σὺ μόνη τσ' ἄφησε αὐτόνε“. Ἐτσείνη ἡ κόρη τσῆς, γιὰ νά τὴν εὐκαριστήσῃ, ἐπήαινε ἐμπρὸς ἐμπρὸς στὴ λίμνη, ἀλλὰ τὸ τσῦμα τὴν ἔπαιρνε πάλι μέσα. Ἐβαρίστισε ἡ μάννα τσαὶ τσὴ καταρῆστη τσαὶ τσ' εἶπε· „Ἄμε, κόρη μου, τσαὶ μάννα γιὸ φιλήσῃ τσαὶ σένα λησμονήσῃ“⁸⁾).

Ἡφύανε τσαὶ πῆανε στὴν πατρίδα τοῦ παιδιοῦ. Τσαὶ τσὴ λέει τὸ παιδί· „κάθισε παδά, νά πάω νά φέρω μουσιτσές, συ-δζενεῖς μου, νά σέ κατεβάσομε μὲ μουσιτσή“. Τσ' ἔπειτα πῆε αὐτὸς στὸ σπίτι τῶνε τσ' ἡ μητέρα του ἤθελε νά τόνε φιλήσῃ. „Ὁχι, νά μὴ μὲ φιλήσῃς, μακριά! Μόνο θέλω νά 'τοιμαστῇ ἡ μουσιτσή τσ' οἱ συδζενεῖς, νά πάμε νά κατεβάσομε τὴ γυναικα μου“. Βασιλικὸς ὁρισμός, ἐτοιμαστήκανε ἀμέσως ὅλα. Τὸ Φιορεαδίνο τὸν πῆρε ὁ ὕπνος. Πηαίνει⁹⁾ ἡ μητέρα του τσαὶ τσοιμισμένο τὸ φιλεῖ. Τσ' ἔπειτα τοῦ λῆει ἡ μητέρα· „σῆκω, παιδί μου, οἱ συδζενεῖς ἤρχανε¹⁰⁾, οἱ μουσιτσές ἔτοιμες, νά πᾶς νά φέρῃς τὴ γυναικα σου“. — „Ἐγὼ δὲν ἔχω γυναικα“. Ἡ βασίλισσα εἶπε· „νά φύουνε τὰ παιχινίδια τσ' οἱ συδζενεῖς, τσαὶ τὸ παιδί μου δὲν ἔχει γυναικα· μόνον ἤτον ἀπὸ τὸ δρόμο Ζαλισμένος τσαὶ τό 'πε“. Ἐτσείνη τί νά κάνῃ; τὸ κατάλαβε. Ἐπῆρε τὸ δρόμο τσαὶ κατέβη στὴ χώρα. Τότε λέει· „ἕνα σπίτι δὲν εἶν' ἐδῶ νά τὸ νοιτσάσω; Τσαὶ νά μοῦ βρουνε μιὰ δούλα“.

Ὁ Φιορεαδίνος εἶχε ἕν' ἀξάδερφο, τσ' οἱ δυὸ φίλοι ἠβγαίνανε περίπατο. Ἦτανε μέρος ὅπου περνοῦσε τὸ σπίτι ποῦ ἤπιασε ἡ γυναικα του. Ἦτονε τὸ σοκάτσι ὅπου 'πέρνα αὐτὸς. Ὁ ἀξάδερφός του ὁ σιὸρ Στέφανος τσ' οἱ δυὸ τοῦ φίλοι τὴν εἶδανε τσ' εἶπαν· „τί ὠραία νέα!“ Ὁ Φιορεαδίνος εἶπε· „αὐτὴ σᾶς ἀρέσει ἡ παλιογυναικα;“ Τότε ὁ σιὸρ Στέφανος τσὴ δούλα τσῆς¹¹⁾ τσ' εἶπε· „γιά πὲ τσὴ κοκόνά σου¹²⁾ νά τσὴ δώσω χίλια πεδακόσα γρόσα, νά 'ρχω τὸ βράδυ“. Πάει τσαὶ τσὴ τὸ λέει· „ἄμε νά σου τὰ δώσῃ τσαὶ νά 'ρχῇ“. Ὑστερώτερα πάει ἡ δούλα τσαὶ τὰ παίρνει, τσ' ἐτσεῖνος ρωτᾷ, τί ὠρα νά 'ρχῇ. „Πέδε ὠρα“. Ἐπῆε αὐτὸς τὴν ὠρα τσαὶ χτυπᾷ· τοῦ λέει· „ποῖός εἶσαι;“ — „Ἐγὼ ποῦ ἤδωσα τὰ χίλια πεδακόσα γρόσα“. — „Τί ὠρα ἔχεις;“ — „Πέδε“. — „Νά

⁷⁾ = θυγατέρα.⁸⁾ The subjunctive without νά is rare.⁹⁾ § 9 n.¹⁰⁾ § 203, 5.¹¹⁾ § 29 n.¹²⁾ = τῆς κοκόνας σου.

χαθῆς ἀπὸ 'δώ, τσ' ἐγὼ ἔχω ἔξε". Τσ' ἔπειτα ὁ φίλος ἤθελε νὰ πᾶν τσ' ἐτσεῖνος τσαι λέει στὴ δούλα· „γιά πὲ τσῆ κοκόνου σου, νὰ ῥχω τὸ βράδου, νὰ τσῆ δώσω διακόσα γρόσα". Πάει τσαι τσῆ τὸ λέει. „Ἄμε νὰ σοὺ δώση τσαι νὰ ῥχη. — „Τσαι τί ὥρα νὰ ῥχω;" — „Στὶς ἔξε". — Πάει, χτυπᾷ κτλ. . . Ὁ τρίτος πάλι λέει νὰ δώση ἑκατὸ γρόσα.

Ἐβγήκανε στὸ σιργιάνι μὲ τὸ Φιορεαῖνο οἱ φίλοι τσαι περάσανε ἀπὸ κάτω τσαι στενάσανε. Τότε λέει ὁ Φιορεαῖνος στὸ σιὸρ Στέφανο·

„Τ' ἔχεις, σιὸρι Στέφανε, τσαι χαμηλολογιάζεις;
Σὰν νὰ ἔχασες τὸ βίο σου, στέτσεις τσαι λοαριάζεις".

Ἀποκρίνεται ὁ σιὸρ Στέφανος·

„Ὅτι τσὰν εἶχα, τὰ ἔχασα, σιὸρι Φιορεαῖνο,
Ποὺ τὰ ἔχα, εἰς τὸ γάμο σου ὅλα νὰ τὰ σερβίρω".

Ὁ Φιορεαῖνος τοῦ λέει· „τί ἔχεις;" — „Δὲν ἤδωσα χίλια πεδακόσα γρόσα σ' αὐτὴ τῇ τσυρία ἀπάνω τσαι μοὺ 'πε, στὶς πέδε νὰ πάω, τσαι μοὺ 'πε πῶς εἶναι ἔξε τσαι μ' ἔδιωξε". Λέει ὁ Φιορεαῖνος· „δὲ τῆνε φέρνετε στὸ βατέρα, νὰ ξεβερδέψετε; Νὰ τῆνε πάμε στὸ βατέρα μου". Σὰν ἐπῆσαν αὐτοὶ οἱ νέοι στὸ βασιλέα, εἶχε ἓνα δοῦλο ὁ βασιλέας τσαι τοῦ εἶπανε· „πῆναι νὰ πῆς τσῆ τσυρίας νὰ ῥχη στὸ παλάτι". Ἐφταξε ὁ δοῦλος τσαι τσ' εἶπε·

„Κοπιάστε, ποὺ σ' ὀρίζουνε τσῆ χώρας οἱ βαρόνοι.

Τσερά μου, σὲ παρακαλῶ νὰ ἔχης πολλοὶ τσοὶ χρόνοι."

Τσαι δαίνει*) στὴ μέσα κάμαρα, τσερνᾷ τὸν καστελάνο·

„Γιὰ, σύρε, Κώστα μου, νὰ πῆς, πῶς τώρα θενὰ πάω".

Βάζει τὸν ἥλιο πρόσωπο τσαι τὸ φεγάρι στῆθος

Τσαι τοῦ κοράκου τὸ φτερό βάζει καμαροφρύδι.

„Ἐλα, Χριστέ, στὴ πάδα μου, τσαι Παναγιά, κοδὰ μου,

Σήμερα νὰ φανερωθῇ τσ' ἐμὲ τὸ δίτσεμά μου".

Ἐπῆναινε. Ὡς καθὼς τὴν ἔδανε¹⁸⁾ οἱ δαβατζήδες, εἶπανε·

„Νὰ τινε ὅπου ἔρχεται τσαι τὸ θεὸ φοβοῦμαι,

Μὴ τὴν ἰδῇ ὁ βασιλιάς, τίποτα νὰ μὴ ᾄδουμε."

Τότε τσῆ λέει ὁ Φιορεαῖνος· „δὲν ἡδρέπουσουνε νὰ φᾶς τοῦ ἑνοῦς τὰ ἑκατὸ τσαι τ' ἄλλουνοῦ διακόσα τσαι τοῦ σιὸρι Στέφανου τὰ χίλια πεδακόσα;" —

(Κόρη) „Σώπα ἐσύ, μὴν ἡπετάχτης σὰ τσαινούριος ἀβοκάτος;

Τσαι στὴ ράτσα μου θὰ πέσης τσ' ὕστερα θὰ μετανοιώσης."

¹⁸⁾ § 183, n. 2.

- (Φ.) „Σώπασε, μὴ βολλομιλῆς, ἔχει τὰ λόγια λία,
Τσαὶ τοῦτο ποῦ θωρεῖς ἐδῶ, εἶναι παιδί τοῦ ρήγα.“
- (Κ.) „Θ' ἀρχίσω θέλω πειότερα ὅσο νὰ μὲ γνωρίσης,
Γιατ' ἀφορμὴ ἐτύρεψα νὰ 'ρθω τσ' ἐγὼ στὴ κρίσι.“
- (The Queen to the King.)
„Θυμάσαι, βασιλέα μου, ἴδα μᾶς ἔπ'¹³⁾ ὁ γιός μας;
Θαρρῶ, πῶς εἶν' ἡ νύφη μας, θαρρῶ πῶς εἶμ'¹⁴⁾ παιδί μας.“
- (Φ.) „Ἄλλοῦ σὲ πέρα τσ' ἡσφαλες, νὰ 'βρῆς τὸ ριζικό σου
Τσαὶ σὺ θαρρεῖς, βαρεϊόμοιρη, πῶς εἶμ' ἐγὼ δικός σου;“
- (Κ.) „Θυμάσαι, Φιορεᾶνινο μου, τσαὶ γιάδα δὲ θυμάσαι,
Ποῦ ἡπαιρνα τὰ ποκάμισα τσ' ἡρχουμου τσ' ἡλλαξά σε;
Θυμάσαι, δὲ σ' ἐπιάσανε δεμένο οἱ γρουσάροι,
Στοῦ βασιλιὰ σὲ πῆανε μὲ μιὰ τιμὴ μεγάλη;“
- (Φ.) „Θυμοῦμαι ποῦ μὲ πιάσανε δεμένο οἱ γρουσάροι,
Στὸ βασιλιὰ μὲ πῆανε μὲ μιὰ τιμὴ μεγάλη.“
- (Κ.) „Θυμάσαι, Φιορεᾶνινο μου, ἂν εἶχε τυατέρα;“
- (Φ.) „Θυμοῦμαι, πῶς τὴν εἶχανε, μὰ 'γου¹⁵⁾ δὲν τὴν εἶδα.“
- (Κ.) „Ὡ δῖγνωμε τοῦ δῖγνωμου¹⁶⁾, ἐπίσω μου τυρίζεις,
Ποῦ μὲ τὰ δάκρυα σ' ἔλουα, τώρα δὲ μὲ γνωρίζεις;
(To the Queen.) Τσερά μου, βάνα φίλησες τοῦ λόου σου τὸ γιό σου;“
- (Queen.) „Ἐγὼ τσαὶ τὸν ἐφίλησα τσαὶ σὺ ἐκάτεχες το;“
- (Κ.) „Γιὰ ξαναφίλησέ τονε νὰ 'ρχη στὰ λοϊκά του.“
Στσύβγει ἡ μάννα τσαὶ τόνε ξαναφιλεῖ, τσ' ἔρχεται αὐτὸς στὰ
λοϊκά του τσαὶ λέει στὴ γόρη·
„Καλῶς την τὴ ρουζέτα μου, καλῶς την τὴ ψυχὴ μου,
Καλῶς την, ποῦ μοῦ χάρισε ἐμένα τὴ ζωὴ μου“.

6. Calymnos.

Μοιρολόγι.

Στῆς νιότης σου τὴν ἄτθησι¹⁾ τσαὶ πάνω στὴν οὐσία¹⁾
Πῆρε σ' ὁ Χάρος, πῆρε σε τσαὶ σὲ (δ)ίχως ὀρπί(δ)α²⁾.
Κόρη μου χα(δ)εμένη μου, τῆς μάννας σου καμάρι,
Πῶς ἤφητρες³⁾ τσ' ἐπρόσταξεν ὁ Χάρος νὰ σὲ πάρη;
Οἱ τετρακόσσοι⁴⁾ ἀνναζέλοι⁵⁾ τσ' οἱ (δ)ώ(δ)εκ' Ἀποστόλοι
Σοῦ πῆραν τὴ ψυχούλα σου στὸ Ἄζιο περι(β)όλι.

¹⁴⁾ = εἶν(αι). ¹⁵⁾ = μὰ ἐγὼ. ¹⁶⁾ This turn strengthens the expression δῖγνωμος, cf. § 44, n. 1.

¹⁾ § 35, n. 3. ²⁾ § 22 n. ³⁾ §§ 17 and 202. ⁴⁾ = τετρακόσιοι.
⁵⁾ = ἀγγελοι, cf. § 17.

Παντέρα ἥσουλ⁹⁾ ᾗληνισὰ μὲ τὸ σταυρὸ στήμ μέση,
 Τσαὶ ἤχασά σ' ἡ μάννα σου, κόρην της πλιὸ ἐξ⁶⁾ σ' ἔσει⁷⁾.
 Τοῦ οὐρανοῦ τὰ νέφαλα τσαὶ πὸς⁸⁾ τὰ μποζιατίζει⁹⁾!
 Τ' ἀγαπημένα ἀντρό(γ)υνα, ἄχ! πὸς τὰ 'ποχωρίζει!
 'Ο θάνατός¹⁰⁾ σου μοῦ 'καψε τὰ σωθικά¹¹⁾ μου, κόρη,
 Τσ' ὁ νοῦς μου μὲ (δ)ερνοχτυπᾷ νὰ κουτουλλῶ τὰ ὄρη.
 Χριστὸς βαστεῖ τὰ στέφανα, τσ' ἀννάζέλοι τὰ τσερζά⁸⁾ σου,
 Ξεσταύρωσε τὰ σέρζα¹²⁾ σου, τίναξε τὰ λουλλούδζα⁸⁾,
 Νὰ φέρουσι τ' ἀέρφσα⁸⁾ σου τοῦ γάμου τὰ παιχνίτζα.
 Γιὰ λύσε τὰ παάρζα¹³⁾ σου, τὰ χαροτεντωμένα,
 Τσαὶ 'νοῖξε τὰ σειλάτσα¹⁴⁾ σου τ' ἀποθανατωμένα.

7. Karpathos¹⁾.

(Southern Sporades)

„Πῆτε μου, πῆτε μου, ἄρκοντες²⁾, πῆτε μου τί νὰ γένω;
 'Οπ' ἀαπῶ μιὰλ³⁾ λυερή, ππῶς⁴⁾ νὰ τῆλ λησμονήσω;“
 „Νὰ σ' ἀρμηνέψω, νιῶττερε⁵⁾, κι ἄθ θέλῃς, ἄκουσέ μου·
 Ἄμμε, Γιαννῆ, πᾶ'⁶⁾ στὸ οὐνό⁷⁾, νὰ κουαλῆς⁸⁾ λιθάρια,
 Νὰ κουαλῆς τὰ μάρμαρα 'πὸ τὸ μαρμαροοῦνι·
 Νὰ κουαλῆς νὰ κουραστῆς, τῆκ⁸⁾ κόρη νὰ ξεχάσης.“
 „Κ' ἰῶ⁹⁾ κι ἂν ἔβγω στὸ οὐνό, κι ἄκ κουαλῶ λιθάρια,
 Κι ἄκ κουαλῶ τὰ μάρμαρα 'ποῦ τὸ μαρμαροοῦνι,
 Κι ἄκ κουαλῶ κι ἄκ κουραστῶ, τῆς κόρης δὲ ξεχάννω.
 Εἰμὴ κι ἄβ³⁾ βάλω σίερα¹⁰⁾ καὶ δέσουμ μὲ στὸβ βάτο,
 Νὰ μὲ ἀροῦτ¹¹⁾ τὰ σίερα, νὰ μὲ κεντᾷ τὸ βάτος,
 Τότε κ' ἰῶ τῆς λυερῆς θὰ τῆς 'πολησμονήσω.“

8. Cyprus.

Δύο περιστέρκα¹⁾ κάτασπρα στὰ αὐκά²⁾ τους καθισμένα
 Κάθουνταν καὶ μοιρολοοῦν, κλαῖσιν, παραπονοῦνται,
 Τ' ἀρσενικὸν τοῦ θηλυκοῦ γυρίζει καὶ λαλεῖ του·

⁹⁾ § 34, n. 4. ⁷⁾ § 21. ⁸⁾ § 10, n. 5. ⁹⁾ = *μπογιατίζει*, on which cf. § 10, n. 5. ¹⁰⁾ = *θάνατος*, cf. § 35, n. 3. ¹¹⁾ = *σωθικά*, see preceding n. ¹²⁾ = *χέρια*, v. notes 7 and 8. ¹³⁾ = *ποδόρια*. ¹⁴⁾ = *χειλάκια*.

¹⁾ The dialect of Karpathos is, like that of Cyprus (No. 8), closely akin to that of Calymnos. ²⁾ v. § 18, n. 3. ³⁾ From *μῖαν* λ., cf. § 34, n. 4. ⁴⁾ = *πῶς*. ⁵⁾ = *νιῶττερε*, cf. § 36 n. ⁶⁾ § *ἀπάν(ω)*. ⁷⁾ = *βουνό*, cf. § 22 n. ⁸⁾ § 22 n. ⁹⁾ = *ἐγώ*. ¹⁰⁾ = *σίδερα*. ¹¹⁾ *βαροῦν* (see notes 7 and 3).

¹⁾ § 10, n. 5.

²⁾ § 26.

„ἴντα κλωσσῶς, γεναῖκα μου, κάτασπρη περιστέραι;
 Νὰ κάμης θέλεις ὁμορφα κάτασπρα περιστέρκα;
 Κρίμα χάννεις³⁾ τοὺς κόπους σου καὶ λύπες ἐννὰ⁴⁾ φέρης·
 Ἔν⁵⁾ ἀθθυμάσαι τί ἴπαθες στὴν ἄλλην τὴν κλωσσιάν σου;
 Τρικὰ καὶ μόνα ἔκαμες, τὰ ἴχασες καὶ τὰ τρία·
 Ἄρκον γεράκιν πήρεν το τὸ ἕνα πεινασμένον,
 Καὶ τ' ἄλλα τὰ ἴβραν κυνηοῖ⁶⁾ στὸν ποταμὸν νὰ πίννουν⁷⁾
 Καὶ μὲ τὰ δίχτυα τὰ ἴπιασαν, τί ξέρεις ἂν τὰ φάαν;
 Σήκου, σήκου καὶ μὲν⁸⁾ κλωσσῶς, νὰ μὲ μοῦ φέρης πόνους,
 Γιατί ποῖος ξέρει ὕστερις καὶ τοῦτ' ἴντα θὰ γίνουν.“

9. Chios.

*O lolós, o frénimos ts o drakos*¹⁾.

*Nal*²⁾ *lollós*³⁾ *ts*⁴⁾ *éna*⁵⁾ *frénimos íxam polla*⁶⁾ **úǵǵa*⁷⁾, *tse mja méra inniksen*⁸⁾ *o frénimos tas pórtēs, nám̃bum mésa ta úǵǵa, ts inniksen dz o lolós tim bórtan du, nám̃bi ts etsinú kaénan*⁹⁾ *vúǵim*⁷⁾ *mésa. ímben*⁸⁾ *dz etsinú énuv vúǵim mésa, efonazzén du: „énav vúǵin ímbem*⁸⁾ *mestin avlím mu.“ léi: „éx'e to“, típen o frénimos. ípiasen dzínos*⁷⁾: „índa to káo⁹⁾ to úǵi¹⁰⁾?“ *ípiasen dz ísfaksén do, ts epíen ókso ts íden enad*⁷⁾ *déndron dz ekúnene*¹¹⁾, *ts íleén du: „íi*¹²⁾ *ts est kriás?“ túlee. ekúnem bǵa*¹³⁾ *tsino ts ídótsén*¹⁴⁾ *du kriás. íleén du: „en éx'is tóra na me pleróis*¹⁵⁾, *é?*¹⁶⁾ *ikamnem bǵa tsino*¹⁶⁾, *ekúnene, paéñni paratst, pánda*¹⁷⁾ *tu na skodrallúi*¹⁸⁾. „íi ts est kriás?“ *ekúnem dz etsino ts ídótsén du. paéñni paratst, pánda tu enal lalás*¹⁹⁾. „íi ts est kriás?“ *ekúnem bǵa ts etsínos, pu to kúñen o aiéras, ídótsén du ts etsinú.*

*Ts apéi píen ts ípen taǵerfú tu: „p²⁰⁾ó*²⁰⁾, *líi*²¹⁾, *na mazzókso ta paráǵǵa*²²⁾ *mu.“ paéñni tse léi tis el'ás: „plerosé me ǵa.“*

³⁾ Double consonants, cf. § 36 n.

⁴⁾ § 20, n. 2.

⁵⁾ § 22 n.

⁶⁾ v. § 6, n. 3.

¹⁾ The phonetic transcription of the editor, Pernot, is partly altered to correspond with the system of transcription adopted in this book.

²⁾ = *énas*, § 29 n.

³⁾ § 17.

⁴⁾ The double consonants are pronounced, v. § 36 n.

⁵⁾ § 10, n. 5.

⁶⁾ = *ἀναξεν*.

⁷⁾ § 34,

n. 4. ⁸⁾ § 208.

⁹⁾ v. § 33, n. 4.

¹⁰⁾ § 22 n.

¹¹⁾ § 245, n. 3.

¹²⁾ = *θέε* (*θέλεις*), cf. also n. 2.

¹³⁾ = *πιά*, v. notes 5 and 7.

¹⁴⁾ = *ἔδωκεν*.

¹⁵⁾ § 29 n.

¹⁶⁾ “Ici, la conteuse remue la tête de bas en haut, pour marquer la réponse négative” (Pernot's note).

¹⁷⁾ = *ἀπαντᾷ*.

¹⁸⁾ Really = *κορυδαλάκι* “lark” (Pernot).

¹⁹⁾ A bird, but which bird is not known.

²⁰⁾ *πά(γ)ω*.

²¹⁾ = *λέει* (unaccented).

²²⁾ § 70, n. 2.

ekúnen etsini, ifien dzinos. epíen is tol lalá, lí³¹⁾: „plerósé me da.“
ekúnem bga ts etsínos, férgi²³⁾, „pánta tu ena skodrállíi tse léi tu:
„éla me pleróis²⁴⁾.“ tripónni tsino meston díxo, vgállí²⁵⁾ tsínos tis
pétres na tóvri tse vríssi²⁵⁾ enax⁷⁾ χάρκωμα, ts itoi⁷⁾ zémáto γρόσα.
tse paénni, léi taderfú tu: „ónde, léi, na pa²⁶⁾ páromen da γρόσα.“
píra dgo γαδάρus ts epian dz efortósan dus. ts ípen du lollú o
frénimos: „sam baéní²⁷⁾, léi, a²⁸⁾ su leún²⁹⁾ i aþþrópi 'índa n³⁰⁾
dúa³¹⁾, tse na tol léis 'ka'allínes i³⁰⁾“. opu id di³²⁾ áþþropon,
o lollós túleen: „mba, þaríte pos iæ³⁰⁾ gavallínes, γρόσα i.“

Ípp^k_íasen⁵⁾ o frénimos ts i^valén dom mésa s éna sendiú³³⁾
ts ileén du: „émba mésa, tse a vréksi, a kái⁹⁾, léi, χαλάzzi.“ ípp^k_íasen
o frénimos ts triksen ao páno³³⁾ sto sendiú klipári ts i^valen tas
órniþes ao páno ts ettróane³⁴⁾. kámam b^g_ía i órniþes tráka tráka
tráka ao páno, eþárem¹¹⁾ bos ípefte χαλάzzi. ípp^k_íasen o frénimos
ts irixtén du lukánika mesto sendiúine³⁵⁾ ts avká²³⁾. san epíen o
vasilé²⁾ na ton erotísi: „póte távrete ta γρόσα?“ ípen o lollós:
„san ivrexén o þeós avká tse lukánika.“ ts ípem b^g_ía o vasilés³⁶⁾:
„etiól³⁷⁾, léi, el³⁸⁾ lollóse³⁹⁾“. ifiem b^g_ía tsínose³⁹⁾.

Ístilen o frénimos tol lolló. „áme, léi, naps tu vasilé³⁶⁾, na
tu píl⁴⁰⁾, léi, a páro tíæ górin du“. leén du p^k_ía o lollós tu
frénimu, léi: „mme⁴⁾ pí se, léi, na se pári?“ — lé: „þéli me.“
ípen du o vasilés tu lollú: „an éx'i, léi, p^k_íóttera sto vasil'ó mu,
tom péro⁴¹⁾“. íx'em b^g_íóttera sto vasil'ón du, epírem din diæ górin
du. ípen i kóri tu: „an in éxo⁴²⁾, léi, tu áráku talodí³³⁾“. — léi:
„tína þa stílome²⁾? toæ gostandím mas.“ stéllun don toæ gostandí,
tse paénnt na to pp^k_íási talodí, ts efónaksen talodí: „é áráko, pérum
me¹⁴⁾ tréx'i káto o árákos, en eþóreæ¹¹⁾ gani⁴³⁾. ikámen o lollós
mian dripam mestíæ goprián ts exónnutom mesa ts en don eþóren.
paénni páli na kodrísi talodí, ts efónaksem báli talodí: „é áráko,
pérum me.“ plææ gáto o árákos oxonús, en íææ ganí, exónnuton
o kostandís mestin dripa, ts en don eþóren o árákos. paénni páli

²³⁾ = § 26. ²⁴⁾ = ἔλα, νὰ μὲ πλερώσῃς. ²⁵⁾ § 17 n. ²⁶⁾ = πὰ
(νὰ), cf. p. 197, footnote. ²⁷⁾ παγαίνεις. ²⁸⁾ = θά. ²⁹⁾ § 9 n.
³⁰⁾ = εἶναι. ³¹⁾ § 145 n. ³²⁾ = ὅπου εἶν(αι) ὁῖον “wherever he sees.”
³³⁾ § 16, n. 1. ³⁴⁾ § 36 n. ³⁵⁾ § 34, n. 4. ³⁶⁾ § 71, n. 3.
³⁷⁾ = ἐτούτος (cf. note 31). ³⁸⁾ = ἔν (εἶναι). ³⁹⁾ § 146, n. 1. ⁴⁰⁾ νὰ
τοῦ ἡπῆς. ⁴¹⁾ = παίρνω. ⁴²⁾ = ἀν εἶν(αι) ἔχω, as well as ἀν εἶχα.
⁴³⁾ § 153, n. 4.

na to koārtsi, óti pu pien o drákos apáno, ts efónaksem báli talodín:
 „é dráko, pérum me!“ o drákos en irkutom b⁹á káto makári, en
 do pistergen⁴⁴) pos to koārtisa. epíren do o kostandis ts ifie. isteri,
 san epíen etsi, páli tu léune: „áme, léi, na tu pári²) tse to paplo-
 mán du.“ — „ma índa loi⁴⁵), léi, a tu to páro to paplomán du, pu
 éx'i kuāunáí⁴⁵)?“ paénni tsinos. ípp^kásen ts emázzoksen o kostandis
 enas²) sakulláin⁴⁵) gorgús⁴⁶) ts enas sakullái psillus (margóllós²³),
 more: lolló²) tse margóllós) ts enas sakullái psíres, tria mázzokse.
 ts apéi rixti ta ólla apáno sto dráko, tse káuton⁴⁷) na vgáli²³)
 ta²) psíres qo páno tu, ts epíren du to páploma tse fév^kí²³).

Tse san epíen etsi, tu léum báli: „as íxamen tse to drákon
 ton idío“ (vre kako xron náxu⁴⁸), to² gamméno to² gostandinóm
 mas pu ton etimorúsa!). — „m índa loi⁴⁵), léi, a tof féro?“ léi:
 „kalá kalá“. paénni o kostandis páli ts ípen du dráku: „éla, léi,
 na péksomen na ielásome.“ í²vallén don dol lolló mesto sendúin
 o drákos, í²vallen dz o lollós to drákom mésa. tse p^kánni tse
 karfónni to o lollós to dráko tse sikónni to sendúin tse péri tse
 to dráko. lollós more o átimos, ma ítom margóllós.

ífia ts eo⁴⁹) apetsi
 m enas góssino⁵⁰) fatsi.

10. From Northern Lesbos.

The dialect of Lesbos, like that of Velvendos (No. 11), shows in a characteristic fashion the peculiarities of the Northern Greek dialects, on which cf. § 7, n. 1, also § 37 n. Because of these peculiarities along with the palatalising of the κ (§ 17) the dialect presents a rather strange complexion¹).

1) βασιλῆς³) ἔχ' τσιρατέλ'.

Μν'ὰ φουρά ἦδαν ἕνας βασιλῆς τσ' εἶχι στοὺ τσιφάλ' ἕνα
 τσιρατέλ'⁴) τσι τοὺ εἶχι πουλὺ ἀκρυφά. "Οποιοὺν бирбёр ἔπιρνι.

⁴⁴) §§ 23 n. and 26.

note 5. ⁴⁷) =(ε)κάθουνταν.

⁴⁵) =ἵντα λογῆς "how?"

⁴⁶) =κοριούς, cf.

⁴⁸) =κακὸ χρόνο νά 'χουν, a curse, "to the devil with."

⁴⁹) =έγώ.

⁵⁰) =κόσκινο, cf. note 25.

¹) The beginning in phonetic transcription runs: i vaslēs ex' tsiratél'. Mña furá idan enas vaslēs ts íx'i stu tsifál' éna tsiratél', tsi tu íx'i puli akrifá. Ópjun birbér épínni na tu guréps, tun ékani tíbix' na mi tu lej óxu. Tora ul' i birbérdis den ídurásan na tu vastáxin akrifá; jafió ts ésfaxi.

3 n.

²) § 55, n. 3.

³) § 71, n. 3.

⁴) § 95, A.

νὰ τοῦ γουρέψ⁵⁾, τοὺν ἔκανι τιδίχ, νὰ μὴ τοῦ λέγ᾽ ὅξου. Τώρα οὐλ' οἱ διρβέρδισ δὲν ἰδουρούσαν⁵⁾ νὰ τοῦ βαστάξιν⁶⁾ ἀκρυφά· j' ἀπτό τσ ἔσφαξι.

Πίσου πίσου πῆρι ἓνα διρβέρ, τσι σὰ δού ἀποκούριψι, τ εἴπι, νὰ μὴ τοῦ πῆ σὶ κανέναν, ποὺς ἔχ' τσέρατου, jατί θὰ πάρ τοῦ τσιφάλ' τ. 'Ι διρβέρς δὲν ἰδόρσι νὰ βαστάξ, πῆγι, ἔστουσι μέσ' ἓνα πγάδ τσι φώναξι μ' οὐλ' τ γαρδιά⁵⁾ τ: „ἰ βασλές ἔχ' τσιρατέλ'.“ Τώρα τοῦ πγάδ ξιράθτσι, φύτρουσι μέσα μν'ὰ καλαμν'ὰ. Μιγάλ'νι ἢ καλαμνιά. Πέρνα μν'ὰ μέρα ἓνας δζουβάν'ς⁷⁾, ἔκουσι δ γαλαμν'ὰ τσ' ἔκανι μν'ὰ τσαδούνα τσι τν ἐπιζι. 'Η τσαδούνα ἤλιγι: „βί! ἰ βασλές ἔχ' τσιρατέλ'.“ Τοῦ ἤκσαν, τοῦ εἶπαν τ βασλέ. 'Ι βασλές φουνάζ τοῦ δζουβάν', λέj: „ποῦ τν ηῦρις;“ — „Μέσ' στοῦ πγάδ.“ λέj ἰ δζουβάν'ς. 'Εστλι ἰ βασλές, φώναξι τσι τοῦ διρβέρ, λέj: „ποῦ τοὺν εἴπις αὐτὸ τοῦ λόγου;“ — „'Αμ δὲν ἰβάσταξα,“ λέj ἰ διρβέρς, „τσι πῆγα τσι τοῦ εἶπα μέσ' τοῦ πγάδ.“ — Τότις ἰ βασλές τς ἀφήτσι τσι πάjκαν.

11. From Velvendos in Macedonia.

Cf. the preliminary note to No. 10.—⁵⁾ sometimes stands for γι (ι=γιά), j for ι¹⁾.

Οἱ τρεῖς οὐρμήνις.

Μνιά φουρά κ' ἓναν κινὸ ἦταν ἓνας πατέρας σάν καλὴ ὦρα . . . Αὐτὸς οὐ πατέρας εἶχιν μούγκι ἓνα πιδί. Τί ἤλιγιν κι αὐτός; „Αὐτὸ τοῦ πιδί, οὐ Θιὸς νὰ μὶ τοῦ χαρίσ', δα²⁾ τοῦ κάμου νὰ ζήσι ἄρχουντας, νὰ τοῦ γλέπ' ἢ³⁾ κόσμους κι νὰ τοῦ χαίριτι, κανέναν νὰ μὴν τοῦ λέη 'παρέκ' στάς.“ Ἀχίρσιν ἀποῦ τότι κι δώθι νὰ δλέβ' μὶ τοῦ παραπάν. Δλιὰ τ' μέρα, δλιὰ τοῦ βράδ', ὄλου δλιὰ. Πιρνάει μνιά χρουνιά, δjὸ χρουνές, τρεῖς κι ἀκόμα παραπάν, κι ἀκόμα δὲν εἶχιν ἀπουλάψ' δίπ-τίπουτας. Μιρουδούλ' μιρουφάει, ὄλου ἔστ' πᾶινιν ἢ δλιὰ τ. Τί νὰ κάμ', τί νὰ σώσ' τώρ' αὐτός! Τοῦ νῆμα⁴⁾ τ, ὅσουμ πᾶινιν, κόντιβιν, κι παράδισ ἀκόμα δὲν εἶχιν. „Θέ μ, Παναέ μ!“ γουνάτσιν κ' εἶπιν „μακρὸ

⁵⁾ § 15, n. 2. ⁶⁾ § 7, n. 2. ⁷⁾ = τσοπάνης.

¹⁾ The beginning in phonetic transcription runs: *Mn'a furá k' énas giró útan énas patéras saó galé óra. Aftós u patéras éχ'in mánogi éna pidi. Ti éliğin k' aftós? aftó tu pidi, u .hjos na mi tu charis', da tu kámu na zisi árchundus, na tu glep i kósmus k' na tu χ'ériti, kanénas na min du lej "parek' stás."*

⁴⁾ = μνήμα.

²⁾ § 20, n. 2.

³⁾ § 56, n. 3.

‘ν’ του χέρ σ, κάμι του θάμα σ⁶, κι πάλι δούλιβιν, δούλιβιν, σα λτσ’τής⁵). ‘Ε! νά μὴν τὰ μακραίνουμι, σήμιρα μνιὰ πιντάρα, ἕνα δεκάρ’ ταχειά, ἕνα ‘κουσάρ’ ν ἄλλ’, ἔφκειασιν καμπόσις παρά-
 δις. Ἀμὰ δσου νὰ τς φκειάσ’, εἶδιν κ’ ἔπαθιν. Τώρα θέλτς ἀπ’
 τὰ βάσανα, θέλτς ἀπ’ ν τυράννια, θέλτς ἀπ’ τὰ γηράματα (δὲν
 ἦταν κι μικρὸς μαθέ, ἦταν ἰξηντάρς) ἀρρώστισμι βαρειά. Κ’ ἡρ-
 θιν ἡ ὥρα νὰ πιθάν’. Γιόμουσιν τοῦ σ’πίτι ἀποὺ γναῖκις, ἄντρ’⁶),
 μκρὰ πιδιά . . . ἄλλ’ ἔκλιγαν, ἄλλ’ παρηγουρούσαν! Ποὺ αὐτός;
 ἄλλου κι σὶ ἄλλουν κόσμουν. Ἀλλά· ἰκεῖ ποὺ κόντιβιν ἡ ὥρα,
 ξαναδγανώθκιν κα-ψίχα⁷), ἄγξιν⁸) μνιὰ φουρὰ τὰ μάτ’χα κι Ζή-
 τσιν τοῦ πιδί. Τοὺν τό ‘δουκαν· τοῦ παίρν’ κουντὰ κι τοῦ λέει
 στοῦ ‘φτί⁹). „πιδί μ, γρόσ’κια¹⁰) πουλλά δὲ θὰ σὶ ἀφήκου, ἔτσ’
 θέλ’τσιν οὐ Θιός· κ’ ἰγὼ κ’ ἡ σ’χουριμέν’ ἡ μάννα σ δούλιψάμι,
 δούλιψάμι, τόσου ἦταν ἡ μοῖρα μας. Αὐτὰ ποὺ δὰ σὶ πῶ τώρα
 νὰ τὰ φλάξ, κι δλου κιρδιμένους δὰ βγῆς· μὶ τοὺν τρανύτιρό σ
 κουκκιά νὰ μὴ σ’πέρς¹¹), τῇ γναῖκα σ κρυφὸ νὰ μὴ μ’ πῆς,
 πουτές, καμνιά φουρά, ψυχουπαῖδ’ νὰ μὴμ πάρς.“ Τὰ ‘πιν αὐτά,
 βάσταξιν ἀκόμα κα-ψίχα κι σ’χουρέθκιν. Τοῦ πιδί παντρεῦκιν,
 ἡ δλιά τ παῖνιν καλὰ κι φύλαγιν τὰ λόγια α’ *baḃā* τ. Νὰ ἰδοῦμι
 τώρα τί λέει κι οὐ κατῆς τς νύχτας (Πχιός¹²); — ‘Η γναῖκα. Ψι
 ψι ψι τοῦ βράδ’ στοῦ στρώμα ὄρε δτ’ νὰ σὶ ‘πῆ, πχιάσ’¹³) τουν
 αὐτόν, βάλ’ τουν νὰ πλύσ’ σαπούνι¹⁴), κόψ’ τουν, κρέμασ’ τουν·
 σὰ δὲν τοῦ φκειαῖς¹⁴), ἰγὼ τί νὰ εἴμι). ‘Η γναῖκα τ ἦταν ἀποὺ τρανὸ
 σ’πίτ’. Μέσ’ ‘ς πατρικὸ τς σέβινιν κ’ ἔβγινιν οὐ βασ’λιάς πᾶσα
 ὥρα, στοῦ θκό τς, *δίπ*. ‘Ε! οἱ γναῖκις τ’ ἀσ’ταῖνουντ¹¹) κατ’
 τέθκια¹³). Βάσταξιν μνιὰ, βάσταξιν δγό, δὲν τοὺν ἔκαμιν τοὺν
 ἄντρα τς παράπουνου, ἀμὰ σὰν πέρασιν καμπόσους κιρός, „ἔ,
 καημένι ἄντρα,“ τοὺν λέει, „τώρα κάθισι κι συλλουέσι κι σὺ τί
 σ’ εἶπιν οὐ *baḃās* σ. Ἀἰδὶ νὰ πχιάσουμι κ’ ἱμεῖς φιλίς μὶ τοῦ
 βασ’λιά.“ ‘Ε, τί εἶπιν κι αὐτός; „δὲ γλέπου τί ζμὶ βγῆκιν ὡς
 τώρα ἀπ’ τὰ λόγια τ πατέρα μ!“

Μνιὰν κι δγό, μωρὲ γιέ μου, πχιάσ’καν¹⁵) φίλ’ κι τοῦ ‘χαν
 κουλουκύθ’ μὶ τοῦ βασ’λιά· φκειάν’ κι τοῦ δούλου τ ψυχουπαῖδ’.
 „Ἀἰδὶ νὰ ἰδοῦμι,“ εἶπιν τώρα, „ἀκόμα ἕνα δὰ φκιάσου, νὰ ἰδοῦμι
 ποὺ δὰ βγῆ.“ Ἰκεῖ ποὺ ἦταν στοῦ παλάτ’ μνιὰ μέρα, εἶδιν τοῦ

⁵) = *ληστής*; cf. also § 7, n. 2.

⁷) = *κάτι ψίχα* “a little.”

⁸) *ἀνοιξεν*.

⁶) = *ἄντροι* (for *ἄντρες*), cf. § 66.

⁹) = *αὐτί*.

¹⁰) = *γρόσια*,

v. § 10, n. 5.

¹¹) § 7, n. 2.

¹²) § 10, n. 5.

¹³) = *βάλ’*

τον φυλακῇ “lock him up!”

¹⁴) = *φκειάσσης*, v. § 29 n.

¹⁵) *πιάστηκαν*.

πλί, ποῦ οὐ βασ'λιάς χάνουνταν ιάτι αὐτό. Καλύτιρα νὰ τοὺν ξπιρνις τοῦ κιφάλ', πέρι τοῦ πλί. Τ' ἀρπάχν', τοῦ κρύβ' στοὺν κόρφου τ κι „φιβγάσ'τι¹⁶⁾), πουδαράκια μ.“ Πιρνάει ἀπ' τοῦ πα-
 Ζάρ', ἀγουράζ' ἓνα ἄλλου πλί σφαγμένου, τοῦ μαδάει σὶ μνιά
 κρυψάνα κι τοῦ πααίν' τῇ γναῖκα τ. „Νά, μουρη γναῖκα, αὐτὸ
 εἶνι τοῦ πλί δ βασ'λιά, φκειάσ' ἄτου ὅπους ξέρς νὰ τοῦ φάμι τοῦ
 βράδ'. Ἀμὰ . . . νὰ μὴ δείξ πουθινά, χάθακαμ.“ Ποῦ αὐτός! τοῦ
 πλί δ βασ'λιά, ποῦ τοῦ 'χιν στοὺν κόρφου, πααίν' κι τοῦ κρύβ'
 σὶ μνιά μιριά κρυφὰ 'π' τῇ γναῖκα τ. „Ἄ! νὰ ἰδοῦμι,“ λέ, „τῶρα,
 δὰ τοῦ βαστάξ' ἡ γναῖκα μ τοῦ κρυφό;“

N¹⁷⁾ ἰδῶ τ' μέρα φουνές, κακό, τιλιάλ'δισ παρατιλιάλ'δισ·
 τί; „ἐκλιψαν δ βασ'λιὰ τοῦ πλί· ὅπχιους μαρτυρήσ' τοὺν κλέφτ',
 δὰ πάρ' μιγάλου ξπινουσ.“ . . . Ν ἄλλ' τ' μέρα κάθουνταν ἡ γναῖκα
 τ μὶ τοῦ κέν'μα¹⁸⁾ στοῦ κατέφλιου ἀπ' ν οὐξόπουρτα¹⁹⁾ μὲ ἄλλις
 γειτόντισσις κι κιντοῦσιν . . . Νὰ κ' ἓνας τιλιάλ'τς κι τιλιαλοῦσιν πάλι
 ἰὰ δ βασ'λιὰ τοῦ πλί. „Ἐ!“ λέει αὐτῇ, „δὰ τοῦ βροῦν κι καλὰ!
 δὲν τό 'φαγάμι κι καλὰ ἱμεῖς ἰψές;!“ Αὐτὸς οὐ λόγους ἀπὸ χεῖλ
 σὶ χεῖλ' κι Ζὰ βασ'λιὰ τοῦ 'φτί²⁰⁾. Τοὺν τσακὼν τοὺν καλὸ τοῦ
 νοικοκύρ' κι „ἄρουν ἄρουν“²¹⁾ τοὺν πὰν ἰὰ κρέμασμα. Πῆγιν
 αὐτὸς. Ποῦ νὰ 'γλιπς ἱκεῖ πούπουλου! μῆλου νὰ 'ρχνις, καταῆς
 δὲν ξπιφτιν! Σὰν τοὺν ἀνέβασαν ψ'λὰ νὰ τοὺν κριμάσν, γύρσιν
 μνιά φουρὰ κι λέει τοῦ βασ'λιά (ἦταν κι αὐτὸς ἱκεῖ)· „βασ'λιά μ,
 νὰ μὶ σ'χουρεῖς²²⁾, τό 'καμα, δὲν ξιγέννι. Ἄς εἶνι.“ Ὑσ'τιρα ἔκα-
 μιν κι δ' διαθήκ'· „Ἀφήνου τρεῖς χλιάδισ γρόσ'κια, χίλια δὰ πάρ'
 ἡ γναῖκα μ, χίλια οὐ παραγιόζουμ κι χίλια ἱκείνους ποῦ δὰ τρα-
 βήξ' τοῦ σ'κνὶ νὰ μὶ κριμάσ'.“ Ἀπ' ὅσους κόσμους ἦταν ἱκεῖ,
 κανέναν δὲν τοὺν ἄφνιν ἡ καρδὴ νὰ τραβήξ' τοῦ σ'κνὶ. Ἦταν
 καλὸς κι τοὺν ἀλ'πούνταν. Οὐ παραγιός, τί εἶπιν μὶ τοῦ νοῦ τ;
 „Χίλια μὲ ἀφήνει αὐτός,“ λέ, „κι χίλια 'π' τοῦ σ'κνὶ γένουντι δῶ
 χλιάδισ· ἰγὼ δὰ τοῦ τραβήξου.“ — „Ἀρὰ δὲν τοὺν ἀλ'πάσι;“ τοὺν
 λέει οὐ βασ'λιάς. „Τίπουτας!“ Ἄς εἶνι, τσάκουσιν τοῦ σ'κνὶ.
 Τότις οὐ παραπατέρας τ ξαναγύρσιν ἀκόμα μνιά φουρὰ κα τοῦ
 βασ'λιὰ κι τοὺν λέει· „βασ'λιά μ, τοῦ πλί σ Ζῆ, τό 'χου κρυμ-
 μένου.“ Κι τοὺν εἶπιν ὅλα τὰ τριχούμινα. Νὰ μὴν τὰ μακραί-
 νουμι, κρέμασαν ἀντὶς αὐτὸν τοὺν παραγιό τ, αὐτὸν τοὺν ἔδουκαν
 ἄλλ' μνιά γναῖκα κι οὐ βασ'λιάς τοὺν ἀγάπσιν ἄκομα πλέπι-

¹⁶⁾ = φευγάστε, v. § 218, n. 2. ¹⁷⁾ = τῆν. ¹⁸⁾ = κέντημα. ¹⁹⁾ ἀπὸ
 in place of gen., cf. § 161, 6, n. 1. ²⁰⁾ = στοῦ βασιλῆα τὸ αὐτί. ²¹⁾ = ἄρον
 ἄρον from the ecclesiastical language, lit. “crucify him,” and then by an
 erroneous conception “as quickly as possible, without delay.” ²²⁾ v. n. 14.

ρου²³⁾. Μὰ σὰν πῶς τοῦ λέ' ἡ²⁴⁾ λόγους; „σὰν τοῦ πάθ' ἡ γριά, μανταλώνιτι,“ ἔτσ' κι αὐτὸς ἀπὸς τότες κι δῶθι μι τοῦ βασ'λιὰ δὲν παρακουνοῦσ'τζιν, τῇ γναίκα τ πουτὲς καμνιά φουρὰ κρυφὸ δὲ ν²⁴⁾ ἤλιγιν κι παραγλὸν ξανὰ δὲν πῆριν. Ἔτσι τοῦ βρῆκιν καλύ- τιρα ὅπους τὸν εἶπιν οὐ πατέρας τ. Κι Ζοῦσιν κι αὐτὸς καλὰ κ' ἰμεῖς καλύτερα.

12. From Saránda Klisiés in Thrace.

This dialect only faintly reflects the Northern Greek characteristics (see Nos. 10 and 11).

Παραμῦθι τῆς προγονῆς.

Ἦσαν ἕνας ἄδρας¹⁾ καὶ μνιὰ γυναικα χρηριοὶ καὶ οἱ δγυὸ καὶ πάρκαν²⁾. Καὶ ὁ ἄδρας εἶχε ἕνα κορίτσ καὶ ἡ γυναικα εἶχε τὸ δικό της³⁾ τὸ κορίτσ. Εἶχαν κι ἀγελάδα κι ὅλο τὶ ἀδρου⁴⁾ της τὸ κορίτσ ἔστελνε νὰ πάγ' τὴν ἀγελάδα στὴν ἀγέλ. Μνιὰ μέρα τὸ βρίσκει κεῖ ἕνας παπποῦς καὶ τὸ γεῖπε⁴⁾. „ἔλα, κορίτσ μου, νὰ μὲ ψειρίσ'ς“. Αὐτὸ κάται⁵⁾ καὶ τὸ δσειρίζ¹⁾. Καὶ τὸ ρωτᾷ ὁ παπποῦς· „τί μὲ γηῦρες⁴⁾, κορίτσ μου;“ — „Μαρταριταρένια κόνιδα, τὸν λέγ', σὲ γηῦρα⁴⁾ καὶ μαλαματένια ψεῖρα.“ Εἶχε κεῖ πέρα καδὰ¹⁾ δύο γιόλες, καὶ τὸ λέγ' τὸ κορτσόπλο ὁ παπποῦς· „πάν κεῖ καὶ βῆκα¹⁾ σὲ κεῖν τῇ γιόλα.“ Κ' ἔγ'νε τὸ κορίτσ ὀλό- χρυσο, γιῶς βῆκε. Καὶ τὸ φκήσκε⁶⁾ κιόλα, ὅδε γελᾷ, νὰ πέφνα⁷⁾ τριαδάφλλα ἀμάραντα πὲ τὸ στόμα τ, κι ὅδε κλαίγ', νὰ τρέχνα⁷⁾ πὲ τὰ μάτια τ δάκρυα μαρταριτάρια. Πῆγε αὐτὸ στὸ σπῖτ, τὸ χάσκει ἡ μητριγιὰ αὐτὸ ὀλόχρυσο, τὸ λέγ'· „μωρῇ, πῶς γίν'κες, λέγ', ἔτσ;“ — „Μὲ γηῦρε, λέγ', ἕνας παπποῦς στὴν ἀγέλ καὶ μὲ γεῖπε καὶ τὸ δσειρσα κ' ὕστερα μὲ γεῖπε νὰ δῆκω⁸⁾ μέσ στὴ γιόλα μέσα κ' ἔγ'να χουσό⁹⁾.“ — Τὴν ἄλλ τῇ μέρα στέλνει καὶ τὸ δικό της στὴν ἀγέλ ἡ μητριγιὰ. Τὸ βρίσκει πάλ ὁ παπποῦς κ' ἐκείνο καὶ τὸ λέγ'· „ἔλα, κορίτσ μου, καὶ ψεῖρσέ μ.“ Τὸ δσειρσε κ' ἐκείνο. Τὸ ρωτᾷ· „τούλγη ψεῖρα μὲ γηῦρες;“ — „Γαδουρίσια κόνδα, βουβαλίσια ψεῖρα“. Τὸ λέγ' καὶ κεῖνο· „πάν λούθτσε¹⁰⁾ σὲ κείννα¹¹⁾ τῇ γιόλα.“ Πηγαίν, λούγεται αὐτό, γίν'ται¹²⁾ σὰ βουτέκ μαῦρο. Πλὼν καὶ στὴν ἄλλ τῇ γιόλα τὸ χέρ δου καὶ γίν'ται μόν τὸ δαχτυ- λόπλο τ χρυσό. Πηγαίν στὸ σπῖτ δους καὶ ξυπάζ'ται¹²⁾ ἡ μάννα τ

²³⁾ § 118, n. 1.

²⁴⁾ = τήν.

¹⁾ § 15, n. 2.

²⁾ = πάρθηκαν.

³⁾ § 142 n.

⁴⁾ § 23.

⁵⁾ = κἀθετα.

⁶⁾ = εὐκήσθηκε.

⁷⁾ § 213, n. 5.

⁸⁾ § 221, n. 3.

⁹⁾ § 31, n. 1.

¹⁰⁾ § 222, n. 4.

¹¹⁾ § 144, n. 1.

¹²⁾ § 219 n.

πὲ τῇ μαυρίλᾳ τ καὶ τὸ ρωτᾷ· „γιατί, μωρή, ἔγνες μαύρη σὰ δουτέκ;“ Κ' ἐκείνο τὰ γείπε ὅπως ἔγναν. Κούσκε¹³⁾ ποῦ ἔγνε ἡ προγονή χουσή⁹⁾, τὸ 'μαθαν ὁ κόσμος. Πέρασε π' ἔξω καὶ τι¹⁴⁾ βασιλὲ¹⁵⁾ ὁ γιὸς, τὸ γεῖδε καὶ κείνος, ποῦ γέλασε κ' ἔπευσε ἕνα τριαδάφλλο πὲ τὸ στόμα τ. Τὸ ἀγάψε καὶ τὸ γύρεψε νὰ τὸ πάρ. Ἀρραβωνιάζδαι¹⁶⁾ καὶ φκειάν τις ἐτοιμασίες γιὰ τὴ χαρά. Τότες ἡ μητρειγιὰ ζούλεψε, γιατί ἡ προγονή δῆς νὰ πάρ τι βασιλὲ τὸ γιὸ καὶ ὄχ' τὸ δικό δῆς τὸ κορίτσ. Πιάν καὶ βγάζ τὰ μάτια τῆς προγονῆς καὶ τὴ στέλνει σ' ἕνα ἄθρωπο στὸ βουνὸ νὰ τὴ χάσ. Κεῖ τὸ βρίσκει τὸ χρυσὸ τὸ κορίτσ πὰ σ' ἕνα δέδρο ἑνας παπποῦς καὶ τὸ παίρνει σπὶτ δου στὴ δάδω τ. Ἡ δάδω πὲ τὴ χαρὰ δῆς δὲ δρομάζωνε τὰ χεῖλια δῆς. Ἄς ἦδαν καὶ τυφλό, ἦδαν ἀμμά χρυσὸ καὶ ὁμοφο. Ἡ μητρειγιὰ πὲ τ' ἄλλ¹⁷⁾ τὸ μέρος νεβάζ τὴ θεγατέρα δῆς μέσ τ' ἀμάξ καὶ γούλ πὲ τὸ ψίκ διὰβ'καν σὶ βασιλὲ τὴ βολιτεία. Σὰ δῆγαν κεῖ, ρωτᾷ τι βασιλὲ ὁ γιὸς· „γιατί ἔν μαύρη ἡ νύφ;“ Λέγ' ἡ μάννα δῆς· „κείνο¹⁸⁾, τὴν ἔβαλαμ μέσα στ' ἀμάξ τὸ κλεισμένο καὶ μαύρισε πὲ τὸ κλείσιμο, καὶ μὸν τὸ δαχτυλόπλο δῆς, ποῦ ἦδαν π' ἔξω, πόμενε¹⁹⁾ χρυσό.“ Γίν'ται ἡ χαρά. Φυλάγ' τι βασιλὲ ὁ γιὸς νὰ γελάσ ἡ γυναῖκα τ καὶ νὰ πάρ τὸ ἀμάραντο τὸ τριαδάφλλο· αὐτὴ κατσούφα²⁰⁾, μὴ δύχ καὶ²¹⁾ πιαστή ἡ ψευτιά δῆς, καμνιὰ φορὰ δὲ γελοῦσε δροστά τ. — Ὁ παπποῦς πάλ καὶ ἡ δάδω θαμάζδανα²²⁾ πὲ τὴ θεϊκὴ τὴ χάρ, ποῦ τις κατήβ'κε. Ἐκλαιγε, ἔκλαιγε τὸ κορίτσ τὴ δύχ δου καὶ ὁ παπποῦς μάζωνε τὰ μαργαριτάρια καὶ τὰ πουλιούσε²³⁾ καὶ πλούταινε. Πὲ τὰ πολλὰ τὰ καλά, ποῦ τὸ εἶχαν τὸ κορίτσ, γύρσε μνιὰ μέρα ἡ καρδιά τ καὶ γέλασε. Τόμπι γέλασε τὸ κορίτσ, πέφ²⁴⁾ τὸ τριαδάφλλο πὲ τὸ στόμα τ. Τὸν δὶν τὸ παπποῦ τὸ τριαδάφλλο καὶ τὸν λέγ'· „νὰ πὰς ὅξω πὲ τὸ παλάτ καὶ νὰ πουλῆς ἕνα τριαδάφλλο ἕνα μάτ.“ Τ' ἀκούγ' ἡ μητρειγιὰ πὲ μέσ πὲ τὸ παλάτ, τὸ ρωτᾷ· „πόσο τὸ πουλεῖς αὐτὸ τὸ τριαδάφλλο;“ Αὐτὸς λέγ'· „γιά ἕνα μάτ.“ — „Στέκα, λέγ', ἐγὼ ἔχω ἕνα μάτ.“

Πηγαίν καὶ τὸ φέρνε τὸ ἔν²⁵⁾ τὸ μάτ τῆς προγονῆς. Ὁ παπποῦς πὲ μνιὰ χαρὰ τὸ πηγαίν στὸ σπὶτ τὸ μάτ, καὶ γούλ μαζί, ἡ δάδω, ὁ παπποῦς, τὸ κορίτσ πὲ τὰ κλάματα πέφνα καὶ παρακαλοῦνα⁷⁾ τὸ Θεγό, νὰ κολλήσ τὸ μάτ. Καὶ ποῦ κυττάζ, κόλλασε τὸ μάτ στὸ δόπο τ. Πὲ κείθε πάλ ἡ μητρειγιὰ, ἅμα ὁ

¹³⁾ = ἀκούστηκε. ¹⁴⁾ § 55, n. 3. ¹⁵⁾ § 71, n. 3. ¹⁶⁾ = ἀρραβωνιάζονται. ¹⁷⁾ § 156, n. 3. ¹⁸⁾ § 146, n. 3. ¹⁹⁾ = ἀπόμεινε. ²⁰⁾ = “she remained grave.” ²¹⁾ § 280, n. 2. ²²⁾ § 220, n. 1. ²³⁾ § 245, n. 3. ²⁴⁾ πέφτει. ²⁵⁾ § 128, n. 1.

γαῖρός της, τὶ βασιλὲ ὁ γιὸς, πῆγε στὸ παλάτ, τὸ ὄροσπατεῖ καὶ τὸν λέγ· „εἶδες σήμερα, πῶς γίν'κε καὶ γέλασε τὸ κορίτσ μου καὶ ἔπεσε αὐτόνα τὸ τριαδάφλλο πὲ τὸ στόμα τ;“ καὶ τῆς τὸ ἔδωκε. Παργορήθηκε πγιά κι αὐτός· „σὰ βάγ', λέγ', τὸ χούσωμά⁹⁾ της, πόμναν δάρεμ τὰ τριαδάφλλα“.

Πὲ κείθε τὶ παπποῦ τὸ κορίτσ πὲ τὴ χαρά τ, ποῦ ἀρχίνεψε πάλ νὰ κυττάζ, γέλασε κ' ἔπεσε καὶ ἄλλο τριαδάφλλο. Λήγορα ὁ παπποὺς τὸ πηγαῖν π' ὅξω πὲ τὸ παλάτ καὶ τὸ πουλεῖ πάλ γιὰ ἓνα μάτ ὁ παπποὺς. Πάλ παρεκάλεσαν τὸ Θεγὸ καὶ κόλλσε καὶ τ' ἄλλ τὸ μάτ τὶ κοριτσιοῦ. Χαρούμενο τώρα πγιά τὸ κορίτσ τὶ παπποῦ γούλ μέρα γελοῦσε καὶ ἄλλα τόσα τριαδάφλλα ἔφετὰνα. Ὁ παπποὺς δὲ δῆγαινε πγιά νὰ τὰ πουλῇ στὸ παλάτ, μόν τὰ μοίραζε στοὺς φίλ δου. Περνῶ στ' αὐτὶ τὶ βασιλέ, ποῦ ἔχ' ἓνας τέτοιο κορίτσ, λόγουρίζ λογκαιλόγερα τὸ σπὶτ πὲ στράτεμα καὶ δαίν καὶ τὸ παίρνει πὲ μέσα τὸ κορίτσ. Ἰσα τὸ πηγαῖν στὸ παλάτ, καὶ κεῖ γούλα πγιά τὰ εἶπε τὸ κορίτσ, ὅτι ἔπαθε πὲ τὴ μητριγιά. Τότε τὶ βασιλὲ ὁ γιὸς παίρνει τέσσαρα ἄλογα, στὰ δγυὸ δὴν²⁶⁾ τὴ μάννα τ καὶ στὰ δγυὸ τὴ θεγατέρα, τὸ ν'ν²⁵⁾ τὸ ποδάρ στοῦ ν τ' ἄλογο καὶ τ' ἄλλ τὸ ποδάρ στ' ἄλλ τ' ἄλογο καὶ τὰ ὅδωκε πὲ μνιὰ καμπτισικιά τ' ἄλογα, κ' ἔφευγαν σὰ γαπνὸς τ' ἄλογα στὰ χωράφια καὶ τὴ γσέσκισαν τὴ στρίγλα. Καὶ γύστερα φκειάν βασιλίσσα τὸ χρυσὸ τὸ κορίτσ κ' ἔζησαν καλόκαρδοι πολλὰ χρόνια.

13. From Pontus (on the Black Sea).

a) Τὸ λεοντάριν καὶ ἄρθωπον¹⁾.

Ἐνας πάρδος ἐξέβεν²⁾ σὸ³⁾ κυνήγιν. Ἀπέσ' σ' ὄρος ἐπέν-
τεσεν⁴⁾ ἔναλ λεοντάρ. Ἄμον ντ' εἶδεν ἀτεν⁵⁾ τὸ λεοντάρ, λέγ' ἀτός
ἀτον⁶⁾· „ἀβούτος⁶⁾ ἐμᾶς ὁμοιάζ καὶ ἄς ἐμέτερον⁷⁾ τὴμ φυλὴν
ἐν, καὶ ντὸ μικρὸς ἐν!“ Ἀλλομίαν ἐκούξεν καὶ ὀρωτᾷ τον· „ἐσὺ
γιατὶ εἶσαι ἀτόσον μικρός;“ Εἶπεν ἀτον καὶ ὁ πάρδον⁸⁾· „ἐγὼ
σ' ἀρθωπιῶν τὰ χέρια ἐτράνηνα, καὶ τὰ μωρά τουν εἰς ἀπ' ἀδὰ
ἐντοῦννεμ με, ἄλλος ἐσκῶννεμ με ἄς ὡτίν, γιὰ τ' ἐκείνο ἐπελύστα⁹⁾
μικρός.“ Εἶπεν καὶ τὸ λεοντάρ· „μῶρε, ἀτεῖν' τόσοιοι¹⁰⁾ ἀρθῶπ'
εἶν' κ' ἐγὼ κ' ἐργωνίζ' ἄτς; Εἶα αἶτε, ἄς ἐντρανοῦμ' ἄτς.“ Ἐσ-
κῶθαν, πάγνε, ὁ πάρδον ἀπ' ἔμπρ καὶ τὸ λεοντάρ ἀπ' ὀπίσ'. Σ'

²⁶⁾ = δένει (?).

¹⁾ Here also § 7, n. 1 is to be compared. ²⁾ v. § 208. ³⁾ § 55, n. 2. ⁴⁾ § 6, n. 2. ⁵⁾ § 136, n. 3. ⁶⁾ § 145 n. ⁷⁾ § 143, n. 3. ⁸⁾ § 62, n. 1. ⁹⁾ From ἀπολύω = ἀφήνω; cf., further, § 208. ¹⁰⁾ § 151, n. 2.

έναν ὀρμάν ἀπέσ' καμπόσοι Λαζοὶ ἐσκίζναν ξύλα. Ἀτεῖν' ὅταν τὸ πιρὸν ἄλλο 'κὶ δουλέβ', σὸ σκίσμαν χτυποῦν πασσάλ καὶ ἀνοίγνε τὴν ἀραγμαῖαν. Ἄμον ντὸ ἔκσαν¹¹⁾ τὶ λεονταρὶ¹²⁾ τὴν κιουριτιήν, ἐκεῖν' ἔφυγαν μὲ τὰ κόντσια σὸν κῶλον. 'Ο πάρδον λέξ' σὸ λεοντάρ ἄς τ' ἐσίμωσαν· „ἐλέψ; ἀτεῖν' οἱ ἀρθῶπ' μετ' ἔναν¹³⁾ ἀξιναρέαν πόσον κατηβάζνε τὸ ξύλον;“ Εἶπεν καὶ τὸ λεοντάρ· „ἀτὸ πάλ ντὸ¹⁴⁾ ἔν; ἐγὼ μὲ τὰ χέρια μ σύρω κι ἀποτσιχαλίζ' ἀτο.“ Ἀτότεξ ἐξέβεν ἀπάν' σὸ τιζκιάχ, ἐσέγκεν¹⁵⁾ τὰ χέρια τ σὸ σκίσμαν καὶ εἴστια ἔσυρνε ν' ἀποτσιχαλίζη ἀτο· τὸ πασσάλ ἐλάγκεψεν, καὶ τὰ χέρια τ ἐκλειδώσαν ἀπέσ'. Ἐκλώσταν οἱ Λαζοί, ἐπέραν¹⁶⁾ κάθε εἰς ἀπ' ἓνα ζωγρίν, ἔρθαν ἀπάν' ἀτ' καὶ στρώνν ἀτον τὸ ξύλον. „Ἀδεφλε,“ εἶπεν τὸ λεοντάρ τὸν πάρδον, „ἀβουτεῖν, ἄμον ντ' ὁμοιάζ', ἄς ἐσὲν μικρὸν θὰ ἰφτειάγνε με.“ Εἶπεν καὶ ὁ πάρδον· „Σὸ χέρν ἀτουν ἔν, ἄμον ντὸ θέλνε, ἐφτειάγνε.“ Ἀτὸς ἐπέλεκεν¹⁷⁾ κ' ἐδέβεν πλάν, καὶ τὸ λεοντάρ οἱ ἀρθῶπ' ἐντώκαν, ἐντώκαν κ' ἐσκότωσαν.

b) From the vicinity of Samsun (Ἀμισός).

Ἡ κατά καὶ ὁ πεντικόν.

Ἐναν ἡμέραν εἰς¹⁾ γοτσαμάνενα κατά πιάν εἶναν¹⁾ πεντικόν καὶ λέ ἀτον· „ὀγῶ ἄρτουκ ἐγέρασα, σὰ σουμά χα²⁾ πῶγω³⁾ σὸν ἄν⁴⁾ τάφον, ἀθερρῶ, ὀλᾶ⁵⁾ τὰ πεντικάρᾶ⁵⁾ πα ἀπ' ἔναν δύο φορὰς ἐφοόρτζ'⁶⁾ ἀτα. 'Ογῶ ἄρτουκ μετ' ὀλᾶ τὰ χαϊβάνᾶ⁵⁾ χαλασεύω· δᾶβα⁵⁾, πὲ ὀλᾶ τὰ πεντικάρᾶ, ἄς ἔρχουνταν καὶ μετ' εἶνα πα χαλασεύω.“ 'Ο πεντικὸν πάει καὶ λέ ἀτα σ' ἄλλα τὰ πεντικάρᾶ. Τ' ἄλλα τὰ πεντικάρᾶ ἄμον τ' ἔκσαν ἀτα, ἐχάραν καὶ ἐχαζουρλαέφταν νὰ πάνε. Ἀτότε ἔναν τρανὸν πεντικάρ ἔρται⁷⁾ καὶ λέ ἀτα· „ἐλᾶτε, μὴ πάτε, τσίγκι ἀδᾶ ἔναν τουζάχ ἔν.“ Κανεῖς 'κ' ἔκσεν ἄ⁸⁾ καὶ ὀλᾶ 'πήγαν. Ἡ γοτσαμάνενα ἡ κατά μάχσας⁹⁾ ἔνοιξεν ἔναν τρυπὶν κ' ἐκάτζειν σὴν ὅταν ἀπέσ'. Ἐρθαν ὀλᾶ τὰ πεντικάρᾶ κ' ἐσειραλαέφταν σ' ἔναν σειράν. Ἀτότε ἐσκώθεν ἡ κατά, ὀροκλιῶσταν ὀλίγον καὶ μετ' ἔναν δύο λόγια ἄμον βασιεῖτᾶ ἔρθεν σὸ τρυπὶν κεικὰ καὶ λείει· „γιά, ἐλᾶτε, ἄς τεροῦμε, ποῖος

¹¹⁾ = ἤκουσαν. ¹²⁾ v. § 95, n. 3. ¹³⁾ § 128, 1 n. ¹⁴⁾ § 152, n. 2. ¹⁵⁾ § 203, 5. ¹⁶⁾ = ἐπῆραν. ¹⁷⁾ Aorist of ἀπολύω, cf. § 202.

¹⁾ § 128 n. ²⁾ § 20, n. 2. ³⁾ = πάγω. ⁴⁾ § 11, n. 3. ⁵⁾ § 6, n. 6; ὀλᾶ, § 156 n. ⁶⁾ = ἐφοβέρισα. ⁷⁾ ἔρχεται. ⁸⁾ § 136, n. 3. ⁹⁾ e is a sort of e-vowel representing an indeterminate sound (cf. Germ. unstressed e in *lebē*, etc.).

ἀποπέσ' ἔσουν¹⁰⁾, σιτᾶ ἔστεκεν τὶ σακκί¹¹⁾ τὸ στόμαν, ἐτρώπευσεν τὸν κῶλον ἀχτε¹²⁾ καὶ ἔκσεν¹³⁾ τὸ πρίντς;“ Καὶ ἔνα δύο ἄλλα ἀεῖκα ἄμον τὸ εἶπεν, κ' ὕστερα ἐσκάλωσεν νὰ φουρκίζ' καὶ τρώει ἄτα.

The above in Phonetic Transcription :

Énan iméran iz zočamánena káta pídn inán bendikón ke lé aton: „ozó ártuk ejérasa, sa sumá xa rózo son an dáfon, aβeró, olä ta pendikárä pa ap énan dío forás efoórdz ata. Ozó ártuk met olä ta xaiνánä xalašévo; dáva, pe olä ta pendikárä, as érxundan k'e met eína pa xalašévo.“ O pendikóm bai ke lé ata sala ta pendikárä. Tála ta pendikárä ámon d éksan atà, exáran k'e exazurlaéftan na páne. Atóte énan dranóm bendikár érte ke lé ata: „eláte, mi páte, čtōki¹⁴⁾ ađā énan duzäh¹⁵⁾ en.“ Kanis k éksen a k'e olä pizan. I zočamánena i káta máxsas éniksen énan dripin k ekádzen sin otán apēs. Érβan olä ta pendikárä k' esiralaéftan sénan sirán. Atóte eskóβen i káta, orokloísten olízon k'e met énan dío lója ámon vasjétä érβen so tripin kikà ke lei: „ja eláte, as terúme, pios apopēs esun, sitā ésteken ti saki to stóman, etripesen toz gólon axtē k'e ékšen to prints?“ K'e éna dío ala aíka ámon do ípen, k' ístera eskálosen na furkiz k'e tróji ata.

c) From the vicinity of Tiréboli.

The fable was related to me by an aged priest from the village of Ezreíl (in the neighbourhood of Tiréboli). The narrator spoke very indistinctly, hence the phonetic reproduction is imperfect.

Ἀλεπόν καὶ ἄρκον.

Ἀλεπόν¹⁾ καὶ ἄρκον¹⁾ ἔνταν²⁾ συντρόφ καὶ πήγανε ν' ἀράβουν καὶ νὰ τρώνε. Ἐβρεν ἄρκον σὸ³⁾ τουσάκ ἀπάν ἔναν κομμάτ κρέας, ἐπῆεν τὸ κρέας νὰ τρώῃ αὐτό· ἔχωσεν τὸ στόμα τ νὰ τρώῃ τὸ κρέας· τὸ κρέας τὰ⁴⁾ ἔτρωιεν αὐτό, ἐπίσταν ἀσὸ⁵⁾ σέιλος⁶⁾· ἐλάγκεψεν ἀδὰ, ἐλάγκεψεν ἀκεί, 'κ' ἐπόρεσεν νὰ γλύτωνεν ἀσὸ τουσάκ. Ὑστερις ἀλεπόν ἔκαμεν ἀλεπέσσα⁷⁾· ἔθεκεν τὸ κιφάλν ἀτ σὴν γῆν ἀπάν· ἐξέβεν⁸⁾ ἢ ψῆ⁹⁾ αὐτοῦ ψεματικά.

¹⁰⁾ § 135, n. 1.

¹¹⁾ § 95, n. 3.

¹²⁾ § 142 n.

¹³⁾ § 37 n.

¹⁴⁾ Not *čitagi*!

¹⁵⁾ *h* is strongly aspirated.

¹⁾ § 62, n. 1.

²⁾ = *εγίνονταν*; for the vocalism of the piece,

cf. § 7, n. 1.

³⁾ § 55, n. 2.

⁴⁾ = *ποῦ* (conjunction), cf. § 150, n. 1.

⁵⁾ = *ἀς* (i.e. *ἀπό*) with art.

⁶⁾ § 21.

⁷⁾ i.e. “he laid him dead.”

⁸⁾ § 208.

⁹⁾ § 37 n.

Υστερις ἔρθεν ὁ σάπισ τουσαλί, ἐντράνησεν, ἀλεπόν ἐψόφησεν. Ἐξέγκεν¹⁰⁾ ἀσὸ τουσάκ τὸν ἀλεπόν καὶ ἔθεκεν ἀπλωμένον ἐκεκά· ἔφυγε ἀλεπόν. Ὁ ἄνθρωπος ἐκείνος ἐγούλεψεν τὸ τουσάκ αὐτοῦ κ' ἐδέβεν⁸⁾ πλὰν σὸ σπίτιν αὐτ. Ὁ ἀλεπόν ἔβρεν τὸν ἄρκον καὶ εἶπεν τὸν ἄρκον· „ντὸ λάσκεισαι;“ — Ὁ ἄρκον λέει· „ντὸ νὰ φτάω; τιδὲν κ' ἔβρα.“ — „Ἐκεῖ κατ σὸ μέρος εἶναι ἕναν τουσάκ κ' ἔσει⁶⁾ ἕνα κουμμάτ κρέας.“ — Ἐπῆγεν καὶ ἄρκον νὰ εὐρήκ¹¹⁾ τὸ κρέας καὶ νὰ τρώει αὐτό. Ἐπιάστεν ἄρκον σὸ τουσάκ. Ὁ ἀλεπόν ἔρθεν, ἐκρύφτεν νὰ τερῇ τ' ἄρκονος¹²⁾ τὸ σείρ· ἄρκον κ' ἐβλέπ αὐτον. Λαγκεύ ἄρκον ἐκεῖ, λαγκεύ ἀδὰ νὰ γλυτῶν, κ' ἐπὶ ῥεσεν. Ἀλεπόν κρυφὰ λέει· „Ἄετς πα ποῖκα¹³⁾ κ' ἐγλύτῶσα, ξανποῖκα κ' ἐγλύτῶσα.“ Ἐρθεν τουσαλιού ὁ σάαπισ, νὰ τερῇ κανέναν τῶαναβάρ, ἂν ἐντῶκεν¹³⁾ σὸ τουσάκ, νὰ παίρ αὐτό. Εἶδεν τὸν ἄρκον, κεῖται¹⁴⁾ ἀπλωμένος ἐκείν. Λέει ὁ σαάπισ σὸν ἄρκον· „ἔσὺ πάλ ἄμαν¹⁵⁾ τὸν ἀλεπόν θὰ φτάς νὰ ψοφῶς.“ Δέκεν¹⁶⁾ τὸ Εἰνάρ σὸ κιφάλν αὐτ καὶ σκότωσεν αὐτον.

14. Cappadocia.

a) From Fertek.

I copied down the piece in Samsun from the lips of a petty officer of Fertek origin. The *tenues* were mostly pronounced with aspiration (κ' for κ, etc.).

Ἐνα κ'αλὸ¹⁾ κύριο²⁾ ἄθρωπος³⁾ ἔννε⁴⁾ βαρὺ ἀστενάρ, τῶι ρούρτισε⁵⁾ τὸ ναῖκα τ — καὶ ναῖκα⁶⁾ τ' ἀκόμ ἤτ'ον τελίγαγε⁷⁾ — καὶ εἶπεν το· „σεβρίλι μου, τρανᾶς το, ἤλτε τὸ σαχάτ'ι μ, ἔσεται⁸⁾ χωρὶς καὶ χωρὶς νὰ σ' ἀφήσω καὶ νὰ π'άγω· ἀκ'ὸμ τελίγαγλ' ⁷⁾ εἶσαι, καὶ ἂν κρέβης νὰ χατῶ⁹⁾ ραχάτ, νὰ μὲ πκῆς⁹⁾ ἕνα κ'αλὸ· χωρὶς ἄλλο νὰ παντρευτῆς, ξεύρω το· πολὺ σὲ γιαλβαρτῶ, τὸ κομσοῦ μ μὴ τὸ π'άρης. Ὅγῳ μετ' ἐκείνο γαυγάλ εἶμαι¹⁰⁾· ἄντον μὲ καντῆς, τότε νὰ τ'ὸ π'άρης ^{d'} ἔναι¹¹⁾, νὰ μὴ χατῶ μεραγλᾶς.

Καὶ τὸ ναῖκα ἔδεκε¹²⁾ κασθάλκ καὶ εἶπε· „ἡίτθ τ' ἀσὸν¹³⁾ τὸ χάτῆμο σ ὀγῳ μανὶ μ' ἴνω¹⁴⁾· ραχάτ ραχάτ χάτ¹⁵⁾, ἂς σὲ πῶ τὸ

¹⁰⁾ § 203, 5. ¹¹⁾ § 214, n. 5. ¹²⁾ § 62, n. 1. ¹³⁾ § 202, n. 2.
¹⁴⁾ P. 130, footnote 1. ¹⁵⁾ = ἄμον (σάν). ¹⁶⁾ § 182, n. 2.

¹⁾ καλός. ²⁾ κύριος. ³⁾ § 20, n. 1. ⁴⁾ Pronounced with double ν, = ἔγινε. ⁵⁾ “Addressed” (?). ⁶⁾ = καὶ ἡ ναῖκα. ⁷⁾ “young.”
⁸⁾ = ἔρχεται. ⁹⁾ § 214, n. 5. ¹⁰⁾ Pronounced with one stress γαυγαλείμαι
“I contend,” from an adj. γαυγάλ (Turk.) and εἶμαι. ¹¹⁾ = δέν εἶναι.
¹²⁾ = ἔδωκε. ¹³⁾ § 143, n. 3. ¹⁴⁾ = νὰ μὴ γίνω. ¹⁵⁾ “dies,” cf.
§ 222, n. 4.

ὀρτάτατ¹⁶⁾, Ζάτῃ ἐκ'εῖνο ὀγὼ νὰ τὸ π'άρω δ' ἔναι, τσοῦγκι ὀγὼ ἀπὸ τρία μῆνες ὀμπρο σ' ἔνα π'ασκὰ ἄτρωπο ἔδωκα¹¹⁾ τσοάπ¹⁷⁾ τον.

b) From Pharasa.

Account of travelling Adventures

Φοντὲς παγαίεγκαμεν¹⁾, Ζάλασαμ²⁾ τὴν στράτα, Ξίλασαμ στὰ ρουσία τζαι³⁾ τζοί⁴⁾ κάτζοι τζαι στὰ παγάνια πέσω, βράδυνε· στή σκοτεινία τζὸ πόρκαμ¹⁾ νὰ ἴρωμ τοῦ χωρίον τὴν στράτα. Φοντὲς νεγκώγκαμ¹⁾ ἔδω τζ' ἀτζεῖ, ἔβγαν⁵⁾ γνέντα μας πέντε κλέφτοι⁶⁾ τζ' εἶπαν μας· „μὴ σαλεύητε, νὰ ᾶ) σὰς δώκωμεν⁸⁾ τζαι νὰ σὰς κρούσωμεν.“ Τζ' ἐμεῖς εἶπαμι⁹⁾ τζαι στεκόμαστε, στέρο μαργαῦσαμε, δώκαμε¹⁰⁾ πενεντάο¹¹⁾ τζαι χάσαμε τζοὶ κλέφτοι. Σάμο ἔφυγαν, κούλθασαμ¹²⁾ τὴν στράτα, Ξίλασαμ σ' ἄν¹³⁾ παλὸ ὀρένι, πνώσαμε ἀτζεῖ. Φοντὲς πνώγκαμεν¹⁾ σκοτεινὰ σὼς τὴν ἔβιτza τζὸ πόρκαμ νὰ πνώσωμεν τζοί⁴⁾ κρότοι τζαι στὰ στριγγέματα, ἤλεγεστι¹⁴⁾ τζαι κιάζει¹⁵⁾, νὰ ῥχουνται τζοί⁴⁾ τίεσοι τζαι στὰ πηγάδια ποπέσ¹⁶⁾, στ' ἄλλα τοὶ μέρη¹⁷⁾ στοῦ φιδιοῦ¹⁸⁾ τζαι στοῦ ἀποῦ¹⁹⁾ τζαι στοῦ λῦτσοι²⁰⁾ τὰ τζυρίγματα φοβήθαμ²¹⁾ πολὺ κακὰ. Φοντὲς ἤμαστε στὰ τζέσδ ἀπέσ²²⁾, ἄλσεν²³⁾ τὸ λαχτόρι πὸ μακρά, σάμ' ἄλσεν τὸ λαχτόρι, ἔβγ²⁴⁾ τζ' ὁ φεργούσκο· τζιπ μὰς²⁵⁾ σκώθαμ ἀφορὰ²⁶⁾ τάρνα²⁶⁾, ἔβγαμ στ' ἐτζεῖνο στὸ κὰγιν τὸ χάνιν πιπέσ²⁷⁾, εὐξώθαμ²⁸⁾ τὸ Θεγό, τοῦ²⁹⁾ μὰς ἔβγαλ ἀροῖ³⁰⁾· σάμ' ἔβγαμεν στή στράτα, κατζέφακαμ³¹⁾ πενεντάο τζ' ἤλεγαμ „τάρνα τάρνα, χιῖτᾶτε ἀγκούτι³²⁾“, τζαι τὴν ἔβιτza ἐφτάσαμε στὸ χωρίον.

¹⁶⁾ = ὀρθότητᾱ “truth.”
senteds.”

¹⁷⁾ i.e. “I gave answer” = “I con-

¹⁾ Imperf. of παγαίνω, cf. § 214, n. 6. ²⁾ = ζαλίσαμε, cf. § 38, n. 1.
³⁾ § 17. ⁴⁾ = σσοῖ (i.e. στοῖς). ⁵⁾ = ἐβγήκαν. ⁶⁾ § 69. ⁷⁾ As
a sign of the future. ⁸⁾ More correctly ντώκωμεν, from the aorist cited
in § 202, n. 2. ⁹⁾ = εἶπαμε. ¹⁰⁾ = ντώκαμε, v. note 8. ¹¹⁾ § 141 n.
¹²⁾ § 38, n. 1. ¹³⁾ § 56 n. ¹⁴⁾ = ἐλέγατε. ¹⁵⁾ = φαίνεται (?).
¹⁴⁻¹⁶⁾ (ὁ θάρυζος) “ἐφαίνετο ὡς νὰ προήρχετο ἐκ τῶν τοίχων τοῦ ἐρειπίου καὶ
τῶν φρεάτων” (translation of the editor). ¹⁷⁾ “On the other side.”
¹⁸⁾ = φιδιώ(ν). ¹⁹⁾ Gen. pl. of ἀπὸς “fox” (in Pontic ἀλεπός, more
commonly ἀλωποῦ, etc., cf. § 32 n.). ²⁰⁾ § 62, n. 1. ²¹⁾ § 208.
²²⁾ “ἐν τοιαύτῃ ἀγωνίᾳ.” ²³⁾ Aor. of ἀλῶ. ²⁴⁾ = ἔβγε, i.e. ἐβγήκε.
²⁵⁾ “παρενθὺς δὲ” (editor). ²⁶⁾ “ὅσον τὸ δυνατόν ταχύτερον.”
²⁷⁾ “ἐξήλθομεν τοῦ ἀπαισίου ἐκείνου κτιρίου.” ²⁸⁾ “we praised” (aor.).
²⁹⁾ § 150, n. 1. ³⁰⁾ § 108, n. 4. ³¹⁾ § 214, n. 6. ³²⁾ I am
not acquaint with this word; something like “however, neverthe-
less.”

15. Zaconian.

The Zaconians live on the east slope of Parnon, between St. Andreas and Lenidi. Lenídi, Prasto, Sítēna, and Castanitzá are the chief places of the country inhabited by them. The Zaconian dialect is noteworthy as the descendant of the *ancient Laconian* patois.

Puládzj éma¹⁾ éχα²⁾ tho³⁾ kuiðí⁴⁾
Dze meruté⁵⁾ nj⁶⁾ éma éχα⁷⁾,
Tajíχα⁸⁾ nj éma záχαrí,
Poíkíχα⁹⁾ nj éma mósko.
Dze apó to mósko tom bersú¹⁰⁾
Dze apó ta¹¹⁾ niroidía¹²⁾
Eskandaliste¹³⁾ to kuiðí
Dz' efindze¹⁴⁾ mi¹⁵⁾ t' aιδόni.
Dz' aféngi¹⁶⁾ nj éki¹⁷⁾ dziniγú¹⁸⁾
Me to kuiðí thu xére¹⁹⁾:
„Éa⁴⁾, puli, thon³⁾ dópo ndi²⁰⁾,
Ea tho kai'kidzie²¹⁾,
Na átsu²²⁾ ta kuδúnja ndi,
Na válu áva²³⁾ dzinúrdza²⁴⁾.”

Cf. with this another version from Ladá in Taygetos¹⁾:

Πουλáκι εἶχα στὸ κλουδί,
 Μὰ τὴν ἀγία Παρασκευή,
 Καὶ τὸ 'χα μερωμένο,
 Πουλὶ ζωγραφίζμένο.
 'Απὸ τὸ μόσκο τὸν πολὺ
 Μοῦ ὀκανταλίστη τὸ κλουδί
 Καὶ μοῦ 'φυγε τ' ἀηδόni.

¹⁾ = ἤμουν. ²⁾ = a. Gk. (participle), and so *éma éχα*, a circumlocution for *εἶχα*. ³⁾ v. § 35, n. 3. ⁴⁾ § 32. ⁵⁾ = μερωτό(v), particip. from *ἡμερώνω* “tame.” ⁶⁾ *ni* = αὐτό(v) “him, it.” ⁷⁾ Cf. n. 2, and on the construction, § 227, n. 2. ⁸⁾ From *ταγίχα* = *ταγίζω*. ⁹⁾ From *ποί'κίχα* = *ποτίζω*, cf. § 16, n. 2; on the constr. v. n. 2. ¹⁰⁾ *περισσό(v)*. ¹¹⁾ = τή(v). ¹²⁾ = *μυρωδία* (*μυρουδιά*). ¹³⁾ *έσκανταλίστηκε* (cf. § 208). ¹⁴⁾ = *έφυγε*. ¹⁵⁾ *μου*. ¹⁶⁾ § 16, n. 2. ¹⁷⁾ *ήταν*. ¹⁸⁾ = a. Gk. *κυνηγών*, cf. n. 2. The *η* is to be pronounced cerebral, i.e. with the tongue tip bent upwards. ¹⁹⁾ = *στὸ χέρι*. ²⁰⁾ *σου*. ²¹⁾ v. § 16, n. 2. ²²⁾ = *νὰ ἀλλάξω*, cf. § 32; *ξ* from *ts*, similarly as in *Bova* from *dz*, cf. § 35, n. 2. ²³⁾ = *άλλα*. ²⁴⁾ = *καινούργια*.

¹⁾ For the pronunciation of *σ* and *ζ*, cf. § 28.

Ποιόξ τὸ εἶδε, ποιόξ τὸ θώνει;
Κι ὁ κυνηγόξ, ποῦ τ' ἄκουσε,
Πολὺ κακὸ τοῦ φάνη·
Νέλα, πουλί, στήν κλίνη σου,
Νέλα στήν κάμαρή σου·
Ποῦ νὰ κοπῇ ἡ ζωὴ σου;

GLOSSARY.

SUBSTANTIVES AND VERBS.

SUBSTANTIVES.—Where the gender is easily deducible from the termination according to the rules of grammar it is not given; only in the less common usages in which the ending (-os, -ι [-v], a) cannot in itself decide it, the gender is given, *i.e.* in the case of feminines (f.) in -ι (-v), neuters (neut.) in -os, -a, -as.—**VERBS** with irregularities of stem-formation or conjugation are marked by spaced type and an asterisk *. To these verbs the irregular forms that occur are cited, usually the active and passive aorist or the perfect participle passive. Contracted verbs which follow the second class are clearly distinguished by the addition of (-έω). Compare also what is said about the Glossary in Foreword, p. xix.

LIST OF ABBREVIATIONS.

<i>acc.</i>	=accusative.	<i>m.</i>	=masculine.
<i>adj.</i>	=adjective.	<i>metaph.</i>	=metaphorical.
<i>adv.</i>	=adverb.	<i>mid.</i>	=middle.
<i>a. Gk.</i>	=ancient Greek.	<i>n.</i>	=note.
<i>aor.</i>	=aorist.	<i>neg.</i>	=negative, negation.
<i>Cap.</i>	=Cappadocia.	<i>neut.</i>	=neuter.
<i>cf.</i>	=confer, compare.	<i>nom.</i>	=nominative.
<i>compar.</i>	=comparative.	<i>part.</i>	=participle.
<i>conj.</i>	=conjunction.	<i>pass.</i>	=passive.
<i>Cyp.</i>	=Cyprus.	<i>pf.</i>	=perfect.
<i>dim.</i>	=diminutive.	<i>pl.</i>	=plural.
<i>eccl.</i>	=ecclesiastical (language).	<i>prep.</i>	=preposition.
<i>f.</i>	=feminine.	<i>pres.</i>	=present.
<i>gen.</i>	=genitive.	<i>Sur. K.</i>	=Saranda Klisiás.
<i>id.</i>	=same as preceding word.	<i>subst.</i>	=substantive.
<i>imper.</i>	=imperative.	<i>Ter. d' O.</i>	=Terra d' Otranto.
<i>indecl.</i>	=indeclinable.	<i>tr.</i>	=transitive.
<i>indic.</i>	=indicative.	<i>v.</i>	=vide, see.
<i>interj.</i>	=interjection.	<i>Velv.</i>	=Velvendos.
<i>intr.</i>	=intransitive.	<i>voc.</i>	=vocative.
<i>lit.</i>	=literary language.	<i>w.</i>	=with.

GLOSSARY.

- *A (1) = ἄν. (2) = θά, § 20, n. 2. (3) =
 αὐτό, § 136, n. 2.
 αἰά (*Velv.*), *interj.* now then! come
 on!
 ἀβγαταῖω, ἀβγατίζω, ἀβγατῶ increase,
 multiply.
 ἀβδέλλα (βδέλλα) leech.
 ἀβοκάτος advocate.
 ἀβούτος this, v. § 145 n.
 ἀβροντάω thunder, hurl down with
 great noise.
 ἄβυσσο abyss, f. (§ 87).
 αγαθός good, kind.
 αἰγίλια ἀγάλια, *adv.* little by little,
 slowly.
 ἀγαλμα, *neut.* monument.
 ἀγάπη love, beloved, sweetheart.
 ἀγαπητικός beloved, lover; in love;
 f. v. § 111.
 ἀγαπῶ (ἀαπῶ, § 22) love.
 ἀγάs aga.
 ἀγαρεμένος put to compulsory
 labour.
 ἀγγελικός angelic.
 ἀγγελοκαμωμένος like an angel (of
 angelic form).
 ἄγγελος (ἄντζελος, § 17) angel;
 ἀγγελάκι, *dim.*
 ἀγγίζω (ἀγγίξα) touch.
 ἀγγλοσαξονικός Anglo-Saxon.
 ἀγελάδα cow.
 ἀγέλαστος without laughter.
 ἀγέλη herd.
 ἀγενής, *adj.* lowly born.
 ἀγέρας, ἀγέρι = ἀέρας.
 ἅγιος holy (ἄγι, *indecl.* § 63); τὰ ἅγια
 the holy vessels in the church.
 ἀγκάθι thorn; ἀγκαθάκι, *dim.*
 ἀγκαλά although.
 ἀγκάλη arm.

- ἀγκαλιά arm.
 ἀγκαλιάζω, ἀγκαλιάζομαι embrace.
 ἀγκίστρι (ἀντζίστρι, § 17) hook.
 ἀγνάντια, *adv.* against, face to face;
 ἀ. 's, *prep.* opposite to, compared
 with.
 ἀγνός venerable, chaste, pure.
 ἀγνώριστος unknown.
 ἄγονος unfruitful.
 ἀγορά market.
 ἀγοράζω buy.
 ἀγραδυνιά (*Naxos*) evening.
 ἄγριος fierce, strong.
 ἀγροικῶ (γροικῶ) hear.
 ἀγρυπνῶ (-έω) be awake.
 ἀγύρικος, *adj.* unreturning.
 ἀγῶνας the war of freedom (of the
 Greeks).
 ἀγωνίζομαι struggle, fight.
 ἀγῶρι, *neut.* boy, son; ἀγωράκι, *dim.*
 ἀδά (*Pontos*) = ἑδῶ.
 ἄδεια permission.
 ἀδειανός empty, empty-handed.
 ἄδειος empty.
 ἀδέλφι = ἀδέρφι.
 ἀδελφικός brotherly.
 ἀδερφή sister; *pl.* § 90.
 ἀδέρφι (ἀδρέφι, § 37, n. 1) brother;
 ἀδερφάκι, *dim.*
 ἀδερφός (ἀερφός, § 22 n.) = *id.* (*voc.*
 ἄδεφλε, v. § 62).
 ἄδης Hades, underworld.
 ἀδιάντροπος insolent.
 ἀδιαφορία indifference.
 ἄδικος unjust.
 ἀδικῶ injure, vex.
 ἀδίκως, *adv.* to ἄδικος (*lit.*).
 ἀδιόρθωτος incorrigible, uncorrected.
 ἄδολος pure.
 ἀδρίχνω seize, grasp.

ἄδρὺς raw, rude.

ἀδυναμία weakness, impotence.

ἀείκος (§ 148, n. 1) = τέτοιος.

αἶρας (ἀγέρας) air, wind; ἀεράκι, *dim.* breath of air.

ἀεροκοπανιστής swaggerer.

ἀερολόγος tattler, idle talker.

ἀετός eagle.

ἄετς (*Pontus*), *adv.* thus, so.

ἀηδόνι nightingale; ἀηδονάκι, *dim.*

ἀθανασία immortality.

ἀθάνατος immortal.

ἀθερρῶ (*Pontus*) = θαρρῶ.

ἀθθυμοῦμαι (*Cyp.*) remember.

ἀθός = ἄνθος.

ἄθρωπος = ἄνθρωπος.

αἱ, *v.* εἰ.

αιθέρας ether.

αιθέριος ethereal.

αιθερόπλαστος made of ether.

αἷμα (γαῖμα), *neut.* blood.

ἄι(ν)τε, *interj.* come now! away!

αἴσθημα, *neut.* feeling, sense.

αἰσάνομαι (αἰσάνθηκα) perceive, feel.

αἰσχύλειος of Aeschylus, Aeschylean.

ἄϊτός = αἰτός.

αἰώνιος eternal.

ἄκαμάτης (§ 114) lazy.

ἄκαρπος unfruitful.

ἄκαρτερῶ = καρτερῶ.

ἄκεῖ (*Pontus*) there.

ἄκεριος unhurt, intact, pure.

ἄκλουθῶ follow.

ἄκοή hearing.

ἀκόλαστος luxurious, wanton.

ἀκολουθῶ, *v.* ἀκολουθῶ.

ἀκόμα, ἀκόμη (*in dialect* ἀκόμαν, ἀκόμ, κόμ) still, more; *in formation of compar. v.* § 119, n. 3.

ἀκούη = ἀκοή.

ἀκουμπῶ (ἀκουμπίζω, ἀκουμπισμένος) rely upon, lean against.

ἄκουρος unshorn (of sheep).

ἀκούω (*v.* § 251, 1; ἀκούγω, § 23; ἀκούστηκα) hear.

ἄκρα extremity, end, highest point.

ἀκρανοίγω open a little.

ἄκρη = ἄκρα; ἡ ἄκρη τῆς ἐρημῆς

extreme solitariness; ἀπ' ἄκρη σ' ἄκρη from one end to the other.

ἀκρίβεια dearness; στήν δ. at the highest price.

ἀκριβής exact, accurate.

ἀκριβός dear (expensive), dear (favourite), niggardly.

ἀκρογιαλιά beach, shore.

ἀκροθαλασσιά seashore.

ἀκρυφά, *adv.* secretly; ἔχω δ. I keep secret.

ἄκτῃ (*lit.*) bank, shore.

ἄκτινα = ἀχτίνα.

ἄλά = French à la . . .

ἄλας, *neut.* (§ 105) salt.

ἄλάτι = ἰδ.

ἄλαφρός = ἐλαφρός.

ἀλέθω grind.

ἀλείφω, ἀλείβω anoint.

ἄλεπέδα (*Pontus*) female fox.

ἄλεπός (*Pontus*) fox.

ἄλεπου = ἄλωπου.

ἄλεύρι flour, meal.

ἀλήθεια (ἀλήθεια, § 10, n. 5) truth; also *adv.* truly, really.

ἀληθεύω to become true.

ἀληθινός true; στ' ἀληθινά in truth, really.

ἀλησμόνητος never to be forgotten.

ἀλησμονῶ (*elimonízo Ter. d' O.*) forget.

ἄλικος scarlet red.

ἄλκυών (*lit.*) kingfisher.

ἀλλά but.

ἀλλαγή change.

ἀλλάζω (ἄλλαξα) alter, change; *mid.* change one's clothes (put on a better suit).

ἄλλιως, ἀλλιότικα, *adv.* otherwise, else.

ἄλλοί, ἄλλοιᾶ, *interj.* alas!

ἄλλοίμονο = ἰδ.

ἄλλομίαν once more, then, again (*Pontus*).

ἄλλοπιστῶ change one's faith.

ἄλλος (ἄλδο, ἄρος, § 31, n. 2) another; *v.* § 156, further *sub.* τόσος.

ἄλλοτε, *adv.* once, formerly.

ἄλλου, *adv.* elsewhere.

ἄλογο (ἄλογο, § 32) horse; *dim.* ἀλοαῖ (Chios).

ἀλουφή ointment.

ἀλουπού, *v.* ἀλωπού.

ἀλόχτερας cock.

ἀλυσίδα chain.

ἄλυσο, *f.* (§ 87) chain.

ἄλῳ (*Cap.*) to cry (of animals), crow.

ἄλῳνι threshing-floor.

ἀλωπού (ἀλεπού, ἀλουπού) fox (*cf.* § 88).

ἄλωσι, *f.* capture, conquest.

ἄμ, ἀμά = ἀμέ.

ἔμα, *v. aor.* ἰνδῖc. or *εὐδ*j. as soon as (§ 273).

ἀμάθεια ignorance.

ἀμαθής, ἀμαθος (§ 115) ignorant.

ἀμαλαγιά fresh grass.

ἄμαν (*Pontus*), *w. acc.* as, like.

ἄμαξα, ἀμάξι waggon.

ἀμάραντος imperishable.

ἀμαρτάνω (ἀμάρτησα, ἀμαρτημένος) to sin.

ἀμαρτία sin.

ἀμαρτωλός sinful.

ἀμέ (ἀμά, also ἀμμέ, δμμά) but, still, yet.

ἄμε (ἄμμε, *Karpathos*), *v.* πηγαίνω.

ἀμέργω (§ 31, *n.* 1) to milk.

ἀμέσως, *adv.* immediately.

ἀμέτρητος innumerable, immeasurable.

ἀμίλητος speechless, silent.

ἀμιράς general, Amir.

ἀμμάτι = μάτι.

ἄμμο(ς), *f.* (§ 87) sand.

ἄμμορος unfortunate, unhappy.

ἀμολύνω defile, profane.

ἄμον (*Pontus*) = σάν (1) as, like; (2) since, than (ἄμον [ν]τὸ, τ').

ἀμπέλι vineyard.

ἀμπελοχώραφα, *pl.* vineyards and fields (§ 41, a).

ἀμπώθω push.

ἀμύριστος without smell, odourless.

ἀμφίβολια doubt.

ἄν, *conj.* if, whether; ἄν καί although, *v.* § 277 f.

* ἀναβαίνω (ἀνέβηκα, θ' ἀνέβῳ, *aor.*

imper. ἀνέβα ἀνέβāτε ἀνέβῃτε) ascend, go up; (*of dough*) to rise.

ἀναβρύζω bubble up.

ἀναγαλλιάζω shout.

ἀναγέρνω (ἀνάγειρα) search for.

ἀνάγκη necessity; ἔχω *ἄ.* I need, must.

ἀναγνώθω read.

ἀναγνωρισμένος acknowledged.

ἀναγνωσματάριον (*lit.*) reader, reading-book.

ἀναδεξιμιά godchild.

ἀνάδιος = ἀνάντιος.

ἀνάθεμα, *neut.* curse; πάγει στ' *ἄ.* he is going to the devil.

ἀναθεματίζω to curse.

ἀναυθησία insensibility.

ἀνακατώνω mingle.

ἀνακλαδίζομαι shrug the shoulders.

ἀνάκουστος unheard (of).

ἀνάλογος similar, corresponding.

ἀναμένω expect.

ἀνάμεσα, *adv.* in the midst; ἀνάμεσα 's in the midst (middle) of; *cf.* also § 141.

ἀνάμεσο, *cf. id.*; ἀνάμεσό τους among one another.

ἀναμεταξύ, *adv.* between, among; *cf.* also § 141.

ἀνάντια = ἀγνάντια.

ἀνάντιος (ἀνάδιος, § 16, *n.* 3) opposite, opposed to.

ἀναπνοή breath.

ἀναποδιά perverseness, contradiction, caprice.

ἀναρχία anarchy.

ἀναρχικός anarchical.

ἀνάσα the breath.

ἀνασαίνω (ἀνάσανα) breathe.

ἀνασέρνω drag up, draw upwards.

ἀνάσκελα (τ' *ἄ.*), *adv.* on one's back, supine.

ἀνασκώνω lift up, raise.

ἀναστενάζω sigh, groan.

ἀναστήνω set up again, revive.

ἀναστυλώνω place upon a column, raise high.

ἀνατελλω rise (of the sun).

ἀνατινάζω shake up, toss.

ἀνατολή rising (of the sun).
 ἀνατριχίλα horror, shuddering.
 ἀναφέρ(ν)ω quote, cite.
 ἀνάφτω light, kindle.
 (ἀ)ναχόρταγος insatiable.
 ἀναχωρῶ depart.
 ἀνδρείος (§ 10) brave.
 ἀνεβάζω cause to ascend, lead up.
 * ἀνεβαίνω = ἀναβαίνω.
 ἀνεβοκατεβαίνω go up and down (cf. § 175, n. 2).
 ἀνεζητῶ seek, long earnestly for.
 ἀνελπιστος hopeless.
 ἀνεμόμυλος windmill.
 ἀνεμος wind.
 ἀνεπαμένος tranquil.
 ἀνεπηρέαστος (lit.) uninfluenced.
 ἀνέφαλο cloud.
 ἀνήθικος immoral.
 ἀνήμερος wild.
 ἀνήμερος unable, weak, sick.
 ἀνθηφόρος flowering, bearing flowers.
 ἀνθίζω bloom.
 ἀνθισμένος blooming.
 ἀνθόπλεκτος woven of flowers.
 ἄνθος (ἀθός), *neut.* flower; *pl.* § 84.
 ἀνθότοπος flower-garden.
 ἀνθρωπίζω make like men, civilise.
 ἄ(ν)θρωπος (ἄρθωπος, § 31, n. 1; ἄθθρωπος, § 36 n.; *gen. pl.* § 62) man (*homo*).
 ἀνθρωπότη humanity.
 ἀνθῶ = ἀνθίζω.
 ἀνίδεος without an idea of, ignorant.
 ἀνίσως perhaps.
 ἀνόητος unreasonable.
 ἀνοιγοκλείω open and shut, wink.
 ἀνοικοσφαιλίζω open and close.
 ἀνοίγω (ἀννοίγω) open, *tr.* and *intr.*
 ἀνοξάτικός of the spring-time, spring-like.
 ἄνοιξι, *f.* spring.
 ἀνοιχτός (ἀνοικτός) open.
 ἀντάμα, *adv.* together; ἄ μέ together with.
 ἀνταμώνω come upon, meet, *mid.* happen.
 ἀνταρούλα, *dim.* of ἀντάρα storm.

ἄντερα, *neut. (pl.)* intestines.
 ἀντίκρυ(ς), ἀντικρύς, *adv.* opposite, over against.
 ἀντικρύζω meet, face.
 ἀντιλαλιά echo.
 ἀντιλαλος echo, counterpart.
 ἀντιλαλῶ (μέ) to echo, resound.
 ἀντίο adieu.
 ἀντιποιητικός unpoetic, prosaic.
 ἀντιπρόσωπος deputy, representative.
 ἀντίς, *v. acc.* (v. § 165) instead of, in place of.
 ἀντιφέγγω reflect rays of light.
 ἄντων if, when.
 ἄντρας man (*vir*), cf. § 67.
 ἀντρείος manly, brave.
 ἀντρόγυνο man and wife, married couple.
 ἀνωκάτω, *adv.* up and down, topsyturvy.
 ἀνωφέλευτος useless.
 ἀξάδερφος cousin.
 * ἀξαίνω, *v.* αὐξάινω.
 ἄξαφνα (ἔξαφνα), *adv.* suddenly.
 ἀξία worth, honour, fame.
 ἀξίζω to cost, be worth.
 ἀξιναρέα (Pontus) stroke of an axe.
 ἀξίνη axe.
 ἄξιος worthy; εἶμαι ἄ. am capable.
 ἀξιοσπούδαστος worthy of effort.
 ἄλογο = ἄλογο.
 αὐτός, *v.* ἀβοῦτος.
 ἀπ' = ἀπό.
 ἀπάν = ἀπάνω.
 ἀπάνου = ἀπάνω.
 ἀπαντῶ answer; also meet with, face.
 ἀπάνω (ἀπάνου) over, above; ἄ 'ς (also 'ς—ἄ), ἀπάν' ἀπό upon, on (cf. § 171); ἀοπάνω = ἀπό 'πάνω above, from above, away from; ἄ. κάτω, about, almost.
 ἀπάνωθεν above, from above.
 ἀπαρηγήτος unobserved.
 ἀπαρνούμαι deny.
 ἀπάτη deceit.
 ἀπάτητος untrodden.

ἀπατός self (§ 157); employed also to form the reflexive, § 140, n. 1.

ἀπί=ἀπό; also used independently, hereof.

* ἀπεθαίνω, v. πεθαίνω.

ἀπέϊ (*Chios*) hereupon.

ἄπειρος innumerable.

ἀπέκει (*ἀπεκεῖ*) beyond, v. § 172.

ἀπέκεινα, adv. from there, from that point.

ἀπέκειο, thereupon, then.

ἀπελπίζομαι to despair of.

ἀπελπισμός despair.

ἀπερνῶ pass, pass by.

ἀπέσ' (*Pontus*) within; ἄ. 's in.

ἀπεστεί=ἀπεκεῖ.

ἀπηγορεύομαι speak.

ἀπιθῶνω put down, place.

ἀπλά(γ)ῃ side.

ἀπλός (*lit.* ἀπλοῦς) simple, single.

ἀπλώνω spread, extend.

ἀπό (ἀπ', ἀφ', ἀπέ, ἀπού, also πέ), *prep.* from, of; cf. § 161.

* ἀποθαίνω (*ἀποθνήσκω*), v. πεθαίνω.

ἀποθανατωμένος dead.

ἀποθήκη barn, store, magazine.

ἀποθυμῶ desire.

ἀποκάτω ἀπό underneath, under.

ἀποκοιμίζω lull to sleep.

ἀποκοιμῶμαι fall asleep.

ἀποκουρεύω shear, clip.

ἀποκρίνομαι (*ἀποκρίθηκα*) to answer.

ἀπόλλυμαι (*lit.*) perish.

ἀπολύ(ν)ω, ἀπολῶ (-άω), ἀπολνῶ (*ἀπόλυσα*; ἐπέλυστα, p. 139) release.

ἀπομένω, ἀπομνήσκω to remain, be left, v. μένω.

ἀπομονή patience.

ἀπομονωμένος left alone, isolated.

ἀπόξενος strange, gone astray.

ἀποπάνω=ἀπάνω.

ἀποπέσ' (*Pontus*) in, among.

ἀποπλανήμενος misled, seduced.

ἀπόστολος apostle.

ἀποστοτέ (*Naxos*), adv. then, thereupon.

ἀποστροφή abhorrence.

ἀποταχειά (τ' ἄ.), adv. in the afternoon.

ἀποτσιχαλίζω (*Pontus*) split.

ἀποτυχαίνω (v. τυχαίνω) to be unfortunate.

ἀπού=ἀπό, *Velv.*

[ἀπο(ν)λαύω, *defective*], aor. ἀπόλαψα (*Velv.*) enjoy.

ἀπόφασι, f. resolution.

ἀποφασίζω conclude, decide; give up (a patient).

ἀποχαιρετισμός farewell, bidding adieu.

ἀποχτῶ acquire, attain.

ἀποχωρίζω separate.

ἀπόψε, adv. this evening.

ἄπρεπος unfitting, unbecoming.

Ἄπριλις April.

ἀπροεξία inattention, inadvertence.

ἀπρόσεχτος (*ἀπρόσεκτος*) careless, unmindful.

ἀρὰ δέν (*Velv.*), *interrog. particle*=*Lat. nonne.*

ἀραγμάδα (*Pontus*) opening, fissure.

ἀραγμένος, v. ἀράζω.

ἀράδα row, position; με τὴν ἄ. in turns, in succession.

ἀραδιάζω arrange (in succession).

ἀράζω (ἀραξα) to land.

ἀραιά, adv. scantily, thinly.

Ἄραπης negro, Moor.

ἀραχνιασμένος full of cobwebs.

Ἄρβανίτης Albanian.

ἀργά, adv. late.

ἄργανο musical instrument.

ἀργοσαλεύω move slowly.

ἀργῶ (-έω) delay, tarry long.

ἀρδινιάζομαι set about a thing, prepare to.

ἀρέζω, ἀρέσω (ἀρέσκω, ἀρέγω, ἄρεσα, ἄρεξα, ἀρεσμένος) please.

ἀρετή virtue.

ἄρθωπος (*Pontus*)=ἄνθρωπος.

ἀρίς (ἀρύς, v. § 110 n.) thin.

ἀριστοκρατικός aristocratic.

ἀριστούργημα masterpiece.

ἀρίφνητος innumerable.

ἀρκή=ἀρχή.

ἄρκλα trunk, chest.

ἄρκος (*Cyp.*) = ἄγριος.
 ἄρκος (*Pontus*) bear.
 ἀρκούδα female bear.
 ἀρμαμέδο fleet.
 ἄρματα, *pl.* weapons.
 Ἄρματωλός Armatolian.
 ἀρμέγω, ἀμέρω (§ 31, *n.* 1) to milk.
 ἀρμενίζω fluctuate, hover; sail.
 ἀρμηνεύω to counsel.
 ἀρμονία harmony.
 ἀρνούμαι deny.
 ἀρός (*Cap.*) sound, alive.
 ἀρπάζω, ἀρπάχων (ἀρπῶ, ἄρπαξα)
 seize, rob.
 ἀρραβωνιάζομαι to betroth, be be-
 trothed.
 ἀρρεβωνιαστικός betrothed, fiancé;
f. § 111.
 ἄρρητος unspeakable.
 ἀρριβάρω (ἀρριβάρισα) arrive.
 ἀρρωστημένος sick.
 ἀρρώστια sickness.
 ἀρρωσῶ to be sick.
 ἀρσενικός male.
 ἄρτουκ (*Pontus*), *adv.* now, already.
 ἀρτυσιά food, repast.
 ἀρφανός orphan.
 ἀρχαῖκός archaic, ancient.
 ἀρχαῖος old, ancient.
 ἀρχεύω begin.
 ἀρχή (ἀρκή, § 18, *n.* 3), beginning.
 ἀρχηγός leader, chief.
 ἀρχίζω, ἀρχινεύω, ἀρχινίζω, ἀρχινῶ,
 ἀρχιρῶ (ἀχιρῶ, *Velv.*) to begin.
 ἀρχοδιά = ἀρχοντιά.
 ἀρχοντας (ἄρχος, § 65, *n.* 1) governor;
pl. princes, gentry, aristocracy.
 ἀρχοντιά (ἀρχοδιά, § 16, *n.* 3) nobility,
 the noblemen.
 ἀρχοντόσπιτο house of a nobleman.
 ἄρχος = ἀρχοντας.
 ἀρωτῶ, (ἐ)ρωτῶ ask.
 ἄς, (1) *v.* § 194; (2) ἄς = ἀπό (*Pontus*,
v. § 168, 3), ἄς τό after, afterwards.
 ἀσβέστης chalk.
 ἄσε, *v.* ἀφήνω.
 ἀσημένιος of silver.
 ἄσημος = ἄσκημος.
 ἄσκεπος unprotected, uncovered.

ἄσκέρι army, retinue.
 ἄσκημος (ἄσχημος, ἄσημος, § 28 *n.*)
 ugly.
 ἄσκι (ἀκλό *Zac.*, § 35, *n.* 3) bag.
 ἄσόν thine, *v.* § 143, *n.* 3.
 ἄσπαλίζω = σφαλινῶ.
 ἄσπλα(γ)χνος unmerciful.
 ἄσπρο small coin.
 ἄσπρος white.
 ἀσπροούλις (§ 113, *n.* 2) a little
 white, whitish.
 ἀστάνουμι (*Velv.*) = αἰστάνομαι.
 ἀστάχυν = στάχυν.
 ἀστείος witty.
 ἀστενάρ (*Pontus*) sick.
 ἀστενικός weakly, feeble.
 ἀστέρας, star.
 ἀστέρι = *id.*
 ἀσθήθι breast, *v.* § 100.
 ἄστος (*Bona*) = αἰτός.
 ἀστράφτει it lightens.
 ἄστρο star; *pl.* § 100, *n.* 1.
 ἀστροπελέκι (flash of) lightning.
 ἀσύγκριτος incomparable.
 ἀσυλλόγιστος thoughtless.
 ἀσύστατος unsubstantial, groundless.
 ἀσφάκα oleander.
 ἄσχημος, *v.* ἄσκημος.
 ἀτέλειωτος endless, unceasing; un-
 finished.
 ἀτρεῖ (*Cap.*), *adv.* there.
 ἄτθισι (§ 35, *n.* 3), *f.* flowering, bloom.
 ἄτι, *neut.* stallion, horse.
 ἀτίμητος invaluable.
 ἄτιμος infamous fellow, scoundrel.
 ἀτμόπλοιο steamer.
 ἀτομισμός individualism.
 ἀτός = αἰτός; *cf.* § 136, *n.* 3.
 ἀτόσον (*Pontus*) = τόσον.
 ἀτότε(ς) (*Pontus*) = τότες.
 ἄτρωπος = ἄνθρωπος.
 ἄττικός Attic.
 ἀτύπωτος unprinted.
 ἀτύχημα misfortune.
 αὐγαταῖνω, αὐγατῶ, *v.* ἀβγαταῖνω.
 αὐγερινός morning star.
 αὐγή dawn.
 αὐγό (αὐκόν, § 26) egg.
 αὐγούλα, *dim.* of αὐγή.

αὐθέντης (*lit.*) master, lord.

αὐκό=αὐγό.

αὐλή court.

*αὐξάινω, ἀξάινω (ἀξησα, ἀξήθηκα) increase.

αὐρω, *adv.* in the morning.

αὐτί ear.

αὐτός he, this; self; for the different forms, *v.* §§ 136, 144.

αὐτοῦ (αὐτοννοῦ), *adv.* there, in that place; *v.* also § 139, *n.* 1.

αὐτόχθων (*lit.*) autochthon, native.

ἀφ' = ἀπό.

ἀφάγανος insatiable.

ἀφανίζω cause to disappear, annihilate.

ἄφαντος invisible; γίνομαι *ἄ.* disappear.

ἄφεγγος without light, dark.

ἀφέντης (*pl.* § 76) Mr., lord, *Monsieur*, father; *dim.* ἀφεντάκις.

ἀφεντικός master, lordship.

ἀφέντρα mistress, lady.

ἀφηκροῦμαι hear.

*ἀφήνω (ἀφίνω, ἀφήκα ἄφηκα [ἐφέκα, Pontus] ἄφησα, *imper.* ἀφ[η]σε ἄσε, ἀφέθηκα ἀφήθηκα, ἀφημένος) let, allow.

ἀφίλητος unknissed.

ἄφοβος fearless.

ἀφορμή occasion, cause.

ἀφοῦ since, then, after, *v.* § 273.

ἀφράτος fresh.

ἀφρίζω to foam, ἀφρισμένος foaming.

ἀφροντισιά carelessness, indifference.

ἀφρός foam.

ἄφσε, *v.* ἀφήνω.

ἀχάμνια weakness.

ἀχαμνοκυνηγάρης effeminate huntsman.

ἀχαμνοπιάνω seize lightly.

ἀχαμνόπιασμα gentle seizure.

ἀχαμνός weak.

ἀχειλί (§ 100) lip.

ἄχιουρα, *pl.* straw.

ἀχιρῶ, *v.* ἀρχίζω.

ἀχνάρι footprint.

ἀχνός pale, wan.

ἀχόρταστος insatiable, greedy.

ἀχρεῖος common, bad; τὰ ἔχω ἀχρεία μὲ κανένα I fare ill with one.

ἄχταπόδι polypus.

ἄχτέ (Pontus), *v.* §§ 136, *n.* 3, 142 *n.*

ἄχτινα beam, ray.

ἄχϋρᾶ, *pl.* (Pontus) *v.* § 6, *n.* 6.

ἄχωριστος inseparable.

ἀψηλός (Ter. *d'* O.) high, lofty.

ἄψογος blameless.

ἄψυχος lifeless.

Βαγγέλιο gospel.

βαγίνι cask.

βάγια wet-nurse.

*βάζω=βάλλω.

βαθειά, *adv.* deeply.

βαθειά, τὰ the depths.

βαθμηδόν, *adv.* (*lit.*) gradually, by steps.

βαθμός degree, step.

βάθος, *neut.* depth.

βαθουλαῖνω (ἐβαθούλανα) hollow, scoop out.

βαθύς deep.

βαῖνω (Aegina)=βάλλω.

βαλιδέ mother of Sultan.

*βάλλω (βάζω, βάνω, βέλνω, ἔβαλα, ἐβάλθηκα) put, place, lay.

βαραίνω be heavy, weigh.

βάρβαρος barbarian.

βαρειακούω to be hard of hearing.

βαρειώμοιρος ill-fated, unfortunate.

βαρειούμαι, βαρειέμαι (ἐβαρέθηκα) to be weary of.

βαρέλα cask.

βαριστίζω grow tired of.

βαρκάρης boatman.

βαρκούλα small bark.

βαρμένος=βαλμένος (from βάλλω).

βαρόνος baron.

βαρνασπενάζω sigh heavily.

βαρύς (*vario*, *varéo*, § 110 *n.*) heavy, oppressive; βαρύ, *adv.*

βαρῶ (-έω), βαρίσκω, βαρέσκω, βαρένω (ἐβάρεσα ἐβάρισα, βαρισμένος) strike, hit; β. κανένα σαγίτες to hit one with arrows; *v.* also βαρειούμαι.

βάσανο(s) agony, grief (*cf.* § 100, *n.* 1).

Βασίς(ι), *neut.* (*Pontus*) last counsel, deliberation.

Βασιλεία kingdom.

Βασιλειο, **Βασιλειό** kingdom; palace (?).

Βασιλεύω sink (*of the sun*).

Βασιλιάς, **Βασιλέας** (**Βασιλές**) king; *cf.* § 55 (*voc.* **Βασιλεῦ** in *Rigas is a. Gk.*).

Βασιλικό basilicum (favourite ornamental plant).

Βασιλικός kingly, royal.

Βασιλισσα queen.

Βασιλόπαιδο king's, royal, child.

Βασιλοπούλα king's daughter, princess.

Βασιλόπουλο king's son, prince.

Βάσκαμα, *neut.* the evil eye.

Βασλές = **Βασιλέ(α)s**.

Βαστάζω, **Βαστώ** (**ἐβάσταξα**) endure, bear, wait.

Βάτο(ς), *neut.* prickly bush, bramble.

Βαφτίζω baptize.

Βάφτισμα baptism.

Βαφτιστικός baptismal, of baptism; **β. ὄνομα** Christian name.

Βάφω to dye; **β. μαύρα** wear black.

Βγαγγέλιο (§ 23 *n.*) = **Βαγγέλιο**.

***βγάζω** = **βγάλλω**.

***βγαίνω** (*αορ.* **ἐβγήκα** [**ἐξέβα**, § 208], *ἔβγα*, *imper.* **ἐβγα**) go out.

***βγάλλω** (*v.* **βάλλω**) take out, bring out, send forth; **βγ. περίπατο** take for a walk; (*of flowers*) *intr.* shoot forth; **βγ. τὸ ψωμί μου** to earn my bread; **βγ. τὴν ὕστερη ἀναπνοή** draw the last breath.

Βγάλισμο (§ 104) dislocation.

βγάνω = **βγάλλω**.

βδέλλα = **ἀβδέλλα**.

βέβαιος sure, certain; **βέβαια**, *adv.* surely.

βεζίρης vizier.

βελάζω bleat, low.

βελανιδιά oak.

βέλνω = **βάλλω**.

βελόνη needle.

βελονιά stitch.

βελουδένιος of velvet, velvety.

βελούδο velvet.

Βενεζάνος Venetian.

βέργα twig, applied also to a slender girl.

Βεργί twig, rod; bird's perch.

Βεργολυγερός slender as a twig.

Βεργούλα, *dim.* of **βέργα**.

Βετούλι kid.

βήμα, *neut.* step, pace.

βήχ(ν)ω cough.

βί, *interj.* (*Lesbos*).

βιά: **μετά βιᾶς** with difficulty; *cf.* § 162, 4, *n.* 2.

βιβλίο book.

βιβλιοθήκη library.

βιγλίζω keep watch, wait for.

βιός (**βίος**), *neut.* fortune, property, means.

βλάμης, *Vlamiis*, brother in a feud.

βλασταίνω (**ἐβλάστησα**) sprout, shoot.

βλαχοπούλα shepherdess.

βλαχόπουλο young shepherd.

βλάχος shepherd.

* **βλέπω** (**εἶδα** [**ἔδρα** *Syra*, **ἔδα** *Ios*], **θὰ** [**ἰ]**δῶ *διῶ*, *imper.* [**ἰ]**δές **δέ[σ]τε**, **ἰδῶθηκα** or **διώθηκα**) see, look.

βλογιά small-pox.

βογγίζω sigh, groan, roar.

βογγῶ = **ιδ**.

βούδι = **βούδι**.

βοήθεια help.

βοηθῶ to help.

βούδι = **βούδι**.

βοίζω howl, growl.

βολά blow, stroke; time (enumeration, etc., *Fr. fois*).

βολεί (**ἐβόλεσε**) it is possible.

βολετός possible.

βόλι bullet, a throw, stroke.

βόλιτα, *Fr. fois*, time.

βοριάς north wind.

βόρτα = **βόλιτα**, *v.* § 31.

βοσκοπούλα shepherdess.

* **βόσχω**, **βοσκίζω**, **βοσκάω** (**ἐβόσκισα**, **ἐβοσκήθηκα**, **βοσκισμένος**) feed, graze.

βοτάνι medicinal herb, remedy.

βουβαλίσκος of a buffalo.

βουγγίζω (**ἐβούγγιξα**) = **βογγίζω**.

βούδι (**βόδι**, **βόιδι**) ox.

βουκέντρι (φκέντρ, § 37 n.) ox-goad.

βούλα signet-ring, signet.

βουλευτής deputy; *pl.* § 76.

βουλιάζω (ἐβούλιαξα, βουλιασμένος)
dip in, sink, collapse.

βουλώνω to seal; δὲ βουλώνω μάτι I
don't close an eye.

βουνί mountain, hill.

βουνίσσιος mountainous.

βουνό=βουνί.

βουρκάλας vampire, werewolf (a
ghost).

βουρκώνω to soil, spatter; βουρκω-
μένος also clouded.

βούτυρο butter.

βουτῶ to dive, dip.

βραδεία evening.

βράδυ, *neut.* evening; τὸ β. (*Thera*
βραδύ) in the evening.

βραδνάζει, βραδύνει evening is coming
on.

βραδύς, *adv.* in the evening.

βράζω to boil.

βρακί trousers, breeches.

βράχος rock.

βρέ, βρέ=μωρέ.

βρεμένος, *v.* εὐρίσκω.

βρέσκω=εὐρίσκω.

*βρέχω (ἐβράχηκα ἐβρέχτηκα) wet,
dip; (cause to) rain.

βρίζω (ἐβρισα ἐβριξα) scold.

*βρίσκω (βρίστω, βρίχνω)=
εὐρίσκω.

βροντῶ to thunder.

βροχερός rainy.

βροχή rain.

βρόχι (*usually pl.*) snare.

βρύσι, *f.* fountain.

βρώμα, *neut.* rubbish, stench, dirt.

*βυζαίνω, βυζάνω (ἐβύζαξα or -σα,
ἐβυζάχτηκα, βυζασμένος and βυζαγ-
μένος) suckle, suck.

βυθός depth, abyss.

βωμός altar.

δ, see μπ and also π, when not found
under β.

δάρεμ, *adv.* at least.

δουτέκ(ι) small buffalo.

Γαδουρίσιος belonging to an ass,
asinine.

γά(ι)δαρος ass.

γαῖμα, *neut.*=αἷμα.

γαῖτάνι ribbon, tape.

γάλα, *neut.* (§ 103, n. 2) milk.

γαλανομάτης (*f. -a*) blue-eyed.

γαλανός blue.

γάμος wedding.

γαμπᾶς kind of cloak.

γαμπρός son-in-law, bridegroom.

γαπῶ=ἀγαπῶ.

γαρουφαλιά carnation stalk.

γαρούφαλο carnation pink.

γάστρα stem of a flower, flower-pot.

γάτα cat.

γαυριασμένος haughty, proud.

γγόνι=ἐγγόνι.

*γδέρνω (γτέρνω, § 28, ἔγδαιρα or
ἔγδαρα, ἐγδάρθηκα, γδαρμένος)
flay.

γδί=γουδί.

γδύνω put off; pillage, denude.

γδύσιμο (§ 104) undressing, putting
off (clothes).

γεία health; γεία σου good-day
(morning) to you, or good-bye;
σ' ἀφήνω γ. I take my leave of
you.

γείτονας neighbour.

γειτονιά (γειτονία) neighbourhood.

γειτόνισσα female neighbour.

γέλοια (ἔλοια, § 22), *pl.* laughter.

*γελῶ (ἐγέλασα, ἐγελάσθηκα) to
laugh.

γέμα, *neut.* eating, meal.

γεματίζω, γιοματίζω to dine.

γεμάτος, γιομάτος (*w. acc.*) filled, full.

γεμίζω, γιομίζω (*w. double acc.*) to
fill; also to be filled, be full.

γενάικα=γυνάικα.

γένεια, *pl.* beard.

γενιά race, lineage.

γενικός common, general.

γενναῖος noble.

Γεννάρις January.

γεννῶ beget, give birth to; (*of*
birds) lay (eggs).

γένομαι=γίνομαι.

γεράκι(ν) hawk.

γεράματα, *pl.* old age, age.

γέρημος = έρημος.

* γέρνω (έγειρα, γέ[ε]ρμένος) to bend.

* γερνώ (έγερσα) grow old.

γέροντας old man, old age.

γεροντοκόρησσο old maid.

γέρος (*cf.* § 63) = γέροντας.

γερός sound, strong.

γεύομαι taste, eat.

γεφύρι, γιοφύρι bridge.

γή = *gē*.

γή(s), *f.* earth, *v.* § 85 *n.*

για(γιατά, γιαό): (1) *w. acc.* on account of, for, *v.* § 163; για νά in order that; (2) = γιατί; why? (3) *w. imper.* now! come!

γιαγιά grandmother.

γιαίνω (έγιανα, γιαμένος) heal, cure.

γιαλβαριώ (*Cap.*) request.

γιαλός (sea) shore.

γιάντα (γιαάδα), *v. έντα*.

γιαούρι whey-cheese.

γιαράs = wound.

γιατά = για.

γιατί (*always w. acute*): (1) why? (2) for, because; (3) *ιάτι* (*Velv.*) on account of.

γιατρεύω to heal.

γιατρικός medical; *neut.* medicine.

γιατρός physician.

γίδιος = *ίδιος*.

* γίνομαι, γένομαι (*pres. part.*

γενάμενος, έγινα έγινα έγένηκα έγίνηκα, θά γένω γίνω γενώ, γινωμένος or γεννημένος) become, take place, be; γίνεται νά it is possible that; τί νά γίνη; what can be done?

γιάμα (γέμα), *neut.* meal, dinner; dinner-time, afternoon.

γιαματίζω = γεματίζω.

γιαμάτος = γεμάτος.

γιαμίζω = γεμίζω.

γιαμώνω be full.

γιαοτή feast.

γιός (υιός, *lit.*) son.

γιούδι little son.

γιοφύρι = γεφύρι.

γιοργός peasant.

γιός (*Sar. K.*) when (*temporal conj.*).

γκαλερία gallery.

γκαρδιακός cordial, hearty.

γκισούριs unbeliever, gĩaour.

γκρεμείμαι collapse.

γκρεμίζω cast down, destroy; *mid.* to sink (*intr.*), collapse.

γλεδίζω to have a drinking-bout, celebrate, amuse oneself.

γλεντοκόπημα, *neut.* gluttony, debauch.

γλέπω = βλέπω.

γλήγορα (γρήγορα), *adv.* quickly.

γληγοροσύνη speed, swiftness.

γλιστριώ slide.

γλύκα sweetness.

γλυκοελαϊδώ warble sweetly.

γλυκολαλώ speak sweetly.

γλυκομουρμουρίζω murmur lovingly, sweetly.

γλυκοπαιγνιδάκι sweet sport, caressing.

γλυκόπνοος sweetly blowing.

γλυκός (γλυκός) sweet, *v.* § 110 *n.*; τὰ γλυκά sweets.

γλυκοφιλώ kiss sweetly, lovingly.

γλυκός = γλυκός.

γλυτώνω rescue, release; escape, become free.

γλώσσα tongue, language.

γλωσσικός relating to the tongue, linguistic.

γλωσσού gossip (*f.*).

γνέθω spin.

γνέντα (*Cap.*), *prep.* against, opposite.

γνώμη meaning, opinion.

γνωρίζω recognise, know; *mid.* be acquainted, know each other.

γνώσι, *f.* understanding.

γνωστικός clever, sly.

γνωστόs known.

γομάρι ass.

γόνα (γόνατο, *v.* § 103, *n.* 2), *neut.* knee.

γονατίζω kneel down, fall at one's feet.

γονιόι, *pl.* parents, *v.* § 72 (γονείς *lit.*).

γοργά, *adv.* quickly.

γοῦσανός (*Pontus*) old.
 γουδί (γδί) a mortar.
 γουλεύω set (a trap).
 γούμενος (ηγούμενος) abbot.
 γουρούνι pig.
 γράμμα, *neut.* letter.
 γραμματική grammar.
 γραμματισμένος learned.
 γραμμή line, row.
 γραφή writing, a letter.
 γραφόμενον written work.
 γράφω (γράφω, ἐγράφηκα ἐγράφηκα) write.
 γράψιμο (*verbal noun*) (hand)writing.
 γρήγορα = γλήγορα.
 γριά old woman.
 γροικῶ = ἀγροικῶ.
 γρόσι piastre.
 γρουσάρος corsair, pirate.
 γυαλί glass, mirror.
 γυαλίζω to shine; *mid.* be reflected.
 γυαλιστερός shining, fresh.
 γυμνάζω to practise.
 γυμνός naked.
 γυμνών strip, uncover.
 γυναῖκα (*γεναῖκα Cyp.*) wife, woman.
 γυναικολάττης honouring women, gallant.
 γυρέματα, *pl.* searching (*verbal noun*).
 γυρεύω search; seek; request, demand.
 γυρίζω turn about, turn round; *tr.* and *intr.* twist, turn.
 γυρνῶ (ἐγύρισα) turn round; γ. πίσω turn back.
 γύρος circuit, a walk round.
 γύρω, *adv.* round about; γ. 's, *prep.* around (§ 171).
 γῶ = ἐγώ.
 γωνιά corner, angle.

g, see γκ or κ.
 γιόλα pond, lake.

Δά (strengthening particle with demonstrative pronouns and verbs, *cf.* § 147 *n.*) exactly, forsooth.
 δᾱβαίνω (*Pontus*) = διαβαίνω.

δάγμα, *neut.* a bite.
 *δαγκάνω (ἐδάγκασα, δαγκάστηκα, δαγκασμένος, also δαγκαμένος) to bite.
 δάκνω = ἰδ.
 δάκρυ(ον) tear
 δακρύζω weep.
 δακρυσμένος red with weeping.
 δαμαστής tamer, subduer.
 δανείζω lend.
 δασκαλεύω censure, teach one his lesson.
 δασκαλικός of a schoolmaster.
 δάσκαλος teacher, schoolmaster.
 δάσος (δάσο), *neut.* forest.
 δαυλί torch.
 δαῦτος = αὐτός.
 δαχτυλίδι finger-ring.
 δαχτυλιδέμενος of a slender figure.
 δάχτυλο finger.
 δαχτυλόπουλο small finger.
 δέ = δέν.
 δεβαίνω, *v.* διαβαίνω.
 δείγμα proof.
 δειλινό afternoon, evening.
 δειλός timid, shy.
 δείνας, ó such and such a one, Mr.
 So-and-so, *v.* § 157; ó δ. καὶ ó τάδες this one and that one.
 δείπνο repast, dinner.
 δειπνῶ to lunch, dine.
 δείχνω, δείχτω show.
 δεκάξι sixteen.
 δεκαπέντε fifteen.
 δεκάρα, δεκάρι a 10 lepta piece.
 δεκαριά ten in number, half a score.
 δεκάρικο containing ten (*e.g.* lepta), *v.* § 133.
 δεκοχτώ eighteen.
 δελτάριο(ν) postcard.
 δεμάτι bundle.
 δέν (δέ) not.
 δεντρί tree, *dim.* δεντράκι.
 δέντρο = ἰδ.
 δένω bind.
 δεξίς (*cf.* § 110 *n.*) on the right (hand); δεξί right hand.
 δερνοχτυπῶ to whip.

- **δέρνω* (*ἔδαιρα ἔδαρα, ἐδάρθηκα*) to whip, beat.
δές, v. βλέπω.
δέσποινα blessed Virgin (*eccl.*).
δεσπότης bishop, *pl.* § 76; *δέσποτα, voc.* in addressing a priest (*eccl.*) Reverend.
δευτέρα Monday.
δεύτερος the second.
δεφτέρι account-book.
δέχομαι receive, accept.
δηλονότι, adv. that is to say, viz.
δημιουργῶ create.
δημοκράτης democrat.
δημοκρατικός democratic.
δημοσιογραφικός journalistic.
δημοτικός relating to the populace, popular; *δ. δάσκαλος* national school-teacher; *ἡ δημοτική* the vernacular.
διά=γιά.
διαβάζω read.
**διαβαίνω* (*ἀδβαίνω, § 6, n. 6; διάβ[η]κα, ἐδίβεν ἐδιάν[κ]α, etc., § 208*) pass through, traverse, *cf. αναβαίνω.*
διαβάτης traveller.
διάβολος (*διάβολος, § 22*) devil.
διαθήκη testament, will.
διάκος deacon.
διακοσариά company of two hundred.
διακόσιοι two hundred.
διαλαλῶ announce.
διαλέγω select, choose; pluck (flowers).
διαλεχτός selected, distinguished.
διάολος=διάβολος.
διαοντρεύ(γ)ω (*Syra*) tease, poke fun at.
διασκεδάζω entertain, converse.
διατριβή dissertation.
διάφανος transparent.
διάφορο(ς), neut. (v. § 100, n. 1) interest, gain.
δίγνωνμος fickle.
**δίδω, δίνω, δώνω* (*ἔδωκα ἔδωσα, θὰ δώσω or δώκω, imper. δός[ε] δώσε δώστε, ἐδόθηκα, δο[σ]μένος*) give.
διήγημα, neut. narrative; *διήμ. διηγηματικά.*
διηγηματογραφία story-writing.
δι(η)γούμαι relate, narrate.
δικαίωμα, neut. justice.
δικαστής judge; *pl.* § 76.
δικίος (*δικηρος*) right, just; *ἔχω δικίον* I am right.
δικοπος double-edged.
δικός (*ἐδικός*): (1) own, one's own, *v. § 143*; (2) a relative, friend.
δίνω=δίδω.
διορθώνω (*διορθώνω, Μαίνα*) correct, improve.
διορία boundary.
διότι because, *v. § 276, n. 1.*
δίπλα (*ἀπὸ δίπλα*), *adv.* close by, next; *δ. 's, prep.* beside (§ 171).
διπλός double.
δισεκατομμύριον billion.
δίσεφτος unsanitary.
δίσεμα (*Ιος*), *neut.* right, justice.
δίψα thirst.
διψῶ, διψάζω (*ἐδίψασα, διψασμένος*) to thirst.
δίχτυ, neut. net.
δίχως (*μὲ δίχως*), *w. acc.* without (§ 167); *δίχως νά* without (*with verbs*).
διῶ, διῆς (=ἴδω), v. βλέπω.
διώχνω, διώχτω hunt.
δοκιμάζω put to the test, try.
δόλιος unfortunate, perfidious.
δόλος guile, craft.
δομέστικος courtier, servant at court.
δόντι tooth.
δόξα glory.
δοξάζω make celebrated, praise.
δοξασμένος celebrated, praised.
δόσιμο giving (*verbal noun*).
δούλα maid, servant-girl.
δουλειά work, task.
δουλετής workman, day-labourer; *pl.* § 76.
δουλεύω to work, serve.
δούλος servant, slave.
δραγο(υ)μάνος dragoman, interpreter.
δράκος a figure very common in fable; a violent, powerful monster.
δράμα, neut. drama.
δραματικός dramatic.

δράμῃ a unit of weight, *v. p. 84 footnote.*

δραχμή drachme (*coin=cir. 1 franc*).

δρεπάνι sickle.

δρόμος way, street; παίρνω δρόμο to take a road.

δροσάτος fresh.

δροσερός fresh.

δροσ(ι)ά (δρόσος, *neut.*) dew.

δροσίζω refresh.

δροσόνεος fresh smelling.

δρόσος, *neut.*=δροσιά.

δρουσούλα, *dim.* of δρόσος.

δρῦς, *m.* (§ 86, *n. 2*) oak.

δύάρα, δύαρι a 2 lepta piece.

δύναμις (*lit.*)=δύνομαι.

δυναμῖ, *f.* might, strength.

δυναμώνω to strengthen.

δυνατός able, possible, strong, loud.

δύνομαι can, am able.

δύο two; κ' οἱ δύο both; οἱ δύο μας both of us.

δυσόσμος jasmine.

δύσι, *f.* sunset, west.

δυσκολεύω render difficult.

δυσκολία difficulty.

δυστυχία misfortune.

δυστυχισμένος unfortunate.

δύστηχος=id.

δώ=έδω.

δώδεκα twelve.

δωδεκάδα a company of twelve, *retinue.*

δωδεκαριά dozen.

δώθε (*Velv.* δώθι) hence, from there; από τότες κι δ. (*Velv.*), since then, from then.

δῶμα, *neut.* room.

δώνω=δίδω.

d, see also *vr* or *r*.

δαβαρζής friend.

*Ε (αι) *interj.* good! well!

εαυτό(ν) sign of reflexive, *v. § 140.*

εβγα, *v.* βγαίνω.

εβδομάδα (εβρομάδα, § 26) week.

εβίτζα (*Cap.*) morning.

εβλέπω=βλέπω.

εβρα, *v.* εβρίσκω.

εγγίζω (ἀγγίζω) touch.

εγγονος (εγγονας, § 66 *n.*) εγγόνι (γγόνι) grandchild.

εγγυτής surety, bail.

εγιώ(νη)=εγώ.

εγκάρδιος hearty.

εγνοια=εγνοια.

εγώ (όγώ) I, *v. § 134.*

εδια (*Sgra*), *v.* βλέπω.

εδικός=δικός.

εδώ, δώ (ἀδά, *Pontus*) here, έδω πέρα here; απ' έδω από on this side (§ 172); έδω και δέκα χρόνια ten years ago.

είνιος (*Pontus*)=εκείνος.

εθνικός national.

εθνος nation, people.

είδα, *v.* βλέπω.

ειδεμή(s) else, otherwise.

είδος, *neut.* species, sort.

ειδωολάτρης idolater.

είκόνα image.

εικονοστάσιο(ν) place where the saints' images stand in a church or house, sanctuary.

είκοσάρα, είκοσάρι a 20 lepta piece.

είκοσαριά a number of twenty, score.

είκοσι twenty.

είκοσιπενταριά a company of twenty-five.

είκοσιπεντάρικο consisting of twenty-five pieces.

είμαι I am, *v. § 224, 2.*

είμαρμένη (*lit.*) fate, destiny, *fatum.*

είμή unless, except.

είπα, *v.* λέγω.

εις (*Pontus*)=ένas.

εις, 's, εισέ, σέ, *prep.* in, into, to; *v. § 160.*

εισέβηκεν, *v.* σεβαίνω.

εἴστια (*Pontus*), *adv.* hereupon, then, next.

είχα, *v.* έχω.

εἰκάνω (§ 182, *n. 2*)=κάνω.

εκατό(ν) hundred.

εκατοστάρι that which consists of a hundred.

εκατοστού, *f.* (about) a hundred.

ἐκδότης editor, publisher.
 ἐκάν (Pontus) above there.
 ἐκεῖ (ἐτσεῖ, § 17), *adv.* there; ἐκεῖ κάτ (Pontus), *id.*; ἐκεῖ πέρα beyond, on that side.
 ἐκεῖθε(ν), *adv.* whence, yonder, beyond.
 ἐκείνος (ἐκειός) that, *v.* § 146.
 ἐκεκά (Pontus), *adv.* there.
 ἐκκλησ(ι)ά church.
 ἐκλαμπρότης, *pl.* -τητες (*lit.*) Excellence (*title*).
 ἐλα (ἐλαῖ[σ]τε) come (*sing.* and *pl. imper.*)
 ελαία=ἐλιά.
 ἐλαφρός (ἐλαφρός) light.
 ἐλεημοσύνη alms.
 ελεούσα, *v.* § 234, n. 2.
 ἐλέπω=βλέπω.
 ἐλευθερία liberty.
 ἐλεύτερος (ἐλεύθερος) free.
 ἐλευτερώνω liberate.
 ἐλεῶ (*w. acc.*) give alms to.
 ἐλιά (ελαία, § 10, n. 1) olive-tree.
 Ἑλληνας a Greek; also a giant of former days.
 ἐλληνίδα Greek woman.
 ἐλληνικός Greek (*adj.*).
 ἐλπίδα (ἐρπίδα) hope.
 ἐλπίζω (ἐρπίζω) to hope.
 ἐμᾶς, *v.* ἐγώ.
 ἔμασα, *aor.* of μαζώνω.
 ἐμαυτό used to form reflexive pron., § 140.
 ἐμεῖς, ἐμέ(να), *v.* ἐγώ.
 ἐμέτερος (Pontus), *v.* § 143, n. 3.
 ἐμετικός emetic (*adj.*).
 ἔμμετρος metrical.
 ἔμορφιά beauty.
 ἔμορφος beautiful.
 ἐμός (τ' ἐμόν) my, mine, *v.* § 143, n. 3.
 ἔμπα(ς), *v.* μπαίνω.
 ἐμπάζω (μπάζω) put, place, bring in.
 ἐμπήκα, *v.* μπαίνω.
 ἐμπιστεμένος entrusted, trusted.
 ἐμποδίζω hinder.
 ἔμπορος (ἐμπορας, § 66 n.) merchant.
 ἐμπορῶ, *v.* μπορῶ.

ἐμπρός forward; ἐμπρός 's, *prep.* (§ 171) before, against; ἐμπρός ἐμπρός 's quite forward, in front; Pontus ἔμπρ'.
 ἔν=(1) εἶναι, *v.* § 224, n. 2; (2) δέν (*Cyp.*).
 ἔναι=εἶναι.
 ἔνας, μιά, ἔνα a, one (*numeral and indef. art.* *v.* § 128); ὁ ἔνας τὸν ἄλλο one another, each other, *v.* § 141.
 ἔνδυμα (*lit.*) garment.
 ἐνενηταεπνέα ninety-nine.
 ἐνέργεια energy, activity.
 ἐνθουσιάζομαι (*lit.*) to be enthusiastic.
 ἔνι=εἶναι.
 ἐννά (*Cyp.*)=θενά, θά.
 ἐννιά nine.
 ἔννοια (ἔγνοια) care, worry.
 ἐνόσφ in so far as, so long as.
 ἐνταυτῷ at the same time, likewise.
 ἔντεκα eleven.
 ἐντρανῶ (Pontus) regard, see.
 ἐντρέπομαι (ἐντράπηκα) be ashamed of.
 ἐντροπή shame.
 ἐντύπωσι, *f.* impression.
 ἐντώκα, *v.* ντούννω.
 ἐνῶ during, while.
 ἐξάισιος distinguished.
 ἔξαφνα=ἄξαφνα.
 ἔξε (ἔξι) six.
 ἐξίβα, *v.* βγαίνω.
 ἐξέγκα (Pontus), *v.* φέρνω.
 ἐξελληνίζω Hellenise; render into ancient Greek style.
 ἐξετάζω (ξεράζω, ξητῶ) prove, try.
 ἐξηγῶ explain.
 ἐξήντα sixty; ἐξήντα δύο to denote an indefinitely larger number.
 ἐξηντάρης man sixty years of age.
 ἐξῆς: σὺδ ἐξῆς for the future (*Aegina*).
 ἔξοδα, *pl.* expenses, cost.
 ἐξοδεύω spend (money).
 ἐξομολόγησι, *f.* confession.
 ἐξόριστος exiled.

ἔξω, *adv.* out, outside ; also except, with exception of.

ἐξωτερικός externally.

ἐξωτικός exotic.

ἔπαινος praise.

ἐπανάστασι insurrection, revolution.

ἐπάνω, *adv.* above ; ἐπάνω's upon.

ἐπειδή(ς) because, since.

ἔπειτα, *adv.* then, afterwards.

ἐπικρίνω judge, criticise.

ἐπιπόνου in the phrase παίρνω

ἐπιπόνου to take (lay) to heart (Aegina).

ἐπίσημος official.

ἐπιστήμη knowledge, science.

ἐπίσω=ὀπίσω.

ἐπιτροπή committee.

ἐπιτυχαίνω (v. τυχαίνω) succeed, attain.

ἐποχή epoch, age.

ἐπροχτές, *adv.* day before yesterday.

ἐρασιτέχνης dilettante, amateur.

ἐργασία activity.

ἐργάτης workman.

ἔργο work.

ἐργωνίζω (Pontus)=γνωρίζω.

ἐρημιά loneliness, solitude.

ἐρημικός lonely.

ἐρημος lonely, forsaken.

ἐρήμωσι, *f.* isolation.

ἐρμηνεύω explain, comment upon.

ἔρμος=ἔρημος.

ἐρπίδα=ἐλπίδα.

ἐρπίζω=ἐλπίζω.

* ἔρχομαι (Pontus ἔρται=ἔρχεται, ἔρκουμαι, § 18, n. 3 ; ἦλθα ἦρθα ἦρτα ἦρχα, Pontus ἔρβα ἦλτα, θὰ ἔρθω, θὰ ῥθῶ, θὰ ῥχω, *imper.* ἔλα ἐλά- [σ]τε, ἐρχωμένος, *pres. part.* ἐρχάμενος) come ; μ' ἔρχεται νὰ it occurs to me (to do something).

ἔρωτας (ἔρως, *lit.*) love ; god of love, Amor.

ἐρωτεμένος in love.

ἐρωτεύομαι fall in love with.

ἐρώτησι, *f.* question.

ἐρωτικός pertaining to love.

ἐρωτῶ (-άω, -άγω) ask, question.

ἐσέγκα, v. φέρνω.

ἐσεῖς, ἐσένα, v. ἐσύ.

ἔσεται (Pontus)=ἔρχεται.

ἐσήμερα=σήμερα.

ἐσούν (Pontus), v. ἐσύ.

ἐσούνη=ἐσύ.

ἐσταυρωμένος (*lit.*) crucified.

ἔστωσαν, v. § 224, 2, n. 4.

ἐσύ thou, v. § 135.

ἐσωτερικός esoteric.

ἐτοιμάζω prepare.

ἐτοιμασία preparation, equipment.

ἐτοιμος ready.

ἔτος, *neut.* year.

ἐτότες=τότες.

ἐτούτος=τούτος.

ἐτθείνος=ἐκείνος.

ἔτσι, *adv.* thus, so.

ἐτῆνο, v. αὐτός.

εὐγένεια nobility ; ἡ εὐγενεία σου, v. § 139.

εὐγενής (*lit.*, cf. § 115) noble, nobleman.

εὐγενικός noble, gallant.

εὐεργετικός benevolent.

εὐθύς=εὐτός.

εὐκαιρέζω to have time, leisure.

εὐκαιρία opportunity.

εὐκαρίστησι, *f.* contentment, pleasure ;

ἔχω εὐκ, I am pleased to, like to.

εὐκαριστῶ thank, satisfy.

εὐκολος easy.

εὐκοῦμαι (εὐχοῦμαι) bless, wish well.

εὐλάβεια piety.

εὐλαβής pious.

εὐλογῶ praise, bless.

εὐνούχος eunuch.

* εὐρίσκω (βρίσκω, βρίστω, εὐρήκω, ἤρκα, Pontus εὔρα, εὐρηκα [ἐ]βρηκα, θὰ εὔρω θὰ βρῶ, *imper.* [ἐ]βρέ[ς], εὐρέθηκα) find.

εὐσπλαχνικός merciful.

εὐτός=αὐτός.

εὐτοῦ, cf. § 139, n. 1.

εὐτός, *adv.* immediately.

εὐτυχισμένος happy, fortunate.

εὐχαριστημένος satisfied, contented.

εὐχαριστῶ, v. εὐκαριστῶ.

εὐχή blessing, prayer.

εὐχομαι=εὐκοῦμαι.

ἐφέτος(*s*), *adv.* of this year.

ἐφημερίδα newspaper.

ἐφτά seven.

ἐχτές, *adv.* yesterday.

ἐχτός enemy.

ἔχω (§ 224, 1) have; *τρεῖς χρόνους εἶχαμε*
νὰ γελάσωμε we have not laughed
 for three years, *v. p. 101 footnote*;
ἔχει, w. acc. there is (are), *ἴλ γ α*;
εἶχε δὲν εἶχε whether or not, at
 any rate.

ἐψές (ψές) yesterday (evening).

έώ=έγώ.

Ζαλίζω perplex, confuse; *ζ. τὴν*
στράτα miss the way.

ζαλίκε burden (especially of wood).

ζαλισμένος gone astray, perplexed.

ζάτα, *adv.* of course, really.

ζάχαρι, *f.* sugar.

ζέσι, *f.* heat.

ζεσταίνω (ἐζέστανα, ἐζεστάθηκα) to
 make warm, heat.

ζέστη heat, warmth; *εἶναι ζ.* it is
 warm.

ζεστός warm, hot.

ζευγάρι pair, couple.

ζεῦ(γ)λα yoke.

ζεῦ(γ)ω (ἐζεψα) to yoke.

ζεῦκι, *neut.* (*Naxos*) pleasure banquet.

ζηλευτός enviable.

ζηλεύω (ζουλεύω) to envy, be jealous
 of.

ζηλιάρης (ζουλιάρης) envious, jealous.

ζήλος, *neut.* envy, jealousy.

ζηλότυπος jealous.

ζήτημα controversy.

ζήτησις, *f.* (*lit.*) search, seeking.

ζητιανεύω to beg.

ζητιάνος beggar; begging (*f.* § 111).

ζητῶ (-έω, -άω) request, ask.

ζιαφέτι feast, banquet.

ζίφω press, squeeze.

ζουλεύω=ζηλεύω.

ζούλια jealousy.

ζουλιάρης=ζηλιάρης.

ζουμί broth, sauce, soup.

ζουναριά girdle.

ζόφος (*lit.*) darkness.

ζυγός yoke.

ζώ (ζιῶ) live, *v.* § 250; (ἔτσι) *νὰ*
ζήσης have the goodness to, I beg
 of you.

ζωγραφιά image, painting.

ζωγραφίζω paint, draw.

ζωγρίν (*Pontus*), *neut.* stick, cudgel.

ζωή life.

ζωηρός living, alive.

ζωντανεύω become alive.

ζωντανός living, alive.

ζώνω (ἐζώστηκα) gird.

ζώο animal, beast.

ζ, see ζ (*cf.* § 28) or γ (§ 27).

*Η (γῆ) or; ἦ—ἦ either—or.

ἡγεμονικός princely.

ἡγούμενος abbot.

ἡδονή pleasure.

ἡθογραφία history of morals.

ἥλιος (νῆλιος, § 34, *n.* 3) sun.

ἡμαρτο excuse! pardon! *v.* § 204.

ἡμέρα day.

ἡμισυ (§ 131) half.

ἡμουν(α), etc. *v.* εἶμαι.

ἡμπα, *v.* § 161.

ἡμπαρῶ, *v.* μπορῶ.

ἡρες, *pl.* weeds.

ἦρθα (ἦρτα), *v.* ἔρχομαι.

ἦρωας hero.

ἦσυχος calm.

ἦυρα, *v.* εὐρίσκω.

ἡχολογῶ (-άω) echo, resound.

ἦχος sound, echo.

Θά, *v.* § 224, 3, *n.* 2.

θάβω, θάφτω (*aor. pass.* ἐθάφτηκα
 ἐτάφηκα) bury.

θάλασσα sea.

θαῦμα, *neut.* wonder, miracle.

θαμάζω (θαυμάζω), θαμάζομαι wonder,
 admire.

θαματουργῶ (-έω) to perform wonders.

θαμπώνω to blind, dazzle.

θάν, θανά=θά.

θανατικό disease, plague.

θάνατος death.

θανή death; burial.

θαρρερά, *adv.* courageously, boldly.

θαρρεῦω to be courageous, confident.

θάρρος, *neut.* courage; *pl.* § 85.

θαρρῶ (-έω) believe, think.

θαφτό grave.

θάφτω, *v.* θάβω.

θάψιμο, *neut.* (§ 104) burying, burial.

θέατρο(ν) theatre; *ἀνεβάζω* στὸ θ. put upon the stage, give a performance of.

θεγατέρα, *v.* *θυγατέρα*.

θεγός, *v.* *θεός*.

θεικός godly.

θεῖος godly, divine (*χάριτι θεία*, *a. Gk.* by the grace of God).

θειός (*Thera*) uncle.

θέλῃσι, *f.* the will.

θέλω (*telō*, § 20, *n.* 1) to will, wish, *v.* § 224, 3; *θέλῃς*—*θέλῃς* (*Velv.*) whether—or; for its use in forming the future, *v.* § 226.

θέμα, *neut.* task.

θεμελιώνω lay foundation, found, build; to have a firm foundation.

θεν(ν)ά=*θανά*, *θά*.

θεός, *θείος* (*θεγός*, *telō*, § 29 *n.*) God; *θεῷ δόξα* God be praised, thank God (*eccl.*).

θεριστής reaper.

θερμός warm (*metaph.*).

θέρος, *neut.* summer.

θερί (*θεριό*) animal.

θεσσαλικός Thessalian.

θέτω (*θέχτω*, *θήκω*, *τέκνω*; *ἔθεσα ἔθηκα*, *Pontus* *ἔθεκα*, *imper.* *θέε* *ἵσπε*, *ἐτέθηκα*, *θεσμένος*) to place, put.

θεώρατος gigantic.

θεωρία theory.

θήκω=*θέτω*.

θηλυκός (*θηλικό*, § 20, *n.* 1) female, feminine.

θηρίο(ν)=*θερί*.

θησαυρός treasure.

θαυμάζω=*θαυμάζω*.

θείος=*θεός*.

θεός=*δικός*.

θλιβερός (*χλιβερός*, § 20) sad, perplexed.

θλιμμένος (*χλιμμένος*), afflicted.

θλίψι (*χλίψι*), *f.* affliction.

θολώνω afflict, torment.

θρέφω (*ἐθράφηκα ἐτράφηκα*) nourish.

θρήνος, *neut.* (§ 99, *n.* 1) dirge.

θυγατέρα, *θεγατέρα* (*Ἰος τυατέρα*) daughter.

θυμάρι thyme.

θύμησι, *f.* remembrance.

θυμιάζω perfume with incense.

θυμιατό incense.

θυμίζω remember.

θυμός wrath; *μέ θυμό* wrathfully.

θυμοῦμαι remember (*w. acc.*).

θυμώνω enrage; to be enraged (*μέ* with a person).

θύρα door.

θωριά look, glance.

θωρῶ (-έω) see, look.

ἴγώ, *Velv.*=*έγώ*.

ιδανικό ideal.

ιδέα thought, idea.

ιδικός, *v.* *δικός*.

ἴδιος, *ó* same, self, *cf.* § 157; *ἴδιος ó* exactly like.

ιδιότητα identity.

ἴδρος perspiration.

ιδρώνω to sweat.

ιδρώτας (*ιδρώς*, *lit.*) sweat.

ἴδω, *ιδῶ*, *v.* *βλέπω*.

ἱερός holy.

ικανός ready, able.

λαροτραγικός tragi-comic.

ἵντα (*ιντά*) what? *v.* § 152, *n.* 2.

ἵνω, *v.* *γίνομαι*.

ἴσια (*ἴσια ἴσια*, *ἴσα ἴσα*), *adv.* just, precisely; immediately, at the same moment; *ἴσ(ι)α μέ*, *prep.* to, as far as (§ 173).

ἴσιος equal, live, straight.

ἴσκιος shade, shadow.

ἰσόβαρος of equal weight.

ἱστορία history, narrative.

ἱστορικός historical.

ἴσως, *adv.* perhaps.

ἰφτειδάγγω (*Pontus*)= *φκειάνω*.

ἰψές (*Velv.*)= *έψές*.

K' = *καί*, *Pontus* and *Cap.* also = 'κί.

κά (*Velv.*) = *v. κατά*.

καβαλλάρης (*καβελλάρης*) rider, horse-man ; *pl.* § 75, *n.* 2.

καβαλλικεύω ride (*upon* : *w. acc.*).

καβαλλίνα horse-dung.

καβάνα = *καμπάνα*.

κάβουρας (*κάουρας*, § 22 *n.*) crab, crayfish ; *pl.* § 66 *n.*

κάβω = *καίω*.

καγκανένας = *κανένας*.

κάδι, *neut.* tub, cask.

καέννας = *κανένας*.

καξαντίζω gain, earn money.

καημένος, *v. καίω*.

καημός longing, desire, pain.

κάθα *εις* (*Pontus*) = *καθεις*.

καθαρεύουσα literary (pure) language.

καθαρίζω purify ; become pure.

καθάριος, *καθαρός* pure.

καθαντά, *adv.* properly, in particular.

κάθε (*κάθα*) each (*adj.*) ; *καθεις*, *καθénas*, *κάθετις* (*κάθα εις*) every one (*subst.*), *v.* § 155.

καθημερινός daily.

καθίζω (*ἐκατοσα ἐκάτοσα* beside *ἐκάθισα*) sit, sit down ; *καθίζω πίσω* remain behind.

καθόλου, *adv.* generally, by all means (*w. neg.* by no means, not at all).

κάθομαι (*pres. partic. καθούμενος*) sit, dwell.

καθρέφτης (*καθρέπτης*) looking-glass.

καθρεφτίζω to reflect, mirror.

καθώς (also *ὡς καθώς*) like, just as, as ; as soon as, when, *v.* § 273.

καί (*κ', κτ, τσαί, τσί*) and, *v.* § 261.

καινός (*lit.*) new.

καινούργιος new, newly made.

καιρός (*ταιρός*, § 17) time, weather ; *ἀπὸ κ. σὲ κ.* from time to time ; *μέ καιρούς* with time, in course of time.

* *καίω* (*καίγω*, § 23, *ἐκαψα, ἐκάηκα ἐκαύτηκα, καμένος, καημένος* poor, unfortunate, *v.* § 210, I. 1) burn, burn down (*καίομαι, intr.*).

κάκιωμα, *neut.* sickness, pain, suffering.

κακογραμμένος ill-fated, destined to disaster.

κακομοίρης unfortunate.

κακομοιριά misfortune.

κακόμοιρος unfortunate.

κακός bad, ill, *compar.* § 117 *f.* ; τὸ

κακὸ (*τὸ μάτι* the evil eye ; τοῦ κάκου in vain ; τὸ κακό evil, harm.

κακοσήμεδος foreboding evil.

κακούδης ugly, *f.* § 114 *n.*

κακουσά scald-head, scurf.

κακοφαίνεται (*κακοφάνηκε*) to be sorry, vexed.

κακόφωνος discordant, out of tune.

καλάθι basket.

καλαμά (*καλαμν'ά*) reed.

καλησπέρα good evening.

καλιακούδα petrel (water-bird).

κάλλια, καλλιás, κάλλιο better, *v.* § 118, *n.* 2.

καλλιτέχνημα, *neut.* work of art.

καλλιτεχνικός artistic, of art.

καλλονή beauty.

κάλλος, *neut.* (or τὰ κάλλη, *pl.*) beauty.

* *καλνῶ* (*ἐκάλεσα, ἐκαλέστηκα*) call.

καλόγερος monk ; *καλογεράκι* (*καλοεράτσι*) *dim.*

καλογνωρίζω to be well acquainted with, know well.

καλόγρια nun.

καλοκαίρι summer.

καλοκαιρινός of summer.

καλόκαρδος happy, fortunate.

καλοπερνῶ live well, lead a comfortable life.

καλοπροαίρετος favourably disposed.

καλορίζικος fortunate.

καλός good, *compr.* *v.* § 117 *f.* ; καλέ μ' my dear ; *πηγαίνω σὸ καλό* I am going to peace, depart this life ;

πάαινε σὸ καλό or simply *σὸ κ.* farewell ; *καλὼς τον* he is welcome,

καλὼς ὀρίσατε you are welcome.

καλοστρατῶ have a good voyage.

καλοσύνη goodness, kindness.

καλοτυχίζω congratulate.

καλότυχος happy, fortunate.

καλύβα, καλύβι cottage; καλυβάκι, καλυβούλα, *dīm.*

καλυτερεύω become better.

καλῶ = καλνῶ.

καλῶς, *v.* καλός; καλώτατος, *v.* § 116, *n.* 3.

κᾶμα, *neut.* heat, glow.

καμάρα arch, arcade.

κάμαρα (κάμαρη) room, chamber, dwelling.

καμάρι joy, pride; darling.

καμαρίρα stewardess (on ship).

καμαροφύδι eyebrow.

καμαρώνω take pride in, praise; *mid.* put on airs, be haughty.

κα(μ)μένος, *v.* καίω.

* κάμνω, κάμω, κάνω (έκαμα [*εὐβ.* κᾶω, *Chios*], έφτειάστηκα, καμωμένος) do, make; κάμ(ν)ω καλά I am (doing) well.

καμπάνα bell.

κάμπος field.

κάμποσος (καμπόσος) a good many, *pl.* several, some, *v.* § 156.

καμπτσικιά stroke with a whip.

κάμω = κάμνω.

καμώνομαι pretend as if (*πῶς*).

κάν (κάν) even, at least; οὔτε κάν not even.

κανακάρης darling.

κάνας = κανένας.

κανείς, κανένας any body; nobody; *v.* § 153.

κανίστρι basket.

κανονιά shot of a cannon.

καντήλα, καντήλι candlestick.

καντίξω (*Cap.*) put to rest.

κάνω = κάμνω.

κάρουρας = κάβουρας.

κάπα cloak.

καπέλλο hat.

καπετάν(ι)ος captain, chief, leader of Klefts; *indecl.* § 63.

καπηλειό retail shop.

καπνός smoke; φεύγω σάν καπνός disappear like the wind.

κάποιος any one, *pl.* some; *v.* § 164.

καπότα cloak, overcoat.

κάποτε(ς), *adv.* sometimes, occasionally.

κάπου, *adv.* anywhere, somewhere.

κάππαρι, *f.* (§ 86) caper-bush.

κάπως, *adv.* somehow.

καράβι ship, boat.

καρaboκύρις owner of a ship, captain.

καρδιά heart, από καρδιάς from the heart; καρδούλα, *dīm.*

καρότσα equipage, carriage.

καρπός fruit.

καρποφορῶ (-άω) bear fruit.

καρτερῶ, άκαρτερῶ expect, wait for.

κάρτο a quarter, *v.* § 131.

καρύδι nut, walnut.

καρυοφύλλι clove.

καρφώνω to nail.

κάστανo chestnut.

καστανομάτης chestnut-eyed, brown-eyed.

καστελάνος court officer, attendant.

κάστρο fortress; *pl.* § 100, *n.* 1.

καῶθλόκ (*Cap.*) answer.

κάτ = κάτου, κάτω.

κάτα, *f.* cat.

κατά (κά, *Velv.*), *prep.* *v.* *acc.* (§ 164) to, toward (of direction); about, at (of time); κατά πῶς according as; κατά ένενηνταεννέα τοίς εκατό = 99 per cent. (*lit.*).

καταβαίνω = κατεβαίνω.

καταβάνω throw down, subdue.

καταγάλανος deep blue.

καταγής (καταής), *adv.* on the ground.

καταγίνομαι to be busy, occupied (with something σέ).

καταδέχομαι receive, deign, condescend.

καταδεχτικός condescending.

καταδικάζω condemn.

καταδρομή persecution, pursuit.

καταῤαλίζομαι to be agitated.

καταής = καταγής.

κατακαίω burn down.

κατακλυσμός inundation, flood.

καταλαβαίνω (*v.* λαβαίνω, καταλαμβάνω, *lit.*) comprehend, understand.

κατάμανρος deep black.

- καταμόναχος all alone.
 καταντῶ become, reduce to a state,
 be reduced to.
 κατανύσσομαι (κατανύχτηκα) to be
 seized with compunction, become
 contrite.
 καταπατῶ tread down.
 καταπιάνομαι begin afresh, under-
 take.
 κατάρα curse, imprecation.
 καταρειοῦμαι (καταρήστηκα) to curse.
 καταρτίζω arrange, equip.
 κατασπαργμένος torn, rent.
 κάτασπρος quite white.
 κατασταλάζω drop down, filter.
 κατάστιχο index, account-book.
 καταστρέφω (καταστράφηκα) destroy.
 καταστροφή catastrophe.
 κατασφάζω to slaughter.
 κατασχένω (κατέσχεσα, κατεσχέθηκα)
 seize, distrain.
 κατατρέχω pursue.
 καταφέρνω attain, accomplish,
 settle; deal a blow.
 καταφρονῶ despise.
 καταχθόνιος subterraneous, infernal.
 καταχνιά mist, fog.
 καταχωνιάζω devour, engulf.
 κατάψηλος very high.
 κατεβάζω (κατηβάζω) let down, sink;
 reduce.
 κατεβαίνω (spelling *καταιβαίνω*, § 3,
 n. 2; [ε]κατέβηκα, etc. *v. ανεβαίνω*)
 come down, descend.
 κατεβασιά catarrh.
 κατεβασμένος reduced, lowered.
 κατέφλοιω threshold.
 κατέχω (*Crete, Ios*) know.
 κατρεύω (*Cap.*) speak, converse
 upon.
 κάτος (*Cap.*) gorge, cleft.
 κατηβάζω = κατεβάζω.
 κάτης tom-cat.
 κατής Cadi, judge; in *TEXTS* III.
 11 *metaph.* one who wearies with
 questioning, tormentor.
 καταφρόνια contempt.
 κάτι (κάτιτι, κατιντι) anything, some-
 thing, a little, *v.* § 153.
- κατιφές velvet.
 κατοικία dwelling.
 κάτοικος inhabitant.
 κατοικῶ dwell.
 κατόπι, *adv.* behind, afterwards.
 κατορθώνω attain, accomplish.
 κάτου = κάτω.
 κατσίκι kid, goat.
 κατσούφα sullen, peevish person.
 κάτσω, *v.* καθίζω.
 κάτω under, below; *adv.* κάτω 's
 underneath, down; κάτω από
 below (§ 172); ή κάτω γῆ the
 lower world (of dead).
 κατώφλι threshold.
 κανγᾶς quarrel.
 καυκούμαι = καυχούμαι.
 καύτω (κάφτω) = καίω.
 καυχησιάρης boastful.
 καυχούμαι (καυκούμαι, καυκειούμαι)
 to boast.
 καφενές coffee-house.
 καφές coffee.
 καφετζής keeper of a coffee-house.
 καφερός burning, hot.
 κάφτω, *v.* καύτω.
 κάχτα nut.
 κάψι, *f.* heat.
 καψο- prefixed to substantives to
 give the idea of *poor, unhappy*;
 this καψονύφη in *TEXTS* I. a. 23
 = ή καημένη ή νύφη.
 κεί = εκεί.
 κείθε: πῆ κείθε thence, from there.
 κεικά (*Pontus*) there.
 κεινέτερος (*Pontus*) theirs (*possess.* *v.*
 § 143, n. 3).
 κείνος = εκείνος.
 κείος that, yon.
 κείτομαι (τσειτομαι, § 17, *pres. par.*
 κειτούμενος κειτάμενος, έπεσα) to
 lie.
 κελαδῶ, κελαϊδῶ, κιλadῶ sing, warble
 (of birds).
 κέντημα, *neut.* prick, sting.
 κεντρώνω to prick, goad.
 κεντῶ to prick, incite.
 κερά (τσερά) woman, wife; mother
 (*Thera*); *pl.* § 90.

κεράσι cherry.
 κέρατο (§ 105, n. 1, τσέρατου *Lesbos*)
 horn ; τσιρατέλ', *dim.* (*Lesbos*).
 *κερδαίνω (ἐκέρδεσα ἐκέρδισα, ἐκερ-
 δέθηκα, κερδεμένος κερδημένος κερ-
 δισμένος) gain, win.
 κερδεύω, κερδίζω = *ιδ.*
 κέρδος, *neut.* gain ; *pl.* § 101.
 κερι (τσερί, § 17) candle.
 *κερνῶ (ἐκέρασα, ἐκεράστηκα) pour
 in ; treat, regale.
 κεροδοσά wax-gift.
 κεφάλια large head.
 κεφάλαιο chapter (*in book*).
 κεφαλᾶς blockhead.
 κεφαλή, κεφάλι (κιφάλι, τσεφάλι,
 τσιφάλ') head.
 κῆπος garden.
 κηρύττω proclaim, publish.
 κι = καί.
 κι, 'κι (*Pontus*) = δέν.
 κιβούρι grave.
 κιλαδῶ = κελαδῶ.
 κιλαϊδισμός singing of birds.
 κινυνος (κιδυνος, § 32, n. 3) danger.
 κινῶ move ; set out, depart.
 κιῶλα(s), *adv.* on the whole, abso-
 lutely ; now, already.
 κιοურτή (*Pontus*) roaring.
 κλαδευτήρι pruning-knife.
 κλαδεύω prune, cut off flowers.
 κλαδί (κλαρί) twig, branch.
 *κλαί(γ)ω (*v.* § 251, 2, ἔκλαψα,
 ἐκλαύτηκα, κλαμένος) weep.
 κλάματα, *pl.* (§ 103) weeping.
 κλαρί = κλαδί.
 κλασσικός classical, a classic.
 κλάψα weeping, lamentation.
 κλέβω = κλέφτω.
 κλειδί key.
 κλειδομανταλωμένος locked and
 bolted.
 κλειδώνω lock in, confine.
 κλειδωτός locked, closed.
 κλεί(ν)ω (ἐκλείσθηκα) shut in.
 κλείσιμο (§ 104) locking in.
 κλειστός locked.
 κλερονόμος heir.
 κλέφτης bandit, Kleft ; *pl.* § 76.

κλεφτοπόλεμος bandit (Kleft)-war,
 war with bandits.
 κλεφτόπουλο child of a Kleft, young
 Kleft.
 κλέφτω (κλέβω, κλέφω, ἐκλέφθηκα
 ἐκλάπηκα) steal, carry off.
 κληματσίδα clematis.
 κλητήρας policeman.
 κλιθάρι = κριθάρι.
 κλίμα, *neut.* climate.
 κλίνη bed, couch.
 κλίνω to bend.
 κλουβί (κλουδί) cage.
 κλώθω to spin.
 κλώσκουμαι, *aor.* ἐκλώστα (*Pontus*)
 approach.
 κλωσσιά hatching (eggs).
 κλωσσῶ to lay eggs.
 κλωστή thread.
 κόβ(γ)ω = κόφτω.
 κοδρίζω depart.
 κοιλιά (τσουλία, § 17) belly.
 κοιμίζω put to sleep.
 κοιμούμαι (τσοιμούμαι, τσουμούμαι,
 § 17) to sleep.
 κοινός common, general.
 κοινωνικός sociable.
 κόκκαλο bone.
 κοκκινίζω to blush.
 κοκκινομούτης (§ 114) red-nosed.
 κόκκινος (κότσινος) red.
 κοκόνα woman, lady.
 κόκορος cock.
 κολλῶ glue ; fasten to, adhere (also
τιδ.).
 κολοκύθι gourd ; τὸ ἔχω κολοκύθι με
 κανένα to be on very friendly
 terms with a person.
 κολυμπῶ (κολυμβῶ) swim, dive.
 κομανταρία, *v.* κουμανταρία.
 κομμάτι (κομμάτ, κουμμάτ) a piece ;
 a little, *un peu* ; κάνω κομμάτια
 to smash to pieces.
 κομματιάζω smash to pieces, tear
 up.
 κομματιαστός dismembered, in
 pieces.
 κομπλιμέντο (κοδλιμέντο) compli-
 ment.

κομποδέμα, *neut.* small parcel ;
 money saved, savings.
 κομσού (*Cap.*) neighbour.
 κονάκι dwelling.
 κονεύω stop, lodge.
 κόνιδα nit, small louse.
 κοντά (*κοδά*) near ; κ 's, *prep.* (§ 171)
 near, close by ; κοντά μου near
 me ; κ. τὸ ἓνα μὲ τὸ ἄλλο beside
 each other.
 κόντες a count.
 κοντέσσα countess.
 κοντεύω to approach ; *used by circum-*
locution for almost, nearly, v.
 § 125.
 κοντοζυγώνω = *id.*
 κοντολογῶ sum up, state briefly.
 κοντόμναλος plain, simple.
 κοντός near, short ; *compar.* § 117.
 κοντοστέκομαι come, stand close to.
 κόντσια, *pl.* ankles, knuckles ; φεύγω
 μὲ τὰ κ. στὸν κῶλον comic expres-
 sion for "take to one's heels."
 κοπάδι flock.
 κοπανίζω bruise, pound ; κ. νερά
 (*metaph.*) lose one's labour ; also
 without νερά to twaddle, gossip.
 κοπέλα maid, girl.
 κοπιᾶζω try, take pains ; κόπιασε
 (*aor. imper.*) may I request ?
 please.
 κόπος trouble, effort.
 κοπριά manure.
 κόρακας raven.
 κορασιά, κορασίδα maid.
 κορδέλα rope, cord.
 κόρη girl.
 κοριός bug.
 κορίτσι girl, maid ; κοριτσάκι, *κορι-*
τσόπουλο, dim.
 κορμί body.
 κορφή top, summit (of a mountain) ;
pl. § 90.
 κορφοβούνι top of a mountain.
 κόρφος bosom.
 κορόνα garland.
 κοσκινῶς sieve-maker.
 κόσκινο (*Chios* κόσσινο, *cf.* § 17 *n.*)
 sieve.

κοσκινοῦ female sieve-maker.
 κόσμος world.
 κοστίζω to cost.
 κοτσύφι blackbird.
 κότ(τ)α hen.
 κοτ(τ)ός cock.
 κουβαλῶ carry a burden ; procure,
 produce.
 κουβέντα conversation, talk, gossip.
 κουβεντιάζω to gossip.
 κουδούνι bell ; *dim.* κουδουνά(κ)ι.
 κούζω (*Pontus*) to cry, shout, call.
 κουκκί (*κουτσί*) (kidney)-bean.
 κουλθῶ (*Cap.*) follow.
 κουλλούρι biscuit, roll.
 κουμαντάντες commandant.
 κουμανταρία commandaria—a brand
 of Cyprian wine.
 κουμάντο commando.
 κουμπάνια (*κουδάνια*) company,
 society.
 κουμπανιάρω accompany ; associate
 with, suit.
 κουνέλι rabbit, *metaph.* (hare's foot),
 coward.
 κουντραστάρω (*Syra*) oppose.
 κουνῶ move.
 κουπί oar.
 κουράζω tire (*tr.*).
 κούρασμα, *neut.* weariness.
 κουρέλι rag.
 κουρελιασμένος ragged, tattered.
 κουρεύω clip, shear.
 κουρνιαχτός dust.
 κουρσάρις corsair, pirate.
 κουρσεύω (*κρουσεύω*) practise piracy,
 be a corsair.
 κούρσος, *neut.* (§ 100, *n.* 1) piracy.
 κουτουλλῶ strike, butt against.
 κουτσί = κουκκί.
 κούτσουρο log of wood.
 *κόφτω (*κόβ[γ]ω, ἐκόπηκα, κομμέ-*
νος) cut, cut off.
 κράζω (*ἐκραξα, ἐκράχηκα*) to call,
 shout.
 κρασένιος consisting of wine.
 κρασί wine.
 κράτο(s), *neut.* power, might ; king-
 dom, kingdom of Greece.

κρατῶ (-έω, -άω) hold, seize.
 κρέας (κρίατο), *neut.* (§ 105) flesh.
 κρεβάτι bed.
 κρέβω (*Cap.*) desire, wish.
 κρεμάζω = κρεμνῶ.
 κρέμασμα, *neut.* hanging; gallows.
 *κρεμ(ν)ῶ, κρεμάζω (ἐκρέμασα, ἐκρεμάστηκα) to hang (*tr.*).
 κρέμμαι (*intr.*) hang, be suspended.
 κρένω, *v.* κρίνω.
 κρίας, κρίατο = κρέας.
 κριθάρι (κλιθάρι, § 30, *n.* 1; κθάρι, § 7, *n.* 1) barley.
 κρίμα, *neut.* mistake, sin; "pity that, (what) a pity," κ. 's pity about.
 κρίνο, κρίνος lily.
 *κρίνω, κρένω (ἐκρίνα, κριμένος) to judge; also say, speak.
 κρίσι, *f.* judgment; ἔρχομαι στή κρίσι appear before court of judgment.
 κριτής judge, *pl.* § 76.
 κρότος noise.
 κρουσεῖω = κουρσεύω.
 κρούω (*v.* § 251, 1, κρουσμένος) strike against, knock; besiege.
 κρύβ(γ)ω (ἐκρύβηκα, [*Pontus* ἐκρύβτα], ἐκρουβήθηκα) to hide.
 κρύος cold; τὸ κρύο the cold.
 κρυσταλλένιος of crystal; also an endearing address to a girl.
 κρυφά, *adv.* secretly; κ. ἀπό without the knowledge of, *Lat. clam.*, *v.* § 172.
 κρυφός secret (*adj.*); τὸ κρυφὸ a secret.
 κρυψάνα hiding-place.
 κρυώνω to freeze; catch cold.
 κτίζω, *v.* χτίζω.
 κυτῶ, *v.* χτυπῶ.
 κυβερνῶ guide, lead, rule.
 κυλῶ (ἐκύλισα, ἐκυλίστηκα) to roll.
 κύμα (τσῦμα), *neut.* wave, billow.
 κυνηγάρης huntsman.
 κυνήγι the chase.
 κυνηγός huntsman.
 κυνηγῶ chase, follow, pursue.
 κυπαρίσσι cypress.
 κυρά woman, lady, Mrs.

κυράνα (*TEXTS I. a. 11*) lady, mistress, mother.
 κυρία wife, Mrs.
 κυριακή (τῶν ῥατῶν, *Maina*) Sunday.
 κυριελέησο the Kyrieleison (*eccl.*).
 κύριος, κύρις (κύρ, § 63) lord, Mr.
 κυρτός bent, curved, crooked.
 κυττάζω, κυττῶ (ἐκύνταξα and ἐκύντασα) see, consider.
 κῶλος backside (*podex*); (*Pontus*) bottom (of a bag).
 κωμωδία comedy.
 *Λαβαίνω (ἐλαβα) receive, acquire.
 λάβρα, *v.* λαύρα.
 λαβώνω to wound.
 λαγκάδι ravine, valley.
 λαγκεύω (*Pontus*) to jump, jump out.
 λαγός hare.
 λαγύνι bottle, pitcher.
 λαγωνικό greyhound.
 λαθαίνω (ἐλαθα) escape notice, be concealed.
 λάθος, *neut.* (§ 99) mistake.
 λαϊκός layman.
 λαιμαργῶ be a glutton.
 λαιμός neck.
 λάκκος pit.
 λαλῶ (-έω) speak.
 λαμπάδα lamp, candlestick.
 λαμπαδιάζω to shine, light.
 λαμπερόνα beauty - of - the - night (flower).
 λαμπρός = λαμπρός.
 λαμπρά (λαμπρή) Easter.
 λαμπράδα brightness.
 λαμπρός brilliant, shining.
 λαμπροφάνταστος imaginative, visionary.
 λαμπροφωτισμένος brilliantly lighted.
 λαμπρύνω radiate, shed light.
 λάμπω to light, shine.
 λαός people, folk.
 λάσκομαι (*Pontus*) seek aimlessly.
 λασπερός dirty.
 λατρεία adoration, worship.
 λαύρα heat, fervour; longing.

λαφρός (ελαφρός, ἀλαφρός) light, easy.

λάχ (Pontus), *v.* § 224, 3, *n.* 3.

*λαχαίνω (ἐλαχα, λαχεμένος) obtain by lot; μη λάχη καὶ περάση (*Folk-song*) let him not by chance pass by (*cf.* § 280, *n.* 2).

λάχανα, *pl.* vegetables.

λαχταρίζω languish, feel longing; *in Zante* (TEXTS I. a. 20) to cause longing.

λαχταρώ = *id.*

λαχτόρι cock.

λεβάντες Levant, Orient; east wind.

λεβέντης active young man, young fellow.

*λε(γ)ω (*v.* § 252, 3, *pres. particip. pass.* λεγόμενος, *είπα* [*Ios* ἔπα], θά [εἰ]πῶ [εἶπω], *imper.* [εἰ]πέ[ε] [εἰ]πέ[ε]τε πῆτε, ἐλέχτηκα and εἰπώθηκα) to say, tell; διὲ θὰ εἰπῇ μ' αὐτό that does not mean; λ. ὅξω to blab; λεγόμενος (*lit.*) so-called, aforesaid.

λεημοσύνη alms.

λεμόνι lemon.

λείπω fail, be wanting, absent.

λειτουργῶ to hold divine service; serve.

λέλε μου, in addressing a person—my good fellow, my dear.

λέξι(s), *f.* word.

λεοντάρι = λιοντάρι.

λέπρα leprosy.

λευκα white poplar.

λευκός white.

λευτεριά liberty.

λεφτόκαρο hazel-nut.

λεχοῦσα woman in confinement.

λήγορα = γλήγορα.

λήθη oblivion.

λησμονῶ (ἀλησμονῶ) forget.

λία, *from* (ὁ)λίγος.

λιανοτρεμούλος gently trembling.

λιβάνι incense.

λιβανιά consecration through incense.

λιγάκι a little.

λιγνός slim.

λίγος = ὀλίγος.

λιθάρι (*lisári*, § 20, *n.* 1) stone.

λιθαρίζω play with stones.

λίθος stone.

λικοντῶ detain, prevent; *mid.* (*Ios*) stay for, wait.

λιμέρι (λημέρι) camp (of an army, or of bandits).

λιμεριάζω encamp.

λίμνη lake.

λιοντάρι (λεοντάρι) lion.

λο(γ)αριάζω reckon, value.

λόγος forest.

λο(γ)ή manner (*Chios*); λογῆς in the expressions τί λογῆς of what sort? κάθε λογῆς of every kind; λ. λ. of different kinds, of every description.

λογιάζω consider, think upon.

λογικό understanding, reason; *ερχομαι* στὰ λο(γ)ικά μου I become conscious of, learn of.

λογικός logical.

λόγιος learned.

λογκαυλόγερα (*Sar. K.*), *adv.* from all around.

λογογράφος novelist, literateur.

λόγος (λόος) word, speech, literary account; *pl.* § 96; τοῦ λόγου σου, etc., as circumlocution for the personal pron., *v.* § 139.

λογοτεχνικός literary.

λόγυρα = ὀλόγυρα.

λογυρίζω surround.

λοϊκά, *v.* λογικά.

λοιπό(ν), τὸ λοιπό(ν) therefore, so.

λόος = λόγος.

λόρδος lord.

λοστρόμος chief steward (on a ship).

λούζω (λούγω), λούνω, λούω bathe, wash (*mid. intr.* bathe oneself).

λουκανίκο sausage.

λουλλούδι = λουλούδι.

λουλούδι flower; λουλουδάκι, *dīm.*

λουλουδίω to bloom.

λούλουδο = λουλούδι.

λούνω, λούω = λούζω.

λουτρό bath.

λυγερή pliable, slender—designation of a young girl.

λυγμός sobbing.

λύκος (*pl. λύκοι, Cap.*) wolf.

λύνω loosen, set free.

λύπη grief, distress.

λυπημένος grieved.

λυπητέρος lamentable.

λυπούμαι to sorrow, be troubled.

λυράκι (*Nazos*) small lyre (a musical instrument with three strings).

λυσσαλέος furious, rabid.

λυτρώω loose, liberate.

λύνω (λῶν, § 6, *n.* 6) dissolve, melt.

λωλός foolish, stupid.

Μά (*ἀμά, ἀμή, ἀμέ*) but.

μαγειρίσσα female cook.

μαγειρείο cooking, kitchen.

μαγειρεύω to cook.

μάγειρος (*μάγεραι*, § 66) cook.

μαγεύω bewitch.

μαγιά spell, magic.

μάγισσα sorceress.

μάγουλο cheek; *dīm.* μαγουλάκι.

μαδῶ pluck (*e.g.* poultry).

μαζεύω collect.

μαζί, *adv.* at the same time, together;

μ. μέ (§ 173) (together) with; *μαζί μου* with me.

μαζώνω (*ἐμάζωξα, ἔμασα* [*properly from ὁμάζω*] *ἐμαζώχτηκα*) collect, *mid.* assemble.

* *μαθαίνω* (*ἔμαθα, μαθημένος*) learn, teach.

μαθεί(ς), parenthetic word—that is to say, forsooth, indeed, *v.* § 259.

μάθησι, *f.* education, culture.

μαθητής pupil; *pl.* § 76.

μαϊμού monkey.

Μαῖς May.

μακάρι, *particle*, if only, would that, *v.* §§ 193, 195, nevertheless, in spite of.

μακαρίτης blessed, late (dead).

μακελάρις butcher.

μακρά = μακρειά.

μακραίνω (*ἐμάκρηνα*) be prolix.

μακρειά, *adv.* wide, far; away! be-gone! *μ. ἀπό* far from.

μακρολαίμης (§ 114) long-necked.

μακρυνός distant, far, wide.

μακρύνω (*μακρός*, *v.* § 110) far, distant.

μαλακός soft.

μαλακώνω make soft, mollify.

μάλαμα, *neut.* gold.

μαλαματένιος golden.

μάλιστα by all means, of course; quite, very.

μαλλί hair; *dīm.* μαλλάκι.

μαλλιάζω be troubled.

μαλλιάρος hairy, with long hair,—to denote the younger writers who take a decided stand for a popular reform of the literary language.

μαλώνω to quarrel, scold.

μαμμή midwife; *pl.* § 90.

μανάβης fruit and vegetable dealer, greengrocer.

μανθάνω (*α. Gk.*) = *μαθαίνω*.

μανια(σ)μένος raving, rabid.

μάννα mother, *pl.* § 90.

μαννούλα little mother.

μανταλώνω to bolt, bar.

μαντήλι handkerchief, cravat.

μαντολίνο mandoline.

μαντρί fold, pen.

μαράζι care, anxiety.

* *μαραίνω* (*ἐμάρανα, ἐμαράθηκα*) cause to wither; *mid.* wither.

μαργαριταρένιος consisting of pearl.

μαργαριτάρι pearl.

μαργαώνω (*Cap.*) to fight.

μαρινέρος sailor.

μαριολικός, μαριόλος knavish, artful.

μαρμαρένιος of marble.

μάρμαρο marble.

μαρμαροβούνι hill of marble, marble quarry.

Μάρτις March.

μάρτυρας witness.

μαρτυρῶ acknowledge, confess; in-form.

μάς, *v.* ἐγώ.

μασσῶ chew.

μάστορας, μάστορης (§ 69) master, master-workman.

(θά) μάσω, *v. μαζώνω*.

ματαβγαίνω come out again.

ματαγυρίζω return again.

ματαιοδοξία passion for fame, ambition.

μάτι (ὀμμάτι, *pl. μάτια*, *v. § 16, n. 3*)
eye; μάτια μου endearing term of

address—my eye, my treasure;

ματάκι, *dim.*

ματιά glance, look.

ματώνω make bloody; ματωμένος
bloody.

μαυρίζω turn black.

μαυρίδα blackness, black colour, dark
clouds.

μαυρομάτης (§ 113) black-eyed.

μαύρος black; unlucky.

μαυροφρύδης with black eyebrows.

μαχαίρι knife, sword.

μάχη battle.

μαχμουτίες a Turkish coin (μαητηῦδι
= *cir.* 9d.).

μάχως (*Pontus*), *adv.* intentionally,
with a fixed purpose.

μέ: (1) *prep. v. acc.* (§ 162) with; μέ
μιάς at once, with one stroke,
suddenly; (2)=μή (*Cyp.*); (3)
μέμ (*Chios*)=μά.

μεγαλαίνω make great, magnify;
become great.

μεγαλόδυναμος of great power,
mighty.

μεγαλόπνοος long-breathed, elevated,
lofty.

μεγάλος great; *neut. also μέγα*, *v.*
§ 180, n. 2.

μεγαλόστομος with a loud voice,
stentorian.

μεγαλόσωμος with a large body, huge.

μεγαλότεχνος highly artistic.

μεγαλοφάνταστος very imaginative.

μεγαλόφωνος with a loud voice.

μεγαλώνω (ἐμεγάλωξα, *p. 139*) become
great.

μεθαύριο, *adv.* day after to-morrow.

μέθη drunkenness.

μέθοδος, *f.* (§ 87) method.

μεθῶ (μεθύζω, *p. 138*, μεθυσμένος) to
be inebriated.

μείνω, *v. μένω*.

μελανωτής (τοῦ χαρτιοῦ) ink-boy,
printer's devil.

μέλει: τί μέ μέλει what does it matter
to me?

μελεῶ intend; study.

μέλι honey.

μέλισσα bee.

μελίσσι=id.

μέλλεται νά . . . be about to, on the
point of.

μελλούμενο the future.

μελωμένος honey-sweet.

μέν (*Cyp.*)=μή(*v*).

μενεξές violet.

μένω (μείνω, § 204; μνέσκω, μνήσκω,
ἔμεινα) remain, dwell.

μέρα (ἡμέρα) day.

μεραγλός (*Cap.*) vexed, peevish.

μεράδι (small) part; χίλια μεράδια
ὁμορφότερα a thousand times more
fair.

μεριά side, region, place.

μερικοί some, several.

μεροδούλι—μεροφάγι, proverbial ex-
pression—daily work, daily fare,
i.e. living from hand to mouth.

μεροκάματο a day's work.

μερόνυχτα, *adv.* day and night.

μέρος, *neut.* part; side; region,
locality.

μεροφά(γ)ι, *v. μεροδοίλι*.

μερτικό portion.

μερώνω to tame.

μέσ', μέσα, *adv.* inside, within, in;

μέσ(α)ς, *prep.* (§ 171) in the
midst of, into; ἡ μέσα κάμαρα the
middle room.

μεσάνυχτα, *pl.* midnight.

μέση middle; μέσ' στῆ μ. τοῦ χωριοῦ
in the midst of the village.

μεσημέρι midday, noon.

μέσο means, measure; also at, in, by
(*v. gen.*), *v. § 171, n. 4*.

μεσοχώρι village in the middle, e.g.
of a plain or of a district.

μεστός full, exuberant.

μέστωμα development, maturity.

μετά=μέ with.

μετανοιών repent.
 μεταξύ between, among, *v. ἀναμεταξύ.*
 μεταξωτός of silk.
 μεταποτίσω transpose, disfigure, pervert.
 μεταφιλή (-έω) kiss a second time, kiss repeatedly.
 μεταφράζω translate.
 μεταφραστής translator.
 μεταχειρίζομαι to use.
 μετερίζι ambush.
 μετοχή participle, participation.
 μέτρο (μέτρος, § 100, *n.* 1) measure.
 μετρῶ to measure, count.
 μέτωπο forehead.
 μεφιστοφελικός Mephistophelian.
 μή (μήν, § 34, *n.* 2, μέ[ν] *Cyp.*) no, not (*prohibitive*); in order not; *v.* § 284.
 μηδέ not even, neither (also in affirmative sentences); μηδὲ τίποτα nothing at all, absolutely nothing; μηδέ—μηδέ neither—nor (*cf.* § 285).
 μηλιά (μηλέ, § 81, *n.* 2; μηλέα, § 10, *n.* 1; μπλιά, § 37 *n.*) apple-tree.
 μήλο apple.
 μὴν=μή; also as an interrogative particle (*v.* § 255).
 μήνα interrogative particle, *v.* § 255.
 μήνας mouth.
 μήνυμα, *neut.* information, message.
 μηνῶ (ἐμήνυσα) announce, proclaim.
 μήπως lest perhaps; possible if—to introduce a question, *v.* § 255.
 μήτε not even, neither; μ.—μ. neither—nor (even in affirmative sentence), *v.* § 285.
 μητέρα mother.
 μητρικός motherly.
 μητρυνγία stepmother.
 μιά (μυιά, *v.* § 30; μία, § 10, *n.* 1), *f.* of ἕνας.
 miaourίζω to mew.
 μικροδουλειά trifle, bagatelle.
 μικρός small.
 μικρούτσικος quite small.
 μίλημα, *neut.* speaking, conversation; proclamation, order.

μιλιά conversation, speech, gossip.
 μιλλιούνι million.
 μιλῶ (όμιλῶ) speak.
 μιμούμαι imitate.
 μιναρές minaret.
 μισανοίγω to open half-way.
 μισεύω start off, depart, journey.
 μισομετανοιών to half regret.
 μισοξυπνῶ to half awake.
 μισός half; μισύ, *v.* § 131; τὸ μισό the half.
 μισοτελειωμένος half-completed.
 μισῶ to hate.
 μνέσκω=μένω.
 μνήμα, *neut.* tomb.
 μνήσκω=μένω.
 μυιά (μν'ά)=μιά.
 μόδος, *neut.* manner, mode.
 μοιάζω, όμ(ν)οιάζω (έμοιασα έμμοιαξα) be like, resemble (μέ).
 μοίρα fate; goddess of fate, fairy.
 μοιράζω divide.
 μοιραίνω (έμοίρανα) determine the destiny. The goddesses of fate (Μοίρες), according to the popular superstition of modern Greece, come to newborn children in order to determine their life-destinies.
 μοιριολογῶ sing dirges, lament.
 μοιρολόγι dirge.
 μοιρολό(γ)ῶ=μοιριολογῶ.
 μόλις, *adv.* just now, hardly; as soon as (§ 273, 2).
 μολογῶ confess.
 μολονότι (μ' όλο[ν. ό]ποῦ) although (§ 278, 2).
 μοναδικός peculiar, unique.
 μονάκριβος dear, only.
 μοναξιά loneliness.
 μοναστήρι cloister; -άκι, *dim.*
 μονάχα (μοναχά), *adv.* alone, only.
 μοναχός, μονάχος alone.
 μόν(ε), μόνο(ν), μόνου, μύνε, *adv.* alone, only, but; μόνο ποῦ (πῶς), *v.* § 282, 2.
 μονοπάτι path.
 μόνος alone; μόνος του, etc. self, § 157; μονός simple, single.

μόνου = μόνο.

μορφή form.

μορφιά beauty; *μὰ μ. adverbial*, very gracefully.

μόσκος (μόσχος) musk.

μόσχοβολώ, μόσχομυρίζω smell sweet.

μούγκι, μούνε = μόνε.

μούλος mule, *metaph.* hasty.

μουρή = μωρέ.

μυρμουρίζω to murmur.

μυρμουρίσμα, *neut.* murmuring.

μούρο mulberry.

μουράτης unbeliever, renegade.

μουσική (μουσική) music.

μουσικόλαλος speaking like music.

μουστάκι moustache.

μουστρί ladle.

μπά, particle used in warding off or refusing.

μπάζω bring in.

* *μπαίνω* (έμπήκα [βήκα, ήμπα], θά μπώ θά έμπω [θά βήκω, *Sar. K.*], *imper.* έμπα[s] έμπά[s]τε) enter, go in.

μπαλωματής cobbler.

μπαλώνω cobble, mend.

παμπάς (babās, *Velv.*) father, papa.

μπάμπα (bábω) grandmother, aged woman.

μπάντα (*Ios* páda) side; *μὰ μ.* once more; τὸ καράβι μὲ τὴ μπάντα the boat rides on the side, capsizes.

μπάρκα bark, small boat.

μπαρόνος baron.

μπαρούνη powder.

μπάτος sole.

μπέης Bey.

μπέμπω (§ 15, n. 3) = πέμπω.

μπερδεύομαι become entangled in.

μπιραρία (§ 10) beer-house.

μπιρμπέρις (birbéris) barber.

μπιστικός, πιστός (§ 15, n. 3) true, faithful.

μπλέκω implicate, meddle in (μέ).

μπογιατίζω (*Cal.*) = μπογιατίζω to paint, colour.

μπολιάζω to graft, inoculate (also *metaph.*).

* *μπορώ* (borō, bourō, porō), *έμ-πορώ*, *ήμπορώ* (έμπόρεσα) can, be able.

μπόσικος empty, of no use, in vain.

μποτίλια bottle.

μπουλουκμπασής leader of a company, general.

μπουμπούκι bud.

μπουταλάς blockhead.

μπρός, *adv.* in front, forward; *μπρός 's* (μπροστά 's) *prep.* (§ 171) before, in front of, over against (§ 171).

μπροστά = *id.*

μυαλό (*usually pl.*) brains, understanding.

μυγδαλιά almond-tree.

μυθιστορικός romantic, romance.

μύιγα gnat.

μυλόρδος, *i.e.* My lord, in addressing an Englishman.

μύλος mill.

μυλωνάς miller.

μυρίζω to smell.

μυρμήγκι ant.

μυρωδάτος fragrant, sweet-smelling.

μυρωδιά fragrance.

μυστήριο secret.

μυστικός secret (*adj.*); *neut.* a secret.

μυστρί ladle, trowel.

μύτη nose.

μωρ', μωρέ (μῶρε, *Pontus*), μωρή (μωίρή), μωρή, *Bré*, *interj.* halloa! look!

μωρό small child, suckling, baby.

Νά (1) behold! there! *also in pl. form* νάτε, *v.* § 170, n. 2.; (2) (also νάν, § 34, n. 2) *particle*, in order that, to, *v.* § 262.

ναί, νάσκε yes.

ναίκα (*Pontus*) woman.

νανά, *interj.* word used in lullaby.

ναννάρισμα, *neut.* lullaby

ναστενάζω = *άναστενάζω*.

νάτε, *v.* νά (1).

ναύτης marine, sailor.

ναχόραγος = *άναχόραγος*.

νεβάζω = *άνεβάζω*.

νεγκώσκω (*Cap.*) go, go around.

νέκρα stiffness of death, stillness of death.

νεκρανάστασι, *f.* resurrection of the dead.

νεκρικός pertaining to the dead.

νεκρός dead.

νέλα = *ἐλα*.

νενέ mother.

νέος (§ 10) new ; also young, a youth, young man ; *νέα* young maiden.

νεοτυπωμένος newly printed.

Νεράιδες female creatures in the folk-mythology, elves, nereids.

νερό water.

νευρικός nervous.

νευρώδης nervous ; energetic, emphatic.

νεφέλο cloud.

νέφτι naphtha, turpentine, injected behind into draught or riding animals to make them go faster.

νή—νή (§ 34, *n.* 3) either—or.

νήλιος = *ήλιος*.

νησί island.

νησιώτικος belonging to the islands, insular.

νηστικός sober, hungry.

νιάτα, *pl.* youth

νίβω (*νίβγω*, § 23 *n.*) wash, bathe ; *mid.* bathe oneself.

νικῶ conquer, gain victory.

νιός (*νέος*) young ; young man.

νιότη youth.

νοικιάζω (*νοιστάζω*) to hire, rent.

νοικοκύρις owner or master of a house.

νοικοκυρίτσα lady of a house, mistress.

νοιζάτικός, *v.* *ἀνοιζάτικός*.

νοιστάζω, *v.* *νοικιάζω*.

νοιώθω perceive, notice, feel.

νομίζω think, believe.

νόμος law.

νοσοκομείο hospital.

νοστιμάδα pleasant taste ; grace, jest.

νοστιμίζω be amiable, graceful.

νόστιμος tasteful ; expensive, pleasant ; charming, amiable.

νουρά = *οὐρά*.

νοῦς (§ 63, *n.* 2) mind, understanding ; *ἐρχεται σὸ νοῦ μου* it occurs to me ; *χάνω τὸ νοῦ μου* lose one's reason.

ντά = *ἔντα*.

νταβάνι cover, ceiling.

ντάμα lady (in cards).

ντεβλέτι government.

ντελή (*v.* § 74, *n.* 2) brave.

ντένω get entangled in.

ντερβένι narrow pass, defile.

ντζαμί = *τζαμί*.

ντό (*Pontius*) = *τί*, *v.* § 152, *n.* 2.

ντουζίνα dozen.

ντουλάπι closet, cupboard.

ντούννω, *aor.* *ἐντῶκα*, § 202, *n.* 2 (*Pontius*) beat ; fall into (a snare).

ντουφέκι = *τουφέκι*.

ντρανῶ (*Pontius*) see.

ντρέπομαι (*ἐντρέπηκα*) be ashamed.

ντροπή shame, disgrace.

ντύνω put on ; *mid.* dress.

ντύσιμο (§ 104) dressing.

νύπνος = *ὑπνος*.

νυστάζω (*ἐνύσταξα*) be sleepy, nod.

νύφη (*νύμφη*, § 36 *n.*) bride, daughter-in-law, young wife (*pl.* § 90).

νύχτα (*νῆφτα*, § 14, *n.* 2) night ; *gen.* § 84.

νυχτιά night (season).

νυχτοπούλι night-owl.

νυχτορεύω spend the night ; work through the night.

νῶμος = *ᾠμος*.

νωρίς, *adv.* early.

νωρίτερα, *adv.* earlier.

Ξάγαντος against, opposite.

Ξαδερφοπούλα cousin (*f.*).

Ξαθός (*Ξαθός*, § 36 *n.*) blond, fair.

Ξαίνω (*Ξάνα*) card wool.

Ξανά again, once more, *v.* § 159, 2.

Ξαναβλασταίνω (*v.* *βλασταίνω*) shoot up (again).

Ξαναβλέπω see again.

Ξαναγεννούμαι be born again.

Ξαναγυρίζω turn back again, turn around again.

ἐναδιανώνομαι come to consciousness again, come to oneself again.

ἐναζώντανεμένος resuscitated.

ἐνακοιμῶμαι fall asleep again.

ἐνακτυπῶ = ἐναχτυπῶ.

ἐναλαβαίνω (v. λαβαίνω) receive again.

ἐναλέγω say once more, repeat.

ἐνάνθισμα, *neut.* blossoming.

ἐνανιώνω renew (again).

ἐναπερνῶ go past once more.

ἐναφαίνομαι appear once more.

ἐναφιλῶ kiss a second time.

ἐναχτυπῶ strike another time.

ἐναπεοῖκα (*Pontus*), v. φτάω.

ἐανθούλα, *dim.* from ἐα(ν)θός, term applied to a young girl.

ἐανοίγω look at, discern.

ἐαντικρύζω meet.

ἐάπλα, *adv.* outstretched, lengthwise.

ἐαπλώνω stretch out, spread.

ἐαποστάζω to take rest.

ἐαρχινῶ begin.

ἐαστεριά starry heaven, unclouded heaven.

ἐαφνίζω frighten, surprise.

ἐάφνω, *adv.* suddenly.

ἐγίνεται it changes; δὲν ξ. it cannot be changed, helped.

ἐεγλυτώνω to finish a work, be freed from work.

ἐέγνοιαστος heedless.

ἐεγορεύομαι confess.

ἐεγυμνωμένος uncovered, stripped.

ἐεθάφτω excavate.

ἐεθυμαίνω (ἐξεθύμανα) give vent to wrath; subside.

ἐελογιάζω seduce, dishonour.

ἐεμολογῶ = ἐομολογῶ.

ἐεμπαρκάρω (ἐξεμπαρκάρισα) disembark.

ἐεμπερδεύω find a way out of a difficult position, extricate oneself.

ἐενιτεία abroad, foreign land.

ἐενιτεύομαι go abroad, emigrate.

ἐενοδουλεύω to work for strangers.

ξένος strange, peculiar, the stranger, foreigner; τὰ ξένα foreign land.

ξύνω = ξύνω.

ξεπαγισμένος numbed with cold.

ξεπαίρνομαι (v. παίρνω) fly into a passion, be puffed up.

ξεπερνῶ excel, surpass.

ξεπεσμένος decayed, dilapidated.

* ξεραίνω (ἐξέρανα, ἐξεράθηκα) to dry

ξεριζώνω pluck out by the roots; δὲν ξεριζώνει it cannot be exterminated.

* ξερνῶ (ἐξέρασα, ξερασμένος) to vomit.

ξεροβήχω to have a dry cough.

ξερόβραχος barren rock.

ξηρός (ξηρός) dry.

ξέρω, v. ξεύρω.

ξεσκίζω (ξεσκῶ) split, tear asunder.

ξεσπαθώνω draw the sword.

ξεσπάω break forth, give vent.

ξεσταυρώνω take down from the cross.

ξεστομίζω speak out, divulge.

ξετάζω = ἐξετάζω.

ξετελεύω completely finish.

* ξεύρω, ξέρω, ήξεύρω, ήξέρω (ξές, § 252, 3, n. 1; ξμαθα) know.

ξεφεύγω (ἐξέφυγα) escape.

ξεφτερουγιάζω flee away from.

ξεφυτρώνω shoot up, flourish.

ξεφωνίζω cry aloud.

* ξεχάνω (ξεχάννω, p. 135, n. 2), ξεχνῶ (ἐξέχασα, ξεχα[σ]μένος) forget.

ξεχωρίζω separate; differentiate, pick out; separate from a person.

ξεχωριστός separated, peculiar, distinguished.

ξεψυχῶ breathe one's last.

ξημέρωμα (or pl. τὰ ξημερώματα) day-break.

ξημερώνει day breaks.

ξηραίνω, v. ξεραίνω.

ξηρός = ξερός.

ξητῶ = ἐξετάζω.

ξιλῶ (*Cap.*, aor. ξίλισα) fall, degenerate to.

ξινάρ(ι) axe.
 ξόβεργο lime-twigg (to catch birds).
 ξοδεύω, ξοδιάζω spend (money).
 ξομολογῶ (ξεμολογῶ) hear one's
 confession, shrive (*w. acc.*).
 ξορίζω to exile.
 ξουρίζω = ξυρίζω.
 ξύλινος of wood.
 ξύλο wood.
 ξυνός sharp, acid.
 ξύνω, ξένω, ξύζω, ξῶ (ἐξύστηκα)
 scrape, scratch.
 ξυπάζομαι be astonished.
 ξυπνῶ wake up.
 ξυπόλυτος barefooted.
 ξυρίζω (ξουρίζω) to shave.
 ξύσιμο (§ 104) scraping.
 ξῶ = ξύνω.
 ξώρας, *adv.* late.
 ξωτικό ghost.

'Ο, ἡ, τὸ the, *v.* § 55.
 'Οβρίος Jew.
 ὄγιος, *rel.*, for composition of which,
v. § 150, *n.* 2.
 ὀγῶ = ἑγῶ.
 ὅθε whence.
 οἶνος (*lit.*) wine.
 ὀκά a liquid measure (about a
 quart); *pl.* § 90.
 ὀλάνοιχτος standing wide open.
 ὀλημερίς, *adv.* the whole day long.
 ὀλίγος (λίγος) few; μεῖ ὀλίγα, σὲ λίγῳ
 soon, in a short time.
 ὀλόγυρα (λόγυρα), *adv.* all around; ὀ.
 ἀπὸ, *prep.* round about (§ 171).
 ὀλόδροσος quite fresh.
 ὀλοένα, *adv.* without interruption,
 continuously.
 ὀλόκληρος (ὀλόκερος, § 31, *n.* 1) quite,
 whole.
 ὀλομόναχος quite alone.
 ὀλόμορφος very fair.
 ὀλόρτος quite erect.
 ὀλος (οὔλος, *Sar. K.* γούλος) whole,
 all; *v.* § 156.
 ὀλούθε, *adv.* from, on all sides, every-
 where.
 ὀλόφλογος flaming brightly.

ὀλόφωτος shining bright.
 ὀλόχρυσος all of gold.
 ὀλόχυτος at one cast, of one mould.
 ὀμιλῶ = μιλῶ.
 ὀμμάτι = μάτι.
 ὀμ(ν)οιάζω, *v.* μοιάζω.
 ὀμόθρησκος one of same religion.
 ὅμοιος (ὅμοιος) similar.
 ὀμορφιά (μορφιά) beauty.
 ὀμορφος (ἑμορφος) beautiful;
compar. § 117.
 ὀμότεχνος colleague in art.
 ὀμόφυλος of the same race.
 ὀμπρο (*Pontus*), *w. ἀπὸ* before of time
 (§ 174).
 ὀμπρός = ἑμπρός.
 ὀμῶνω swear.
 ὀμως nevertheless.
 ὀνειρεύομαι to dream.
 ὄνειρο dream; *pl.* § 94.
 ὄνομα (ὄνομαν, § 34, *n.* 4), *neut.* name;
 γιὰ ὄνομα τοῦ θεοῦ! for God's sake!
 ὀνομάζω to name.
 ὄντα = ὄντας.
 ὄντᾱς (ὄτᾱς, *Pontus*) room, chamber.
 ὄντας, ὄντε(s), ὄντεν, ὄταν(ε) if, when,
 as often as, § 272.
 ὄντε (*Chios*) halloo, indeed!
 ὄξου, ὄξω (ἔξω), ἀπ' ὄξω outside,
 without; ὄξω ἀπὸ outside, on the
 outside, *v.* § 172.
 ὀξώπορτα outside-door, street-door.
 ὀπίσω (ὀπίσ', *Pontus*) backwards,
 behind; *cf.* also πίσω.
 ὀπλο weapon.
 ὀποιος (ὀποιος κὶ ἄν) who, whoever,
v. § 150.
 ὀποῖος, ὅ who, which, *v.* § 149 *n.*
 ὀπου, ὀπού where; *rel.* who, that, *v.*
 § 149; so that (*consec.*), *v.* § 279;
 ὅπου κὶ ἄν wherever.
 ὅπως how, as; ὅπως κὶ ἄν how-
 ever.
 ὄρασι(s), *f.* vision, sight.
 ὄργανο organ, instrument.
 ὄργασμός desire, passion.
 ὄργισμένος angry, furious.
 ὄργῶνω put under cultivation.
 ὀρδινιάζω to order.

ὀρένι (*Cap.*) a ruin, dilapidated house.
 ὀρθάνοιχτος wide open.
 ὀρθός (ὀρθός, § 18, n. 3) straight, correct; steep.
 ὀρίζω to command, prescribe (*v. acc.*); νὰ σ' ὀρίσω is it agreeable? if it please you; καλῶς ὀρίστε welcome.
 ὀρισμός order, disposition.
 ὀρκίζω to swear (*tr.*); ὀρκίζομαι swear.
 ὀρκος oath, swearing.
 ὀρμάν (*Pontus*) = ρουμάνι.
 ὀρμηγεία (*Velv.*) counsel, advice.
 ὀρμητικός rushing, impetuous.
 ὀρνίθα, ὀρνίθι hen.
 ὀροκλωίσκουμαι, *αστ.* ὀροκλωίστα (*Pontus*) go slowly to and fro.
 ὄρος, *neut.* mountain.
 ὀρπί(δ)α hope.
 ὀπτάταρ (*Cap.*) truth.
 ὄπτος = ὀρθός.
 ὀρφάνια state of being orphan, orphanhood.
 ὀρφανός orphaned, *neut.* orphan.
 ὀρωτῶ (*Pontus*) = ἔρωτῶ.
 ὅσκει, *v.* ὅχι.
 ὅσο as long as; ὅσο νά or ὅσο ποῦ until (§ 275); ὅσο γιά as for, as far as concerns; ὅσο, ὅσα (ὅσο κι ἄν) however much; ὅσο—(ἄλλο) τόσο the more—the more.
 ὅσος as great as (§ 150); ὅσοι (all) who.
 ὀσπίτι = σπίτι.
 ὅτα, ὅταν(ε) = ὄντας; ἀπ' ὅτα since.
 ὀτᾶς = ὄντᾶς.
 ὅτι (1) that (§ 267, n. 2); (2) as soon as, when, *also* ὅτιπου, ὅτι νά (*v.* § 273); (3) ὅτι, ὅτι κι ἄν whatever; that which, all that.
 οὐ (*Velv.*) = ὀ.
 οὐδέ—οὐδέ neither—nor.
 οὔλος = ὀλος.
 οὐρά (νοῦρά, § 34, n. 3) tail.
 οὐράνιος heavenly.
 οὐρανός heaven.
 οὐσία being, essence; taste, good

taste; πᾶνω στήν οὐ. in the prime of life.
 οὔτε—οὔτε neither—nor; οὔτε καν not even, nor.
 ὅχ, *prep.* out of, from, of (*v.* § 168, 2).
 ὅχι, ὅχισκε, ὅσκει no.
 ὅχονοῦς, *adv.* immediately.
 ὅχτος slope, base of a mountain.
 ὅχτρός = ἑχτρός.
 ὅχτώ eight.
 ὄψι, *f.* countenance.
 Πά: (1) (*Pontus*) *enclitic* = πάλι; (2) ἀπὸ πᾶ (*Maína*) from there; (3) πᾶ 'ς upon (§ 171); (4) *from* πᾶγω, *v.* § 252, 1.
 πα(γ)αίνω, πααίννω = πηγαίνω.
 παγάνι (*Cap.*) ravine.
 πᾶ(γ)ω, *v.* πηγαίνω.
 παγωμένος icy, frozen.
 παγωνιά, *pl.* freezing, ice.
 παδά, *adv.* hither, here.
 πᾶδα = μᾶντα.
 παζάρι (μπαζάρι) market, bazaar.
 *παθαίνω (ἐπαθα, παθωμένος) endure, suffer.
 πάθος, *neut.* suffering, passion; *pl.* § 100.
 παιγνίδι (παιχνίδι) sport, game with music.
 παιγνιδίζω to play.
 παιδί child; *dim.* παιδάκι; ἀπὸ παιδί from a child (childhood).
 παιδιατικός pertaining to children, childlike.
 παιδόπουλο small child.
 παίζω (ἐπαίξα, ἐπαίχτηκα) to play; παίζω κανονίεσ to shoot off cannon.
 παίνῶ (ἐπαίνεσα) to praise.
 *παίρνω *also* παίρω (ἐπῆρα ἐπῆρα, θὰ πάρω, *Pontus* θὰ παίρω, ἐπάρθηκα) take, fetch; π. τὰ βουνά go over the mountains, go away, get lost; π. ἐπιπίνου take to heart (*Aegina*)
 παιχνίδι = παιγνίδι.
 πάλ = πάλε.

παλαιοβέτουλο the old, *i.e.* mean, kid
(*cf.* § 41, a).

παλαιός = παλιός.

παλάμη (palm of) hand.

παλάτι palace.

πάλε, πάλι (πάλ), *adv.* again, yet.

παλεθύρι = παραθύρι.

παλεύω wrestle.

παλιогυνάικα ugly (old) woman.

παλιόπαιδο street-boy, dirty fellow.

παλιός (παλαιός) old, ancient.

παλληκάρι young fellow, youthful warrior, hero, *pallicar*; παλληκαρούδι, *dim.*

παλληκαρίσιος like, pertaining to a *pallicar*.

παλμός palpitation of heart.

παλός (*Cap.*) = παλιός.

παναγύρι = πανηγύρι.

παναί, *voc.* (παναί μ', *Velv.*) *exclamation*, great heavens!

πανέκλαμπρος most illustrious.

πανηγύρι (παναγύρι) festival (holy day).

πανηγυρίζω celebrate, solemnise.

πανί, cloth.

πάντα, *adv.* always; γιά π. for ever.

παντέρα banner.

παντέχω expect, suppose, believe.

παντοδύναμις almighty (*Provelengios*).

παντού, *adv.* everywhere.

παντοχή expectation, patience.

παντρεύω marry; *mid.* get married.

παντώ, *v.* άπαντώ.

πάντων, *v.* τέλος π.

πάνω = πάγω, πηγαίνω.

πάνω, *adv.* above, over; π. 's upon, on (§ 171); τό 'να και πάνω and one more into the bargain.

πανώριος very fair.

παξιμάδι biscuit, *zwieback*.

παπαδιά clergyman's wife.

παπās priest, clergyman; *indecl.*, *v.* § 64.

παπατρέχας (§ 73) superficial person.

πάπια duck.

πάπλωμα, *neut.* covering, counterpane.

παπλωματās manufacturer, retailer of quilts.

παπουτζής cobbler.

παπούτζι shoe, boot.

παππούς grandfather; old man.

παρά than *after the compar.*, except, but, *cf.* § 158 n.

παραβαίνω transgress (a commandment).

παραβολή parable.

παραγγελία commission, order.

παραγγέλνω (παραγγείλα παράγγελα) to order.

παραγίός adopted son.

παράγω produce.

παραγωγή production.

παράδεισο(s) *f.* (§ 87) or *m.* paradise.

παραδίδω to surrender.

παράδοσι, *f.* transmission, tradition; education.

παραζάλη confusion, bother.

παραθύρι (παλεθύρι) window.

παρατιώ abandon, resign.

παρακαλώ (*v.* καλνώ) request.

παρακάνω exaggerate, overdo.

παρακάτω, *adv.* lower down.

παρακεί (παρατσεί), *adv.* farther on, forward, more.

παρακλητικός entreating.

παρακουνουσιζώ (*Velv.*) inform (a person μέ).

παρακούω hear wrongly, hear, disobey.

παράλυτος paralytic.

παραμονεύω wait for, waylay.

παραμονή evening before a festival (of the church).

παραμύθι fable, tale.

παρινός very young.

παράνω, *adv.* farther above, up; beyond, over.

παρξενεύ(γ)ομαι to wonder, be astonished.

παράξενος striking, odd.

παράπάνω higher up, over, more; μέ τὸ π. in excess.

παπατέρας adoptive father.

παραπέρα, *adv.* farther away, beyond (ἀπό than).

παρAPONEMÉNOS lamentable, sad.
 παρAPONÉSI, *f.* trouble, lamentation.
 παρAPONO lamentation.
 παρAPONOÚMAI lament, bewail.
 παRÁS (*Velv. f., pl. also παRádia*) a coin, Para; money.
 παρAsκενή Friday.
 παρAsτεντώνω extend, spread (*tr.*), *mid. intr.*
 παρAtήρησι, *f.* observation, watchfulness.
 παρAtιλιάλις, *v. τιλιάλις*.
 παρAχώρησι, *f.* concession.
 παρAγορῶ, *v. παρAγορῶ*.
 πάρdos (*Pontus*) tom-cat.
 παρέκει, *adv.* farther over, a little farther on; on the side, out of the way; *π. ἀπό* beyond (§ 172).
 παρeμπρός, *adv.* in front, forward, farther.
 παρAγοριά consolation.
 παρAγορῶ (*παρAγορέσα*) console; *mid.* to become contented.
 παρθένα virgin.
 παρθενιά virginity.
 παρισιάζω, παρουσιάζω present, show, put forward; *mid.* appear, be present.
 παρώ, *indecl.* (*v. p. 47 footnote, § 234, 3, n. 2*) present.
 πᾶσα, πασαίνας each, every one, *v. § 155, n. 1*.
 πασᾶs pasha.
 πασκά (*Cap.*) another.
 πασκίζω try, attempt.
 πασσάλι pole, peg, wedge.
 πάσσο pace, step.
 παστρικός clean, neat; *f. § 111*.
 πασχαλιά Easter.
 πασχαλία, *pl.* Easter-money for the priest.
 πασχίζω=πασκίζω.
 πατέρας father; *pl. § 73*.
 πατρίδα fatherland.
 πατρικός fatherly, paternal; *neut.* father's house or family.
 πατρίς (*lit.*)=πατρίδα.
 πατριωτισμός patriotism.
 πατσά a blow.

πατῶ to step, tread.
 πάτωμα, *neut.* storey, floor.
 πατωσιά (*Syra*)=ιδ.
 παύω cause to cease, stop, cease.
 πάχνη hoar-frost, frost.
 παχύς (*παχειός, cf. § 54 n.*) thick, fat.
 πγάδ=πηγάδι.
 πέ=ἀπό.
 πεγάδ(ι)=πηγάδι.
 πεζογράφημα, *neut.* prose.
 πεζογράφος prose writer.
 πεζός (*lit.*) on foot; in prose, prosaic.
 πεθαίνω, *v. ποθαίνω*.
 πεθαμμένος dead.
 πεθερ(ι)ά mother-in-law.
 πεθερός father-in-law.
 πείθω persuade, convince.
 *πεινῶ (*πεινάζω, ἐπεινάσα, πείνασμένος*) to hunger.
 πειότερος, *v. πολύς*.
 πειράζω (*ἐπειράξα, ἐπειράχτηκα*) torment, tease; δὲν πειράζει it does not matter.
 πέλα(γ)ο sea.
 πελιστέρι=περιστέρι.
 πέμπω (*ἐπέψα, πεμπάτος, v. § 212 n.*) send.
 πενεντάο (*Cap., v. § 141 n.*), *adv.* mutually, promiscuously, against each other.
 πενήντα fifty.
 πενηντάρα a company of fifty.
 πενηντάρικος containing fifty pieces, *cf. § 133*.
 πένητας poor.
 πέννα pen.
 πεντακόσιοι five hundred.
 πεντάρα (*πεντάρι*) a 5 lepta piece.
 πέντε five.
 πεντικάρι, πεντικός mouse.
 πέρα, *adv.* beyond, above, over on the other side; ἐδὼ πέρα here, in this case; ἀπὸ—καὶ πέρα beyond (§ 172).
 περβατῶ=περπατῶ.
 περβόλι=περιβόλι.
 πέρδικα (*περτίκιν, § 26*) partridge.
 περδικούλα, *dim.* to ιδ.

περηφάνεια pride, arrogance.
 περηφανεύομαι be proud.
 περήφανος proud.
 περί (*Velv.*) = παρά after compar.
 περιβολάρικος cultivated in a garden.
 περι(ι)βολάρις gardener.
 περιβόλι (περβόλι) garden.
 περιγέλασμα, neut. laughter.
 περιγελῶ laugh at, deride.
 περικαλῶ (περκαλῶ) request, ask.
 περιλαβαίνω (*v.* λαβαίνω) embrace.
 περιμένω expect, wait.
 περιοδικό periodical, journal.
 περιορίζομαι limit, restrict oneself (to σέ).
 περιπάτας a walk ; βγαίνω περίπατο go walking.
 περιπατῶ go, walk, step.
 περιπλανώμενος wandering around.
 περισσέω to have abundance.
 περισσός, περισσός (περίσσος, περισσός) (very) much, enough.
 περιστέρα, περιστέρι (πελιστέρι) dove.
 περιτυσούλαβος (*gram. term*) non-parisyllabic.
 περιφρόνησι, *f.* contempt.
 περιχύνω pour around ; ἰδρὼς με περιχύνεται the perspiration runs off me.
 *περνῶ (ἐπέρασα, περασμένος) go past, go over ; advance, outstrip ; περνᾷ στ' αὐτὸ κανένος it reaches somebody's ear.
 περπάτημα, neut. step, walk.
 περπατησιά walking, gait.
 περπατῶ, περβατῶ (-έω) go for a walk, to step, advance.
 περσός = περυσός.
 πέρυσι, *adv.* of last year.
 πεσκεῖσι (πεστοσεῖσι) gift.
 πέσω (*Cap.*) within, inside ; *with* σ(έ) within (of motion).
 πεταλούδα butterfly.
 πετεινῶμαι, *pres. particip.* πετούμενος πετάμενος fly, hasten.
 πέτρα stone, rock.
 πετριά stone's throw, cast.

πέτρινος of stone.
 πετρότοπος stony ground.
 πέτσα rope, halter.
 πετσί leather.
 πετούμενο (*v. foll. word*) bird.
 *πετῶ (*v.* also πετεινῶμαι, ἐπέταξα -σα, ἐπετάχτηκα) fly, fly up, throw away.
 *πέφτω (ἔπεσα, πεσμένος) fall ; πέφτω τοῦ θανάτου fall dead.
 πηγᾷδι (πεγάδι, § 6, *n.* 2) fountain, spring.
 *πηγαῖνω (πηαίνω, πηαίνω, πηαίννω *p.* 135, *n.* 2), παγαίνω (*Μαῖνα*, παῖζαίνω) πάγω (*v.* § 252, 1), also πάνω (ἐπη[γ]α [ἐπάγησα, πά(γ)ηκα, § 202, I. 6, *n.* 2], θά πάγω, *imper.* νὰ πᾶς οὐ ἄμει, § 218, *n.* 3, πηγαιμένος παγωμένος, *pres. part.* πηγαινάμενος) go.
 πηγὴ source, fountain.
 πηδῶ to leap.
 πήζω (ἐπηξα, πη[γ]μένος) curdle.
 πήρπυρο *petrpyr* (a coin).
 πηττίτσα cake, pastry.
 πῆχυν, *f.* (§ 86, *n.* 2) cubit.
 πηχῶ (-άω) heap up, wall up.
 πιᾶ = πιό.
 *πιάνω (ἐπιασα, ἐπιάστηκα) catch, seize ; overtake ; πιάνομαι be caught, get involved ; πιάνει' ἡ ἀναπνοή breathing ceases.
 πιγῶρός strongly developed, powerful.
 πιθανός probable.
 πιθυμά desire, appetite.
 πιθάνω to place, put down.
 πικαριμένος (*Syra*) embittered, irritated, annoyed.
 πίκρα bitterness, sorrow.
 *πικραίνω (ἐπικρανα, πικραμένος) embitter, cause sorrow ; *mid.* to be sorrowful, vexed.
 πικρός bitter.
 *πίνω (πίννω, *Cyp.* ; ἤπια, θὰ πῶ, *imper.* πιέ[s] πιέτε, ἐπλώθηκα) to drink.
 πίο, πιά (πλίο πλιά, *v.* § 32 ; πλέο, § 10, *n.* 1) more, in the formation of

- the *compar. v.* § 119; also already, now.
- πιότ(τ)ερα, *adv.* more, rather.
- πιπερίζω taste of pepper.
- πιπέσ' (*Cap.*) within, inside.
- πιρόν(ι) (*Pontus*) = *πριόνι*.
- πιστεύ(γ)ω (*πιστέω*, § 23 *n.*) believe.
- πίστι(s), *f.* faith.
- πιστολιά pistol-shot.
- πιστός true, faithful.
- πίσω (*πίσου*), *adv.* behind; *πίσου* (*Lesbos*) in the course of time; *πίσω* 's, *prep.* behind, *π. από* behind; *v.* also *όπίσω*.
- πιωμένος drunken, from *πίνω*.
- πλάγι side.
- πλავιάζω go to sleep.
- πλάθω to fashion, form.
- πκῶ, *v.* φτάνω.
- πλάκα slab (*e.g.* of a tomb).
- πλακώνω strike down, hurl to the ground, strike.
- πλάν (*Pontus*), *adv.* away, far behind.
- πλανῶ (-άω -έω, *επλάνεσα, επλάνεθηκα*) lead astray, cause to wander; *mid.* lose one's way.
- πλάσι, *f.* creation.
- πλάσμα, *neut.* creature.
- πλάστης creator, inventor.
- πλατάνι (*πλατανιά, πλατάνος*) plane-tree.
- πλατέζω, *v.* § 23 *n.*
- πλατύς (*πλατειός*, § 110 *n.*) broad, wide.
- πλειότερος, *v.* πολός.
- πλέκω (*πλέκνω*) weave.
- πλένω = *πλύνω*.
- πλέο(v) = *πλιό*.
- πλερώνω (*πληρώνω*) pay; *mid.* receive pay.
- πλέιπρου, *v.* πολός.
- πλευρό side.
- πλέω (*πλέγω, επλεξα*) swim, travel.
- πληγή wound.
- πλήθος, *neut.* multitude, company; *pl.* the people.
- πλήν but.
- πληρώνω = *πλερώνω*.
- πλησιάζω approach.
- πλιό(v), πλιά = *πιά*.
- πλοίο boat.
- πλουμίζω adorn.
- πλουμιστός adorned.
- πλούσιος (*πλούσιος*, § 10, *n.* 4) rich.
- πλουταίνω (*πλουτύνισκω*, § 199, I. 4, *επλούτηνα*) grow wealthy.
- πλούτος, *m.* and *neut.* (*v.* § 100, *n.* 1) wealth, riches.
- πλύνω, πλένω, πλυνίσκω, § 199, I. 4 (*επλυνα επλυσσα, επλύθηκα*) wash.
- πλώνω = *άπλώνω*.
- πνεῦμα, *neut.* spirit.
- πνευματικός spiritual; *m.* father-confessor.
- πνέω to blow.
- πνίγω (*επνίχτηκα επνίγηκα*) suffocate, strangle, drown, cause to drown; *mid.* drown (*intr.*).
- πνοή breath, breathing.
- πνώω (*Cap.*) to sleep.
- πό = *άπό*.
- ποδάρι, πόδι (*πόδα, Ter. d' O.*) foot; *ditt.* ποδαράκι.
- ποδιά seam of a garment, apron.
- * *ποθαίνω, πεθαίνω, αποθαίνω, απεθαίνω, αποθνήσκω (άποθανα [d]πέθανα επέθανα, πεθαμμένος)* die.
- πόθος longing, desire.
- ποιδά = *ποδιά*.
- ποίηση, *neut.* poem.
- ποίησι, *f.* poetry.
- ποιητής poet; *pl.* § 76.
- ποιητικός poetic.
- ποίκα (*εποίκα*), *v.* φτάνω.
- ποιός (*ποιός, πός*, etc. § 10, *n.* 5) who? which? *v.* § 151.
- ποιότητα quality.
- ποκάμισο shirt.
- ποκάτω, *adv.* = *άποκάτω*.
- ποκρίνομαι to answer.
- πολεμικός warlike.
- πολέμος enemy.
- πολεμστήριον war-song.
- πόλεμος war, struggle.
- πολεμῶ to fight, struggle; endeavour.
- πολησμονῶ = *άπολησμονῶ*.

πόλι, *f.* city, especially Constantinople.

πολιτεία state, city.

πολίτης citizen.

πολιτισμένος civilised.

πολυθεΐα polytheism.

πολυθόρυβος rioter.

πολύς much, many, *v.* § 112; *adv.*

πολύ, πολλά; *compar.* § 118.

πολυσυννηθίζω to be well accustomed to.

πολύτροπος adroit.

πολυχρομένος a person to whom one wishes many years.

πομένος = ἀπομένος.

πονεμένος feeling pain, vexed.

πονέντες (*Crete*) west.

πονηριά wickedness, baseness.

πονηρός wicked, cunning.

πόνος pain, grief.

ποντίκι mouse.

πονῶ (-έω, ἐπόνεσα, πονεμένος) suffer, feel pain; have a longing, πονεῖ it pains.

ποπές (*Cap.*), *adv.* within, from within (§ 174).

πόρτα gate.

πορφύρα purple.

πορφυρογέννητος born in purple.

πορῶ, *v.* μπορῶ.

πόσος so great, so much.

ποτάμι river.

ποταμός = *id.*

πότε when? ὥς π. until when? how long? πότε—πότε now—then; κάποτε καὶ πότε sometimes.

ποτέ(s) at any time, ever; never (*with neg. v.* § 126).

ποτίζω (*v. double acc.*) make to drink, water.

πότισμα, *neut.* watering.

ποῦ, *adv.* (1) where? (2) (also ὅπου) who, which, *usual relat. particle, v.* § 149; (3) (also ὅπου or ποῦ νά) that, so that (§§ 267, 279); ὥς ποῦ νά until (§ 275), σὰν ποῦ = σάν as, just as (§ 281); ποῦ 'ν' of TEXTS I. a. 20 = ποῦ εἶναι (+a redundant εἶναι).

πούςβεις, *adv.* anywhere.

πουγγί purse.

πούθει(ν), *adv.* whence.

πουθενά, *adv.* anywhere, *with neg.* nowhere.

πουλητής vendor; *pl.* § 76.

πουλί (πουλλί) bird; *dim.* πουλάκι.

πουλύ = πολύ.

πουλῶ sell.

πούπετα, πούπετις = πούςβεις.

πούπουλου, *neut.* (*Velv.*) populace.

πουρνάρι (πρινάρι) evergreen (holly) oak.

πουρνό in the morning.

πούς = πῶς.

πρά(γ)μα, *neut.* thing; *dim.* πρα(γ)-ματάκι.

πραγματεΐα, *v.* πραγμάτεια.

πραγματικός actual, real.

πράζω (πράσσω, ἔπραξα) do, act.

πραμάτεια, πραγματεΐα wares; business; ἀνοίγω πρ. (*Naxos*) open a business.

πραματεύομαι carry on business with, deal.

πραματευτάδικο business.

πραματευτής business-man, merchant; *pl.* § 76.

πράξι, *f.* action.

πρασινάδα the green (of meadows, etc.).

πράσινος green.

πρέπει (ἐπρέπει) it is fitting, necessary, one must.

πρεπός (§ 115) proper, becoming.

πρεπούμενο propriety, decorum (from πρέπει).

πρέσβυς (*lit.*) ambassador.

* πρήσκω, πρήζω (ἐπρηξα, πρησμένος) swell, rise.

πρίγκηπας (*lit.* πρίγκηψ) prince.

πριγκηπόπουλο son of a prince.

πρικός (πικύς, § 111) bitter.

πρί(ν) before, previously; πρί (νά) before (§ 274).

πρινάρι = πουρνάρι.

πρίντς, *neut.* (*Pontus*) rice.

πριόνι (*Pontus* πιρόν) saw.

πριτά before (§ 274).

πρίτς away, begone!
 πριχού νά before (§ 274).
 πρόσαλλος : τίς πρόσαλλες during the past days, recently.
 προβάλλω propose, come forward.
 πρύβατο sheep.
 προγονή step-daughter.
 προδίδω betray.
 προεστός (§ 65, n. 1) president.
 προζύμι leaven, yeast.
 προικίζω furnish with dowry, fit out.
 προκομμένος capable, diligent.
 προκόφτω come forward, progress.
 προμαζώνω : δὲν προμαζώνει τὰ χείλια της (Sar. K.) she does not close her lips.
 προξενιά wooing, betrothal (of a fiancée).
 προξενῶ (-έω) cause, procure.
 προπέρυσι, adv. two years ago.
 πρὸς, prep. at, toward, on, v. § 168, 1.
 προσέχω (ἐπρόσεξα) attend; be on one's guard; observe, guard against a person (acc.).
 πρόσκαιρος lasting for a season, temporary.
 προσκαλῶ call, invite.
 προσκυνῶ honour; greet respectfully; also as a greeting, Your humble servant, I take my leave, offer my respects.
 προσμένω await.
 προσοχή attention.
 προσπάθεια effort.
 προσπατῶ go to, meet.
 προστάζω (v. τάζω) to order.
 πρόστυχος ordinary, common.
 προσφέρω offer, present.
 πρόσωπο face; person, pl. § 94.
 προτοῦ (νά) before (§ 274) previously.
 πρότυπο(ν) model, pattern.
 προφέρω utter, give an opinion.
 προφητεία prophecy.
 προφήτης prophet.
 προφάνω overtake.
 προχτές, adv. day before yesterday.
 πρωί, τὸ early in the morning.

πρῶτα, adv. at the first, early.
 πρωτόβαλτος presented for the first time, *débutant*.
 πρωτομάστορας first or chief architect, contractor.
 πρωτόπαπας chief priest; arch-priest (an eccles. dignity).
 πρῶτος first, compar. § 117; πρῶτο(ν) at first, in first place.
 πρωτοφάνερατος appearing for the first time.
 πρωτοχρονιά New Year.
 πρωτοχρονιάτικος relating to the New Year.
 πσός = ποίος.
 πτερούγα = φτερούγα.
 πτωχός = φτωχός.
 πυργοφύλαχτος protected by a tower, secure.
 'πῶ, 'πῆς, etc. from λέγω.
 πῶγω (Pontus) = πάγω, πηγαίνω.
 πωλῶ = πουλῶ.
 πωρικό fruit.
 πωρνό, v. πουρνό.
 πῶς, adv. (1) how? (2) that (§ 267); εἰδεμὴ πῶς else.

Ράβ(γ)ω = ράβτω.
 ραβδί stick, staff.
 ραγίζω, ραγίζομαι break (intr.).
 ρακί species of white grape.
 ρακί, brandy, gin.
 ράπυ, f. (§ 86, n. 2) rape, turnip.
 ράσσα race, splendid family; metaph. personal prowess, strength.
 ράφτης tailor; pl. § 76.
 ράφτρ(ι)α tailoress.
 ράφτω (ράβ[γ]ω) sew.
 ραχάρ = ρεχάτι.
 ράχι, f. ridge (of a mountain).
 ραχούλα (small) ridge of a mountain, hillock.
 ράψιμο (§ 104) sewing.
 ρεῖνε(ν)ιζομαι (Maina) get into difficulty.
 ρέμα (ρεύμα), neut. river, stream.
 ρεματιά brook.
 ρεσίνη resin.
 ρεύμα, v. ρέμα.

ρεχάτι (*ραχάρ*) rest, stillness; *ραχάρ*
ραχάρ very tranquil.

ρέω flow, cf. also § 252, 3, n. 1.

ρήγας king.

ρημάζω render lonely (*ρημαγμένος*
isolated).

ρημιά (*ἐρημιά*) desert.

ριβάρω (*ἀρριβάρω*) arrive (*Syra*).

ρίζα root, foot of a mountain.

ρίζι = *id.*

ρίζικο destiny.

ρίζοβολω take root.

ρίφτω, ρίχνω, ρίχτω (*ριμμένος ριχ-
μένος*) throw, cast away; *ρ.*
τουφέκι discharge, fire a gun.

ροβολω descend.

ροδάκινο peach.

ρόδινος rosy.

ροδίτης species of grape (*rose-
coloured*).

ρόδο rose.

ρολό(γ)ι watch, clock.

ρούγα street.

ρουζέτα rosette, ornament; *metaph.*
jewel, treasure.

ρουμάνι (*δρυμάνι*) forest.

ρουσί or ρουχί (*Cap.*) mountain.

ρουτίνα routine.

ρούχο, usually *pl.* clothes.

ρο(υ)φω (*ἐρούφηξα*, § 201, II. c. n.)

sip, suck up.

ρύζι rice.

ρυθμίζω throw into rhythm, arrange,
harmonise.

ρυθμός rhythm.

ρύνω pour in.

ρυπαρός dirty.

ρωμαίικος mod. Greek, "Romaic."

ρωμιουσύνη peculiarity of the *Ρωμῖος*
(the popular designation of the
Greeks); (modern) Greekdom.

ρωτῶ = *ἐρωτῶ*, *ἀρωτῶ*.

Σ' (*σέ*) = *eis*.

σά = *σάν*.

σάαπισ, *v.* σάπης.

σάβανο pall, shroud.

σάβανωμένος wrapped in a winding
sheet.

σαγίτα, σαῖτα (*σαῖθα*, § 35, n. 3)
arrow; *σαῖτίτσα*, *dim.*

σαγιτεύω shoot, hit with an arrow.

σαῖτανᾶς Satan.

σακί bag, sack; *σακκούλι*, *σακ-
ουλά(κ)ι*, *dim.*

σαλεύω move, stir.

σαλιβάρι bridle.

σάλι(o) saliva.

σαλμάς kind of musket with a short
barrel.

σαμάρι pack saddle.

σάμο (*Cap.*) conj. then, when, after.

σάν (*ώσάν*), σά as, just like; if,
whereas, as soon as (§ 272); σάν
νά like, as, just as, σάν ποῦ ac-
cording as (§ 281).

σαπίζω (*έσάπισα έσαπήθηκα*) rot,
decay.

σάπης (*σάαπισ*) lord, owner.

σαποῦνι soap.

σαράγι castle, palace.

σάρακας (wood-)worm.

σαρακώνω corrode, gnaw.

σαράντα forty.

σαρπάρω τὴν ἄγκουρα weigh anchor.

σάτο a corn measure.

σαχάτι hour.

*σβήνω, σβῶ (*έσβησα, έσβήσθηκα*,
σβη[σ]μένος) extinguish, exter-
minate; also *intr.* be extinguished,
die away.

σβηστός extinguished.

σγουρά, *pl.* ringlets.

σγουρομάλλης (§ 113) with ringlets
of hair.

σγουροτριβομαι grate, rub on (a per-
son).

σέ (*σί*) = *eis*.

σεβαίνω (*εισέβηκα*) go in, enter; cf.
ἀνεβαίνω.

σέβας (§ 105 n.), *neut.* reverence.

σεβγίλι (*Pontus*) darling.

σεβντᾶς love.

σέδια sedan-chair.

σεῖρ (*Pontus*), *neut.* condition.

σειρά row, order.

σειραλαεύκουμαι to be arranged in a
row.

σεῖω (σεῖω) shake.
σελήνη (*lit.*) moon.
σέλλα saddle.
σεμνός venerable.
σεντόνι linen (towel).
σεντού(κ)ι(ν) chest, box.
σερβίρω (ἐσερβίρισα, σερβιρισμένος)
serve, wait upon (*w. acc.*).
σεργιανίζω go for a walk.
σερνικός male.
*σέρνω (σέρτο in *Bona*, ἔσυρα, ἐσύρ-
θηκα) drag, draw out, tow; also
intr. go, depart; σύρε on! ahead!
σέτερος your, *v.* § 143, *n.* 3.
σεφέρι war.
σήκω (σήκου) arise, get up; *v.* § 222,
n. 3.
σηκώνω (σκών[ν]ω) lift, elevate;
mid. rise, stand up.
σημαδεύω denote.
σημαία banner.
σημαίνω denote; *σ. τὴν καμπάνα*
ring the bell.
σημαντικός designating, significant.
σήμαντρο a kind of bell.
σημαίων observe, note, denote, an-
nounce.
σήμερα, *adv.* to-day.
σημερ(ι)νός, of to-day.
σιάζω (σιάνω) arrange; *mid.* pre-
pare, direct.
σιγά, *adv.* gently; *σιγά σιγά* slowly,
gradually.
σιγαλά, *adv.* gently.
σίδερο iron.
σιμά 's, *prep.* near to, at (§ 171);
σιμά νά about to, on the point of
(§ 273).
σιμώνω (συμώνω) approach.
σινάπι, *f.* mustard.
σίντα (*TEXTS* I. a. 24. 45) if, when.
σιόρ(ι) (*indecl.*, § 74, *n.* 2) Mr., sir.
σιργιάνι a walk.
σιτά (*Pontus*) while, during, when.
σιτάρι (στάρι) wheat.
σιχαίνομαι (ἐσιχάθηκα) feel an aver-
sion for.
σιχασίαιρι fastidious, having an aver-
sion for.

σιωπηλός taciturn.
σκάβω = σκάφτω.
σκάζω (σκῶ, ἔσκασα) burst asunder.
σκάλα stairs, ladder.
σκαλίζω chisel, carve (in stone).
σκαλώνω (*Pontus*) set about, begin
to.
σκαμνί stool, bench.
σκαμπαβία a kind of boat.
σκανταλίζομαι to be alarmed.
σκαρι keel, boat.
σκάφτω (σκάβ[ν]ω, σκάφω) excavate,
dig out.
σκεδιάζω take the measure of, sur-
vey.
σκέδιο, *neut.* (σκέδιος, *neut. v.* § 100,
n. 1), measure, measuring.
σκέλος, *neut.* thigh, limb; *pl.* § 100.
σκεπάζω (στυσεπάζω) to cover.
σκέπασμα, *neut.* cover(ing).
σκέπη (σκεπή) cover, lid.
σκέφτομαι (ἐσκέφτηκα) consider, re-
flect upon.
σκέψι, *f.* reflection.
σκηνή stage, scene.
σκιάζομαι (ἐστιάσθηκα ἐστιάχθηκα)
be afraid of.
σκίζω (σκίζνω *Pontus*, σσιίζω) split.
σκίσμα (σκίσμαν), *neut.* fissure,
crevice.
σκληβιά slavery.
σκληβός slave.
σκληρός hard.
σκοδραλλοῦ (*Chios*) a kind of bird,
lark (†).
σκοινί (σχοινί) rope, cable.
σκολειό school.
σκώλη holiday.
σκολνῶ (σκολῶ, ἐσκόλασα) cease,
rest.
σκοντάφτω (σκοντάφνω) stumble.
σκοπός aim, goal.
σκορπίζω strew, scatter; also *intr.*
spread.
σκόρφα (σκρόφα) sow.
σκοτάδι darkness, obscurity.
σκοτεινία darkness.
σκοτεινιασμένος darkened, obscured.
σκοτεινός dark.

σκότος, *neut.* darkness.
 σκοτούρα torment.
 σκοτώνω slay.
 σκούζω (έσκουζα) cry, lament.
 σκούληκι worm.
 σκουντάφτω stumble.
 σκούντῳ (έσκούντηξα) knock against.
 σκούπρα, *pl.* sweepings, dust.
 σκουριάζω rust; be stupefied.
 σκύβω = σκύπτω.
 σκυθρωπός gloomy, peevish, angry.
 σκύλα bitch.
 σκυλί dog.
 σκύλος (διδούλος, § 6, *n.* 4; § 17; δύλος, § 28 *n.*) = *id.*
 σκυφτός bent, stooping.
 σκύπτω, σκύβω (στυύβγω διδούβω, § 6, *n.* 4, and § 17) bend, bow.
 σκῶ = σκάζω.
 σκωλήκι = σκουλήκι.
 σκών(ν)ω = σηκώνω.
 σμίγω associate, unite with.
 σοβαρός serious.
 σοκάκι (σοκάσι) lane.
 σολδί soldo, sou.
 σουβλί roasting-spit; stake; βάζω σὸ σ. impale, crucify (as capital punishment).
 σουβλίζω impale.
 σούκο = σύκο.
 σουμά : σὰ σουμά (*Pontus*) these days, recently.
 σουπιά sepia, cuttle-fish.
 σουσάμι (§ 6) sesame.
 σοφολογιώτατος the man of great wisdom (*ironical*).
 σοφός wise.
 σπάζω = σφάζω.
 σπαθί sword; πήγε ἀπὸ κακὸ σπ. σὸ σφερί he went in an evil hour to the war; σπαθάκι, *dim.*
 σπάραζω jerk, wriggle.
 σπάρτης sower.
 σπέρα evening.
 *σπέρνω (σπείρω, ἔσπειρα [σπέρω, § 7, *n.* 2], ἐσπάρθηκα) sow.
 σπετσαρία apothecary shop.
 σπηλιά, σπήλιο (σπελῶν, *Pontus*, § 6, *n.* 6) cavern.

σπίθα spark.
 σπίτι(ν) (σπίτι, § 7, *n.* 2; ὀσπίτι) house.
 σπιτικό family, household.
 σπιτοπαράθυρο window of a house.
 σπλάχνα, *pl.* bowels.
 σπλαχνίζομαι to pity (*acc.*).
 σπλαχνικός merciful.
 σπόρος seed.
 σπουδάζω (έσπούδαξα -σα) study.
 σπουδαίος (*lit.*) eager, serious.
 σπρώχνω push, jostle.
 σπυρί small grain (pimple).
 στάζω (ἔσταξα) to drop.
 σταθερός fixed, firm, unalterable.
 σταίνω = στήνω.
 σταλαματιά drop.
 σταματῶ remain standing, stop, hinder.
 στάμνα pitcher; σταμνάκι, *dim.*
 σταμνί pitcher.
 στανικῶς, *adv.* by violence, unwillingly.
 στάρι = σιτάρι.
 στάσου (*North. Gk.* στάσ) stop! (from στέκω).
 σταυροπόδης (§ 114) with legs crossed.
 σταυρός cross; κάνω τὸ σταυρό μου cross myself.
 σταυροφορία crusade.
 σταυροφόρος crusader.
 σταυρώνω cross (the hands in prayer).
 σταφίδα raisin.
 στάφνη rule, guide.
 σταφύλι grape, cluster.
 στάχτη ashes.
 στάχυν (ἄσταχυν), *neut.* ear (of plant).
 στείρα barren (of females).
 *στέκω, στέκομαι (*imper.* στέκα στεκάτε, ἐστάθηκα, *pres. part.* τὰ στεκόμενα the things that stay, goods) stand. This verb also serves for the defective forms of εἶμαι, *v.* § 224, 2.
 στελέττο dagger, stiletto.
 *στέλλω, στέλλω (στέρνω, § 31; στείλω, § 204; ἔστειλα, ἐστάλθηκα) send.
 στενάζω (ἐστέναξα ἐστένασα) to sigh.

στενός narrow ; τὰ στενά narrow pass, defile.
 στενοχώρια perplexity, difficulty.
 στενοχωρεῖμαι be in perplexity.
 στένω=στήνω.
 στερεύω rob, deprive.
 στερνός later, latter.
 στέρο (*Cap.*), *adv.* after, thereupon.
 στεφάνι, στέφανο(s) garland.
 στεφανώνω crown with garlands ; to garland a pair of lovers, i.e. betroth ; *pass.* (*w. acc.*) also wed (*Aegina*).
 στήθι, στήθος, *neut.* (*v.* § 100) breast (also *pl.*), *dim.* στηθάκι.
 * στήνω, στένω (*Zac. θένη*, § 35, n. 3, ἔστησα ἔστησα, ἐστήθηκα, στημένος στεμένος) set up, erect ; στένω πόλεμο carry on war.
 στι(γ)μή moment.
 στιχηρός in verses.
 στιχοπλέκτης versifier.
 στίχος verse.
 στοιχειό spirit, ghost.
 στοιχειώνω make a ghost of, become a spirit.
 στολίδι ornament.
 στολίζω adorn.
 στόμα, *neut.* mouth.
 στομάχι stomach.
 στουπί oakum.
 στοχάζομαι think of, meditate.
 στοχαστικός meditative.
 στραβοπάτημα, *neut.* false step.
 στραβοπατῶ make a false step.
 στραβός steep ; crooked, false.
 στράτα street, way, journey.
 στρατέμα, *neut.* army.
 στρατιώτης (στραθιώτης, § 16, n. 2) soldier.
 * στρέφω (ἐστράφηκα) turn ; turn back.
 στρίγγεμα (*Cap.*), *neut.* noise.
 στρίγλα (στρίγλα) witch.
 στρίφω twist.
 στρώμα, *neut.* couch, bed, covering.
 στρώνω spread ; make a bed.
 στύλος pillar.
 σύ=ἐσύ.

σύβασι (§ 33, n. 3) agreement, compact.
 συγγενεύω be related.
 συγγενής (§ 115) related.
 συγγραφέας writer, author.
 συγκινῶ move (*metaph.*).
 σύγνεφο, *v.* σύννεφο.
 συγυρίζω arrange ; *mid.* prepare, begin.
 σύγχρονος contemporary.
 συγχωρητός pardonable, to be forgiven (*eccl.*).
 συ(γ)χωρῶ (συχωρεσα, συχωρέθηκα) forgive, pardon ; ὁ συχωρεμένος "one whom may God forgive," i.e., dead, late, συχωρέθηκε also = ἀπέθανε (*Velv.*).
 συνδέω (§ 33, n. 3) bind together.
 συνδένης=συγγενής.
 σύκο (σοῦκο, § 6, n. 4) fig.
 συκῶτι liver.
 συλλο(γ)ή consideration, reflection.
 συλλογίζομαι, συλλογούμαι think, meditate, consider.
 συλλογισμός reasoning, consideration.
 συλλογούμαι (-εῖμαι)= συλλογίζομαι
 συμβαίνει, συνέβη(κε) it is fitting, proper (*v.* § 207 n.).
 συμβιβασμός (*lit.*) agreement, compromise.
 συμβιβαστικός conciliatory, mediating.
 συμβούλιο (*lit.*) counsel.
 σύμβουλος (*lit.*) counsellor.
 συμπληρώνω complete, fulfil.
 συμπολίτης fellow-citizen.
 συμπονῶ (-έω, συμπόνεσα, συμπονέθηκα) to pity.
 σύμφωνος (*lit.*) according with, harmonising ; σύμφωνο μέ in agreement with, according to.
 συμφώνω, *v.* σιμώνω.
 συνάγω, συνάζω (ἐσυναξα) collect.
 συνδρομή (*lit.*) co-operation.
 συνείδησι, *f.* conscience.
 συνεπνίγω suffocate, choke.
 συννεφιάζω to cloud.
 σύννεφο (σύγνεφο) cloud.

σύνορα, *pl.* boundaries.
 συντάχτης redactor, editor.
 συντετά, *adv.* together, in common.
 συντριβῶ break to pieces, lay in ruins.
 συντρίμια, *pl.* ruins.
 συντροφία escort, company.
 σύντροφος companion.
 συρτάρι drawer.
 συμφορά (*lit.* συμφορά) misfortune, accident.
 συμφωνῶ agree, unite.
 συχνά, *adv.* frequently.
 συχωρῶ, *v.* συγχωρῶ.
 σφαγή slaughter, massacre.
 σφάζω (σπάζω, § 18, *n.* 4; ἔσφαξα, ἔσφάγηκα ἔσφάχθηκα) to slaughter.
 σφαλίζω, σφαλνῶ (ἀσπαλίζω, § 18, *n.* 4; ἐσφαλίξα or -σα, ἐσφαλίσθηκα ἐσφαλίχθηκα) close, lock.
 σφαλιχτός shut, locked.
 σφάλλω (ἡσφαλα) be deceived, err.
 * σφαλνῶ, *v.* σφαλίζω.
 σφήκα (§ 84) wasp.
 σφίγγω (σπίγγω, ἔσφιξα) press, tie together, squeeze.
 σφιχτός fixed.
 σφουγγάρι sponge.
 σφουγγίζω (ἐσφούγγιξα -σα) dry off, sponge.
 σφυρίζω (ἐσφύριξα) whistle, hiss.
 σχεδόν, *adv.* almost
 σχέσι, *f.* relation, respect.
 σχῆμα, *neut.* shape.
 σχίζω, *v.* σκίζω.
 σχοινί, *v.* σκoinί.
 σχολαστικός pedant, pedantic.
 σῶμα, *neut.* body.
 σώνω (σώζω, *cf.* § 224, 3, *n.* 3) save; complete, finish, attain; suffice.
 σώπα (§ 10, *n.* 4) hush! be still!
 σιωπάζω, σιωπαίνω (ἐσώπασα) to be silent.
 σωριάζω heap up; bury.
 σωρός mound (tomb); heap, με τὸ *s.* in heaps.
 σῶς (*Cap.*), *prep.* until.
 σωστός correct, right; με τὰ σωστά (*μου*) rightly (*adv.*).

σωτηρία deliverance.
 σωτικά (σω[τ]θικά, according to § 36 *n.*), *pl.* intestines.
 Ταγάρι travelling-bag.
 τα(γ)ίζω nourish.
 τάδες, *v.* δείνα.
 τάξω (τάσσω, ἔταξα) promise, vow.
 ταίρι pair, mate.
 ταιριάζω unite, pair; apply; *mid.* fit, match.
 ταμπακίζω smoke tobacco, or snuff.
 ταμπούρι dike, embankment.
 ταμπουρώνομαι fortify one's position, entrench.
 ταξείδι journey.
 τάξιμο (§ 104) a vow, promise; command.
 ταπεινός humble.
 ταπεινοσύνη humility.
 ταραζώ (ταράσσω) perplex.
 τάρνα (*Cap.*), *adv.* quickly.
 τάρταρα, *pl.* Tartarus, lower world.
 τάσι cup, dish.
 τάφος tomb.
 τάχα, *adv.* perhaps, perchance; τάχα νά seemingly as if, forsooth to.
 τάχατις, *adv.* perhaps.
 ταχειά (*Velv.*) to-morrow.
 ταχτικός regular.
 ταχυτερνή (*Naxos*) morning.
 ταχύτερον, *adv.* (*Naxos*) later; *v.* § 123, *n.* 2.
 τείχος, *neut.* wall.
 τέκνω = θέτω.
 τέλεια, *adv.* completely.
 τελειώνω finish.
 τελευταίος (*lit.*) last.
 τέλος, *neut.* end; τέλος πάντων (*πάντα*) finally, lastly.
 τεμπέλης lazy.
 τενεκές tin.
 τενεκετζής tinsmith.
 τέρατο, *neut.* (§ 105, *n.* 1) miracle.
 τερῶ (*Pontus*) = τηρῶ.
 τερσόν thine, *v.* § 143, *n.* 3.
 τέσσερις (§ 128) four.
 τέταρτος fourth; *neut.* a fourth, quarter.

τέτοιος such, *v.* § 148.

τετράγωνο square.

τετράρη Wednesday.

τετρακόσιοι four hundred.

τετράστιχο strophe (verse of four lines).

τέχνη art.

τεχνικός artistic, ingenious, technical.

τεχνίτης artist.

τ(αι) = και.

τζαμί (ντζαμί) mosque.

τζύριγμα, *neut.* whistling, hissing.

τηγάνι frying-pan.

τηρῶ (τερῶ, *Pontus*) watch.

τί (1) what? which? (2) why? wherefore? (3) for (§ 258). τί always retains its acute accent.

(4) also a form of the article, *v.* § 55, *n.* 3.

τιδίχ, *neut.* order, κάνω τ. (*Lesbos*) to order.

τιδέν (*Pontus*) = τίποτα.

τιζ'κιάχ' (*Pontus*) frame on which are laid large logs of wood to split.

τιλιάλις (τιλιάλις, *Velv.*) herald, auctioneer; τιλιάλις παρατιλιάλις auctioneer above auctioneer.

τιλιαλῶ (*Velv.*) cry out, proclaim.

τιμή (1) honour; (2) price, value.

τίμος honest, honourable.

τιμῶ to honour.

τιμωρῶ punish, chastise.

τινάζω (τινάγω) shake.

τινάς anybody, *v.* § 153, *n.* 3.

τίποτα(s), τίποτε(s), τίποτις, τίβοτσι anything; *w. neg.* nothing, *v.* § 153.

τιποτένιος null, of no value.

τίποτες, τίποτις = τίποτε.

τίς who? *v.* § 152 and τί.

τίτλος title.

τοιμάζομαι get ready, prepare.

τοιχος wall.

τόκος interest; βάλλω στὸν τόκον put out to interest.

τόλμη daring, enterprise.

τολμηρός daring bold.

τολμῶ venture, dare.

τόμπι, *temporal particle* (*Sar. K.*) when.

τόντις, *adv.* really, truly.

τονώνω strengthen (of medicine).

τόπος locality, home, region, land; position; place.

τός (§ 136 f.) he.

τόσοις (*Pontus*) = ποίος.

τόσος so great, so small, so much; άλλος τόσος as much again; τόσο so very; ὡς τόσο yet, nevertheless, meanwhile; *v.* also ὅσος.

τότε(s) (ἴθα *v.* § 22 *n.*), *adv.* then, at that time; ἀπὸ τότε since then.

τοῦ (*Cap.*) = ποῦ (*Rel.*).

τουζ'άη, *neut.* (*Pontus*) craft, cunning.

τουλάχιστο, *adv.* at least.

τούλγος (§ 152, *n.* 3) what kind of.

τουλούπα clew, coil.

τούμπανο timbal.

τάνδο, *v.* τοῦτος.

τοῦνος, *v.* αὐτός.

τοῦος (*Chios*) = τοῦτος.

τουρκεύω turn Turk.

τάρτεα (*Otr.*) here, hither.

τουσάκ, τουσάη (*Pontus*), *neut.* snare.

τοῦτος (§ 145) this.

τουφέκι musket, gun.

τραβησιά blow, stroke.

*τραβῶ (also written τρανῶ, ἐράβηξα, ἐτραβήχτηκα) draw, drag; lift to strike; *intr.* (also *mid.*) retire, depart, go.

τραγανός gristly.

τραγούδι song; *dim.* τραγουδάκι.

τραγουδιστής singer, poet.

τραγουδῶ sing.

τράκα τράκα tramp, tramp (onomatopoeic word).

τρακόσιοι = τριακόσιοι.

τραναίνω (ἐτρανήνα) become great, grow up.

τρανός clear; great; *compar.* § 117.

τρανταφύλλι rose.

τρανταφυλλιά rose-tree.

τραντάφυλλο rose.

τρανῶ (*Pontus*) see.

τράπεζα altar-table.

τραπέζι table.

τράτα net.

τραυῶ, *v.* τραβῶ.

τράφος (§ 68, n. 2) tomb.

τραχύς rough.

τρεῖς, τρία (τριά τρικά, § 10, n. 5) three.

τρέλλα madness.

τρελλαίνω (ἐτρέλλανα, ἐτρελλάθηκα) be crazy.

τρελλός crazed; τρελλούσικος somewhat crazy (a little off).

τρέμω (without aor.) tremble.

τρέξιμο (§ 104) running, race.

*τρέχω (τρέχων, *pres. part.* τρεχούμενος τρεχάμενος, *imper.* τρέχα τρεχάτε, *perf. part.* τρεχάτος) run, flow (*v.* acc.); τὰ τρεχούμενα course, current events.

τριάδα trinity, *v.* § 133, n. 2.

τριακόσιοι (τρακόσιοι) three hundred.

τριάντα thirty.

τριανταρίδ company (number) of thirty.

τριαντάρις thirty years of age.

τριανταφύλλι

τριανταφυλλιά } *v.* τριαντα-

τριανταφύλλο

τρίβ(γ)ω (ἐτρίβηκα, ἐτρίφτηκα) rub, grind.

τρίβων(ας)=α. *Gk.* τρίβων shabby mantle, philosopher's garb.

τριγυρίζω surround.

τριγύρω, τριγύρου, *adv.* all around; τ. 'ς, *prep.* (§ 171) around, round about.

τριλογία trilogy.

τρίσβαθος thrice deep, very deep.

τρισημιχαιμένος exceedingly graceful.

τρίτος third, *neut.* a third; τρίτη Tuesday.

τρομάζω (ἐτρόμαξα) fear, be afraid.

τρομάρα fear, consternation.

τρομαρισμένος, τρομασμένος astounded, frightened

τρόπος manner; με κανέναν τρόπο in every way, by all means.

τρυνγητής reaper; name applied by

the ordinary folk to the month of September.

τρύπα, τρυπί hole.

τρύπιος bored, punctured.

τρυπῶ perforate, pierce.

τρυπών(ν)ω penetrate into, insert.

τρυφερός tender.

*τρώ(γ)ω (*v.* § 252, 2, ἔφαγα, ἐφαγώθηκα, φαγώμενος) eat; gnaw.

τσ, *v.* also under κ.

τσ (τσῆ, etc.) from the article or conj. pron. (§§ 55, 136, 142).

τσαβούνα flute.

τσαί=καί.

τσαί tea.

τσακίζω break (in pieces).

τσακώνω (*Velv.*) seize, grasp.

τσαμί=τζαμί.

τσάν=κίαν.

τθαναβάρ, *neut.* (*Pontus*) animal.

τσεκουριά blow with an axe.

τσερνῶ, *v.* κερνῶ.

τσηγαρίζω roast; torment.

τσίγκι, τδούγκι (*Pontus*) for, because.

τσιμπίδα spark.

τσιμπλιάρις deep-eyed.

τσιμπῶ prick, bite, pinch.

τσιούπρα (*Epirus*) maiden.

τσιίπ (*Pontus*), *adv.* very.

τσιριμόνιες, *pl.* ceremonies; κάνω τσ. be very formal, make much ado.

τσιροφλίζω burn up.

τσιχ, *interj.* (*Naxos*) not at all, not the slightest.

τδοάπ (*Cap.*), *neut.* answer.

τσοπάνης (δζουβάν'ς) shepherd.

τδούγκι, *v.* τσίγκι.

τσωπάζω be silent.

τσατέρα=θυγατέρα.

τυλίγω envelope.

τύπος type, form of language.

τύπωμα, *neut.* printing.

τυπώνω print.

τυράννια torment, sorrow.

τυραννικός tyrannical.

τύραννος tyrant.

τυρί cheese.

τυφλός blind; *ἔτσι στὰ τυφλά* blindly, at random.

**τυχαῖνω* (*ἔτυχα*) happen, be accidental; *μὴν τύχη καί*, v. § 280, n. 2.

τύχη luck.

τυχόν(ε), *adv.* perhaps.

τῶντι (*lit.*) in reality, really.

τώρα, *adv.* now.

**ἤβρίζω* = *βρίζω*.

ὑγιά health; also as a greeting like *γυιά*.

ὑγρός damp, moist.

υῖος = *γυός*.

ὕμνος hymn.

ὑναῖκα = *γυναῖκα*.

ὑπαρξί, *f.* existence.

ὑπάρχω be present, exist.

ὑπερσυντελικός (*gram. term*) *plu-* perfect.

ὑπηρετῶ (-*έω*) serve, wait on.

ὑπναροῦ, *f.* the sleeper, sleepy-head.

ὑπνος (*νύπνος*, § 34, n. 3) sleep; *soporific*.

ὑποκάτω ἀπό, v. *ἀποκάτω*.

ὑπομονή patience.

ὑπόσχομαι (*ὑπόσχομαι*, *ὑποσχέθηκα*) to promise.

ὑρίζω = *γυρίζω*.

ὑστερα, *adv.* afterward, then; *ὑ. ἀπό*, *prep.* after (§ 172).

ὑστερί(s) = *ιδ.*

ὑστερνός last, additional.

ὑστερος last.

ὑστερῶ deprive.

ὑστερώτερα, *adv.* afterwards, later.

ὑψηλός high.

ὑψωμός exaltation, elevation.

ὑψώνω elevate, erect.

Φαγᾶς eater, gourmand.

φαγί eating, repast.

φαγοῦ, *f.* from *φαγᾶς*.

(*θα*) *φά(γ)ω* (§ 252, 1), v. *τρώγω*.

φαγτό food, repast.

φαίνομαι (*ἐφάνηκα*, *imper.* *φανοῦ* *φάνου*) appear, manifest oneself, make appearance.

φαινόμενο appearance, phenomenon.

φακῆ (*φατσῆ*) lentil.

φακιόλι turban.

φαμλικός pertaining to a family; *φαμλικὸν ὄνομα* family name.

φανερός manifest, apparent; *φῶς φανερά*, *adv.* clear as the sun.

φανερώνω (*φανερώννω*, § 199, i. 6, n. 2) reveal; *mid.* appear; give to know.

φανός lighthouse, lamp, light.

φαντάζομαι (*φαντάζω*) imagine, fancy.

φαντασία imagination, fancy.

φάντασμα, *neut.* ghost.

φαρδύς wide, broad.

φαρμακερός poisonous.

φαρμάκι poison.

φάρμακο medicine, drug.

φαρμακωμένος poisoned, unwholesome.

φαρμακώνω to poison.

φεγγάρι (*φεγάρι*, *IOS*) moon; *dim.* *φεγγαράκι*.

φεγγοβολή giving light (*gerund*).

φεγγοβολῶ give light.

φεγγούσκος moon.

φέγγω (*ἔφεξα*) shine, be bright.

φέλῶ (-*έω*, *φέλεσα*) assist, be useful.

* *φέρνω*, *φέρω* (*ἔφερα* [*ἔσέγκα ἐξέγκα*, § 203, 5, n.] *ἐφέρθηκα*) bring, carry; *mid.* conduct oneself.

φέρσιμο (§ 104), *neut.* conduct.

φέσι fez.

φέτο(s) = *ἐφέτος*.

* *φεύγω* (*φεύω*, *φύγγω*, *imper.* *φεύγα[s]* *φευγά[σ]τε*, *ἔφυ[γ]α*, *perf.* *part.* *φευγάτος*) flee; depart.

φήμη glory.

φθάνω, v. *φτάνω*.

φιδές (§ 77) kind of vermicelli.

φίδι snake.

φιλάργυρος avaricious.

φιλεύω receive friendly, entertain, wait on.

φίλημα, *neut.* kiss.

φιλί kiss.

φιλία friendship.

φιλοδοξῶ love glory, be ambitious.

φιλολογία literature.

- φιλολογικός literary ; τὰ φιλολογικά literature.
 φιλονεικία quarrelsomeness, ambition.
 φιλοπατρία love of native land.
 φίλος dear ; *m.* friend.
 φιλοσοφία philosophy.
 φιλόσοφος philosopher.
 φιλῶ (-έω) to kiss.
 φκαριστημένος = εὐχαριστημένος.
 φκαριστῶ = εὐκαριστῶ.
 * φκεῖάνω, φτειάνω (ἐφκειασα, ἐφκειάσθηκα) make.
 φκνάρι shovel.
 φλέβα vein.
 φλεβάρης February.
 φλόγα flame.
 φλογέρα shepherd's flute.
 φλογερός flaming, glowing.
 φλουρένιος consisting of (gold) ducats.
 φλουρί, φλωρί florin.
 φλυνάρια gossip.
 φοβέρα threat.
 φοβερίζω frighten.
 φοβερός terrible, fearful.
 φοβούμαι (φοῦμαι, § 22 *n.*) fear, be afraid.
 φονιάς (φονές, § 71, *n.* 3) murderer.
 φονικό murder.
 φοντές (*Cap.*) then, when (*temporal*).
 φοορίζω (*Pontus*) = φοβερίζω terrify.
 φορά (φουρά) time, *Fr.* fois ; καμιά *φ.* sometimes ; πολλές φορές frequently ; στή(ν) φορά at once.
 φορέζω put on, wear (a garment).
 φόρεμα, *neut.* clothing, garment.
 φορεσιά = *id.*
 φορτώνω to burden, load ; *mid.* take on a burden, carry a load (*w. acc.*).
 * φορῶ (-έω, ἐφόρεσα, ἐφορέθηκα) carry, yield ; wear a garment, (*aor.*) put on.
 φουκαριστῶ = εὐκαριστῶ.
 φουμίζω make celebrated.
 φουντωτός luxuriant, bushy.
 φουρκίζω hang, kill.
 φούχτρα fist ; also what would fill the hand, a handful ; με̐ τὲς φούχτες with full hands.
 φουχτιά handful.
 φράγκικος Frank, European.
 φράζω (ἐφραξα) enclose.
 φρένιμος = φρόνιμος.
 φρόνησι, *f.* reason, cleverness.
 φρόνιμος reasonable, sensible.
 φροντίδα care.
 φροντίζω care (for one γιά).
 φροντιστικός full of care.
 φρύδι eyebrow.
 φταιίμο (§ 104) guilt, fault.
 φταί(γ)ω (*cf.* § 251, 2, φταίχω ἐφταιξα) to be at fault.
 * φτάνω (ἐφτασα and ἐφταξα, φτασμένος) arrive, reach ; comprehend (*TEXTS* II. a. 22) ; φτάνει it is enough.
 φταρμίζομαι sneeze.
 φτάω, ἐποίκα, θὰ πκῶ (*Pontus*) make, do (§ 202, *n.* 2, and § 214, *n.* 5).
 φτειάνω, *v.* φκειάνω.
 φτέρα, φτέρη fern.
 φτερό wing ; κάνω φτερά flee away from, make off.
 φτερούγα wing.
 φτερωτός winged.
 'φτί = αὐτί.
 φτονῶ to envy.
 φτύνω (φτῶ) expectorate.
 φτωχαίνω (ἐφτώχηνα) be poor.
 φτώχεια poverty.
 φτωχικός poor, miserable.
 φτωχός poor.
 φτωχούλις (§ 113, *n.* 2) miserable, poor.
 φυγή flight.
 φυλά(γ)ω watch, guard against, observe, lie in wait for ; *mid.* be on guard against.
 φύλακας (§ 65) watchman.
 φυλακή prison, imprisonment.
 φυλαχτό amulet, protection.
 φυλή race, tribe.
 φυλλανθῶ put forth foliage, bloom.
 φύλλο leaf.
 φυλλοκάρδι valve of the heart.
 φυρνῶ, φυρῶ (ἐφύρασα) decrease (*tr.* and *intr.*) ; lose.
 φυσικός natural.

φύσιοκρατικός physiocratic.

φύσι(ς), *f.* nature.

φυσῶ (ἐφύσηξα) to blow.

φυτεύω to plant.

φυτό plant.

φυτρῶνω grow.

φωλιά nest.

φωλιάζω have a nest, dwell.

φωνάζω (ἐφώνασα) call, call to, shout.

φωνή voice, cry; *pl.* screaming.

φῶς, *neut.* light.

φωστήρας light, light of eyes, eye.

φωτεινός clear, bright.

φωτερός shining.

φωτιά light, fire.

Χά (*Pontus*) = θά.

χα(δ)εμένος, *v.* χαϊδεύω.

χαζουρλαεύκουμαι (*Pontus*) prepare, begin.

χαϊβάν(ι) (*Pontus*), *neut.* animal.

χαϊδεύω, χαδεύω caress.

χαιρετίσμα, *neut.* greeting, salutation.

χαιρετώ, χαιρετίζω to salute, greet.

χαίρομαι, χαίρω (ἐχάρηκα, *imper.* χαροῦ χάρου) rejoice.

χαλάζι hail; κάνει, πέφτει χ. it hails.

χαλαρός loose; unrestricted.

χαλαστέω (*Pontus*) beg pardon.

χαλεύω demand; desire.

χαλίτσι (*Maina*) pebble, stone.

χαλκή brass gate.

χαλκιάς smith.

χάλκωμα, *neut.* brass, metal; bronze vessel.

* χαλνῶ, χαλῶ (ἐχάλασα, ἐχαλάστηκα) destroy, exterminate, perish.

χάμαι (χαμαί) = χάμω.

χαμάλης (§ 74) porter.

χαμηλολογιάζω meditate, reflect with bowed head.

χαμηλός humble, downcast (of eyes).

χαμηλώνω cause to sink, cast down (the eyes); (*intr.*) sink.

χαμόγελο laughter.

χαμογελῶ laugh.

χαμός destruction, loss.

χάμω (χάμω, χάμαι) *adv.* upon the ground, *Lat.* *humī*.

χάνι(ν) inn, khan.

χάνω (χάννω, § 199, I. 6, n. 2, ἔχασα, ἐχάθηκα, *Pontus* ἐχάρα) lose; destroy, annihilate, defeat (enemy); *mid.* perish, be undone; also to be bent upon, very eager for (*Velv.*); νὰ χαθῆς ἀπ' ἐδῶ go and be hanged!

χαρά joy; festival, wedding; χαράσας joy be with you.

χαραυγή dawn.

χάρι, *f.* grace (also personified—the ancient Graces); kindness, gratitude; χάριτι θείᾳ (*lit.*) thank God! by God's grace.

χαρίζω present, make a gift.

χάρισμα, *neut.* gift.

χαριτωμένος graceful, charming.

χάρκωμα, *v.* χάλκωμα.

χαροκαμημένος overtaken by Death (*Charon*).

Χάροντας, Χάρος *Charon*, god of death.

χαροτενωμένος stiff in death.

χαρούμενος (from χαίρομαι) happy, joyful.

χαρτί (χαρκί, § 16, n. 2) paper.

χαρωπός joyful, happy.

χάσκας (§ 73) gaper.

χάσκω (ἐχάσκισα) open the mouth wide, gape; (*Sar. K.*) see.

χασμουρεύμαι yawn.

χατζής pilgrim; *indecl.* § 64.

χάτσιμο (*Pontus*) death.

χάφτω gulp down, swallow.

χάχας (§ 73) laugher.

χειλᾶς thick-lipped.

χείλι, *neut.* (*pl.* τὰ χείλια and τὰ χείλη, *v.* § 100) lip; *dīm.* χειλάκι (σειλάτσι, *Cal.*).

χειμώνας winter.

χειρότερος (χερότερος) worse (§ 118).

χελιδόνι swallow; *dīm.* χελιδονάκι.

χελιδόνισμα, *neut.* swallow-song.

χελώνα turtle.

χέρι hand (χείρας, *acc. pl., lit. form*); *dīm.* χεράκι.

χειρότερος = χερότερος.

χῆνα goose.

χήρα widow, *pl.* § 90; widowhood
(Texts I. a. 9).

χηργίος widowed.

χθές = χτές.

χῦτῶ (*Cap.*) run, go.

χιλιάδα thousand.

χιλιάρικος containing a thousand
units.

χιλιακατομμύριον (*v*) milliard.

χιλιοι thousand; χίλια *δυό*, *v.* § 133,
n. 3.

χιλιοπατημένος trodden of thousands,
oft-trodden.

χιλιοπλούμπιστος decked with a
thousand ornaments, very beauti-
ful.

χιλιοτρύπητος pierced a thousand
times.

χιονάτος ice-cold.

χιονερός with much snow.

χιόνι (also *pl.*) snow.

χιονίζει it snows, is snowing.

χιονισμένος snow-white.

χλιβερός = θλιβερός.

χλιμμένος = θλιμμένος.

χλιός tepid, lukewarm.

χλίψι = θλίψι.

χλωμός pale.

χλωρός green.

χνάρι = άχνάρι.

χνουδάτος with downy hair, soft;
(of a rock) covered with a soft
mantle of plants.

χνούδο down, fluff.

χοίρος pig.

χολή gall, bile.

χολιάζω be angry, enraged; to be
troubled.

χοντραίνω (έχόντρηνα) thicken, grow
hard.

χοντροκοπία roughness, vulgarity.

χοντρός (χονδρός) coarse, rough;
compar. § 117.

χορεύτ(ι)α dancer (*f*).

χορεύ(γ)ω to dance.

χορός dance; στρώνω τὸ χορό lead
the dance, dance.

* χοράζω, χορταίνω (έχόρτασα)
satisfy.

χοράρι grass, weed.

χόρτο grass.

χουμῶ rush upon.

χούσωμα (*Sar. K.*) = χρύσωμα.

χρειάζομαι (*pres. part.* χρειάζομενος)
to need, use (*w. acc.*); χρειάζεται
it is necessary.

χρέος, *neut.* debt, duty.

χρήματα, *pl.* money, riches.

χριστιανικός Christian.

χριστιανός a Christian.

χρόνος year, *pl.* § 96; τοῦ χρόνου
next year, in a year; μέ χρόνος
with the years, in the course of
years; κακὸ χρόν(ο) νά 'χη to the
devil with him.

χρυστῶ = χρωστῶ.

χρυσοβεργής (figure in fable) prince
with the golden rod.

χρυσολάτρης slave of Mammon.

χρυσομάλλης golden-haired; *f.* *v.*
§ 114 *n.*

χρυσοπλεγμένος woven with gold.

χρυσός golden.

χρυσοσφαισμένος illuminated with
gold.

χρυσόφωτος shining like gold.

χρυσοψάλιδο golden shears.

χρύσωμα, *neut.* gilding (with gold).

χρώμα, *neut.* colour.

χρωστῶ (χρουστῶ) owe.

χαπαόδι = άχαπαόδι.

χτενίζω to comb.

χτές (έχτές), *adv.* yesterday.

χτίζω build, found.

χτικιάζω to be or to make con-
sumptive.

χτικιάρης consumptive.

χτίστης mason; *pl.* § 76.

χτυπῶ beat, knock; χτ. στὰ μάτια
strike, come to notice of.

χυδαίος dirty.

χυμός sap.

χύνω pour (out); let fall; χύνεται
(of the sun) sets (Texts II. a.
22).

χώμα, *neut.* ground, earth.

χωνεύω digest.

χώνω pierce, insert.

χώρα land, larger village, centre of χωρατᾶς joke. [a district, city.

χωρατεύω to joke.

χωράφι acre, field.

χώρια νά without (§ 282, 1).

χωριάτης peasant, boor; *pl.* § 76.

χωρίζω separate.

χωριό (χωρίον, χωρκόν, § 10, n. 5) village.

χωρίς (also χώρ[ε]ς) without (§ 167);

χ. ἄλλο, χωρίς καὶ χωρίς at all events, at any rate; χ. νά without (with verbs, § 282, 1).

χωρισμός division, separation.

χωρῶ (ἐχώρεσα) hold, contain (of space).

ἡτῆς (Pontus) by no means, absolutely not.

νάθα heap of straw.

ναλίδι shears.

*ψάλλω, ψέλνω (ἐψάλα, ἐψάληκα ἐψάθηκα) sing.

ψαλμωδία singing of psalms.

ψάλτης singer, poet; *pl.* § 76.

ψαράς fisherman.

ψαρεύ(γ)ω to fish.

ψάρι fish; *dim.* ψαράκι.

ψαρού fisherwoman.

ψάχνω (ψάχω) try, ferret out,

ψείρα louse. [rummage.

ψειρίζω to louse, pick off lice.

ψέλλω = ψάλλω.

ψέμα (ψόμα), *neut.* lie, falsehood.

ψεματικός apparent, seeming.

*ψένω, ψήνω (ἐψησα) boil, roast.

ψέρο (*Utr.*) = ξέρω.

ψές = ἐψές.

ψευδός lying, false.

ψεύτης liar.

ψευτιά lie.

ψεύτικος false, counterfeited.

ψευτογγάστρωμα, *neut.* apparent pregnancy.

ψευτογαστρωμένο: κάνω τὸ ψ. become pregnant, get in the family way.

ψευτογραμματική pseudo-grammar, debased grammar.

ψευτομάθησι, *f.* false culture.

ψευτοσοφία conceited wisdom.

ψεύτρα liar (*f.*).

ψή = ψυχή.

ψηλός high.

ψηλός, *neut.* (§ 100, n. 1), height.

ψήνω = ψένω.

ψηφίζω, ψηφῶ observe, esteem.

ψίκι nuptial procession.

ψιλός thin, fine.

ψίχα crumb, bit; little piece.

ψόμα, *neut.* = ψέμα.

ψοφῶ (ψοφισμένος) perish, die.

ψύλλος flea.

ψυχή (Ψή, Pontus, v. § 37 n.) soul.

ψυχοπαίδι adopted son.

ψυχούλα, *dim.* to ψυχή.

ψυχρός cold.

ψωμάς baker.

ψωμί bread; βγάζω τὸ ψ. μου earn my bread; *dim.* ψωμάκι.

ψωμοῦ female baker.

ᾠδή ode.

ὦμέ, *interj.* ah!

ὦμος (νῶμος) shoulder.

ὥρα hour, time, o'clock; τί ὥρα what o'clock is it? ὥς στήν ὥρα up to the present time; ὥρα καλή formula of salutation or blessing, like ἡ ὥρα νὰ σ' εὖρη wish thee every happiness, good luck.

ὠραίος, ὠριος beautiful.

ὠριοστάλαχτος dropping beautifully, trickling.

ὥς (1) *prep.* until, till (§ 166); ὥς πότε until when? how long? ὥς τόσο in the meanwhile, nevertheless; (2) ὥς ποῦ νά, *conj.* until, as long as (§ 275); (3) as, as for example, thus also; (4) ὥς καθώς when, while (*temporal*, § 273).

ὥσάν = σάν.

ὥστε νά until (§ 275).

ὠτίν (Pontus), *neut.* ear.

ὠφελεῖ (*cf.* φελῶ) it is useful, advantageous.

ὦχ, *interj.* ah!

ὠχρός pale.

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α A a	ι I i	ρ P p
β B b	κ K k	σ S s
γ Γ γ	λ L l	τ T t
δ Δ δ	μ M m	υ U u
ε E e	ν N n	φ Φ φ
ζ Ζ ζ	ξ Ξ ξ	χ Χ χ
η Η η	ο O o	ψ Ψ ψ
θ Θ θ	π Π π	ω Ω ω

Ὁλε δὰ νάμους με ὅλε δὰ σῆς,
 Τί δὰ οὐρέβη σπῶλα ρὰ οὐραστῆς.
 Ὁ γῶος εἰς τὴν ᾠδα τὸν χίμα
 εἰσπορεύει ἀψίφει.

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